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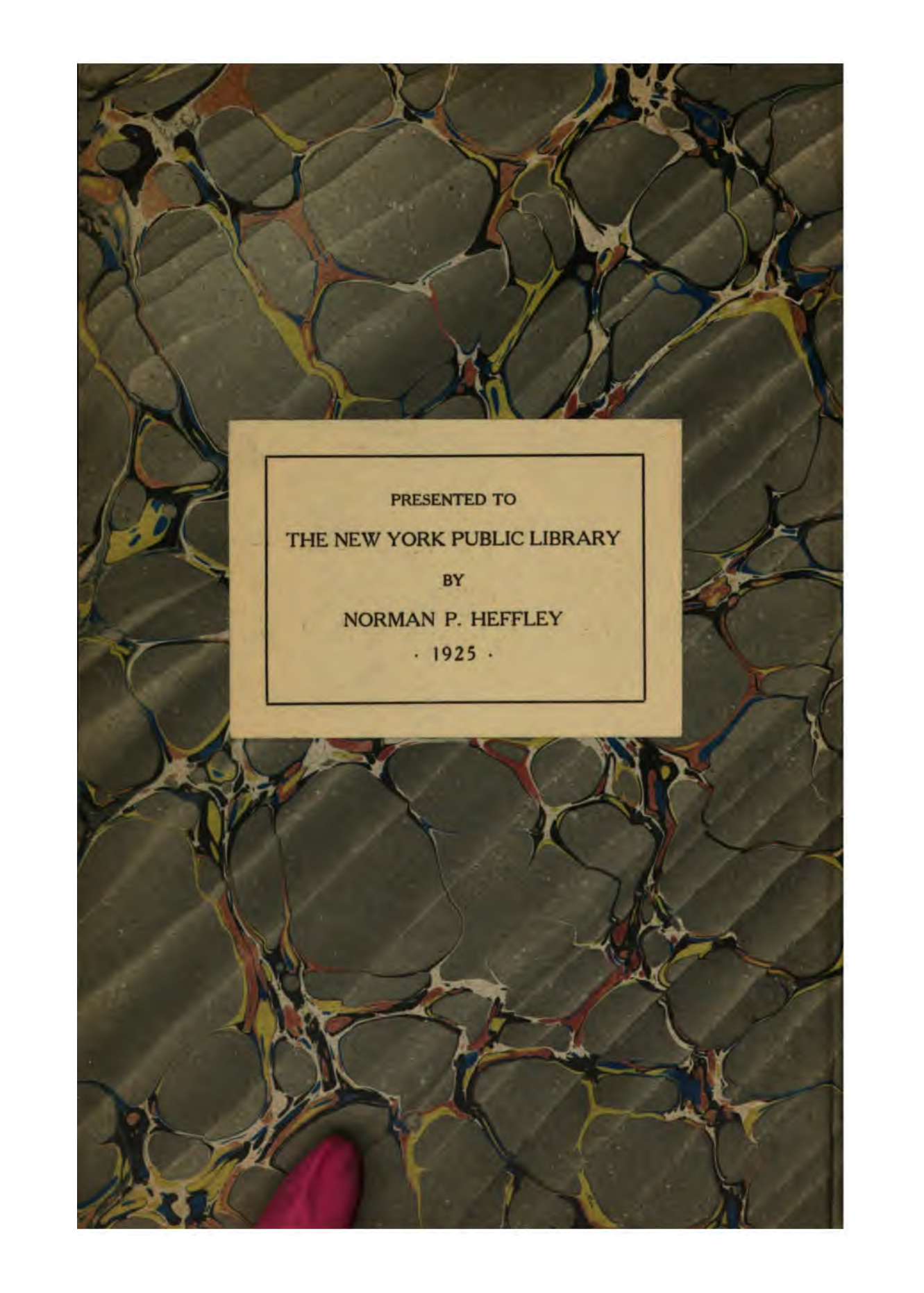
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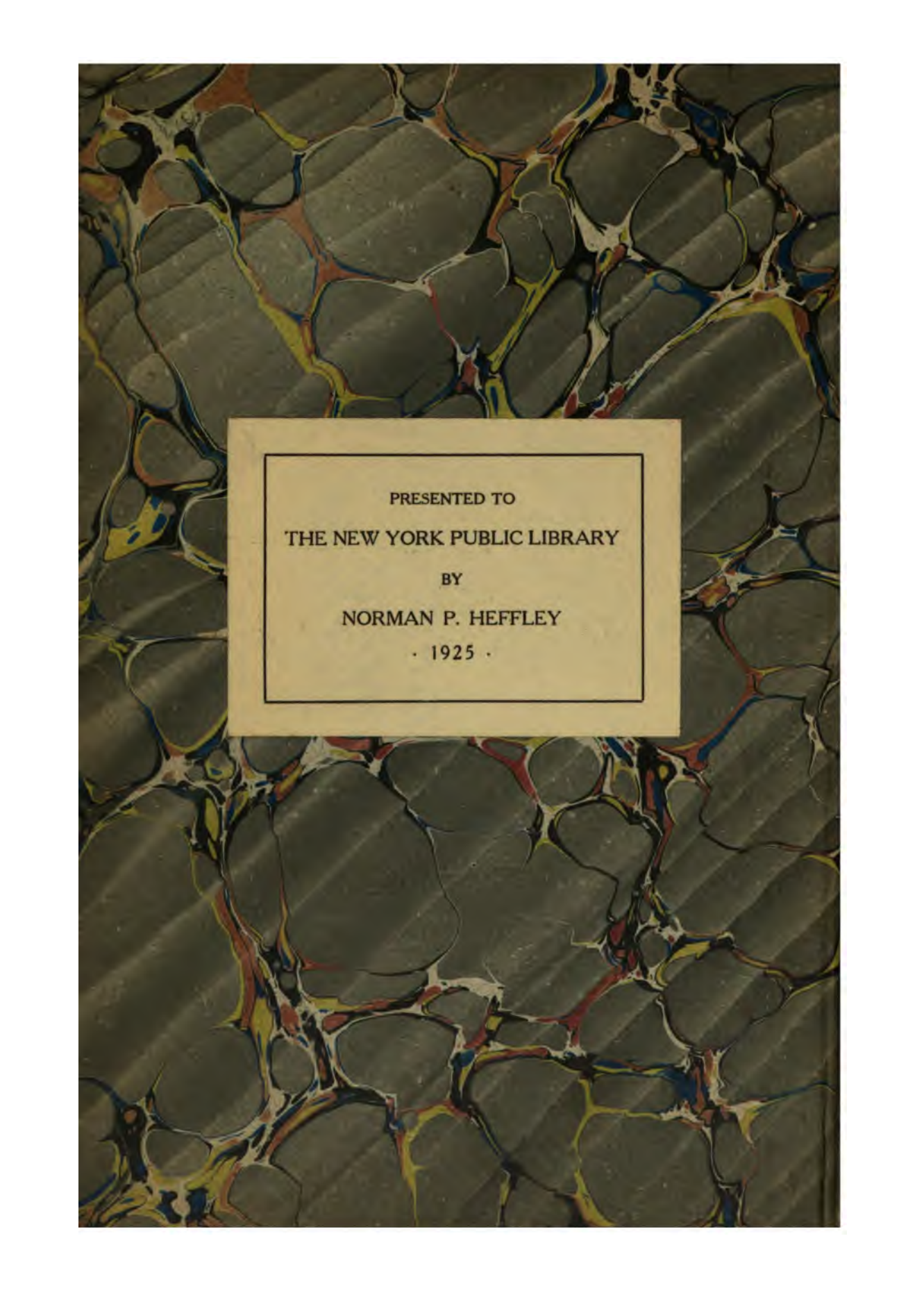
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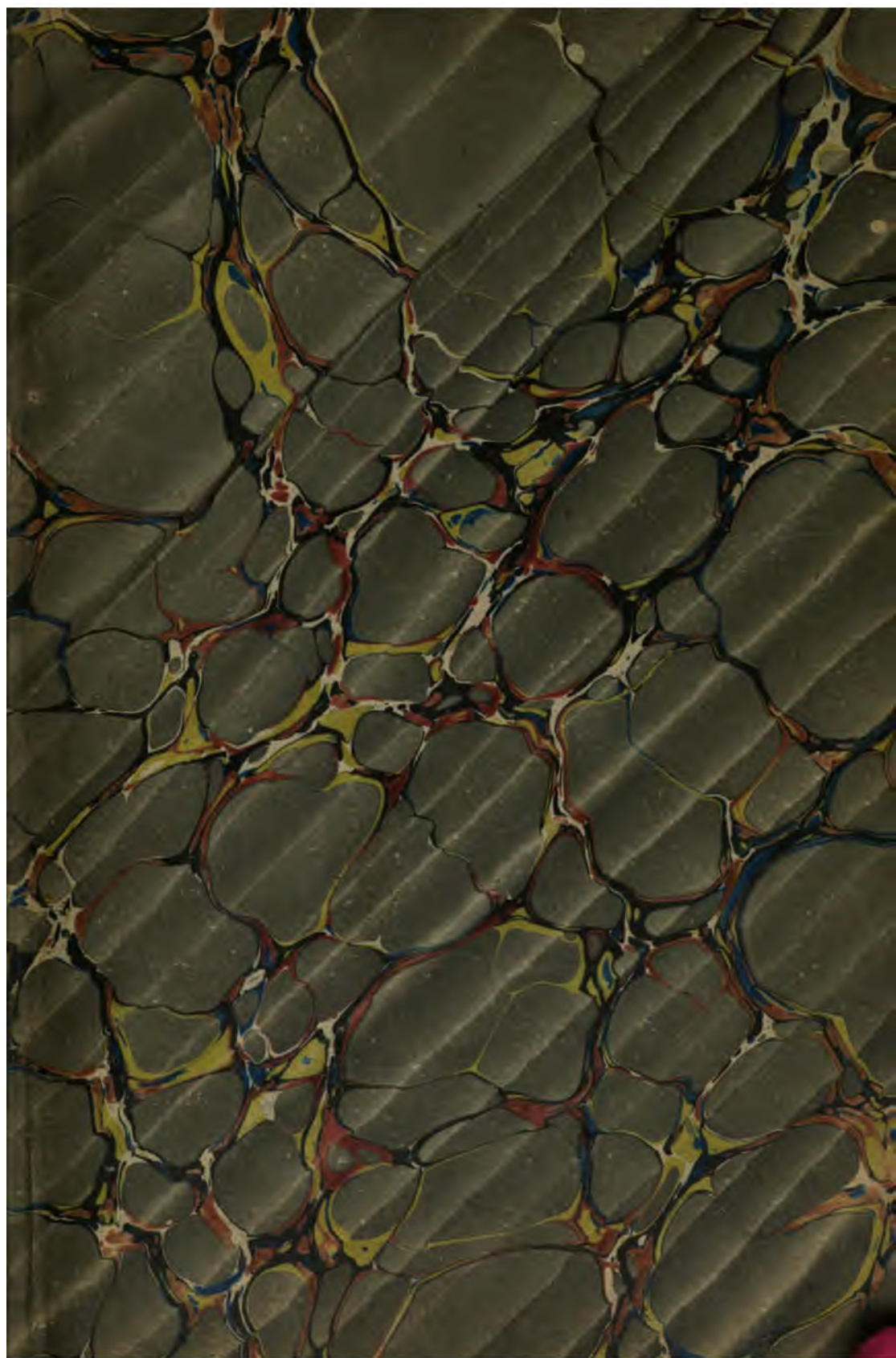
The image shows the front cover of a book. The cover is decorated with a traditional marbled paper pattern, featuring large, irregular, dark grey or black 'stone' shapes separated by thin, flowing veins of yellow, blue, and red. In the center of the cover is a rectangular, cream-colored paper label with a thin black border. Inside this label, the text is printed in a black, serif, all-caps font. The text is centered and reads: 'PRESENTED TO', 'THE NEW YORK PUBLIC LIBRARY', 'BY', 'NORMAN P. HEFFLEY', and '• 1925 •'.

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The image shows the front cover of a book. The background is a dark, mottled grey-green color with a complex, organic pattern of veins in yellow, blue, and red, resembling marbled paper. In the center, there is a rectangular, cream-colored label with a thin black border. Inside this label, the text is printed in a serif font, centered and arranged in five lines.

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American Phonetic Journal.

EDITED BY R. P. PROSSER, A. B.

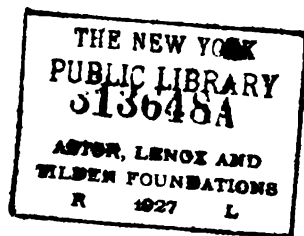
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AMERICAN PHONETIC JOURNAL.

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JANUARY, 1855.

No. 1.

SALUTATORY.

Onward! is the watchword of the day, and perfection the pole-star at which we aim. Discontented with the past—unsatisfied with the present, we are determined to excel it in the future. We look on our own past efforts with contempt, upon the past efforts of others with pity; so we are endeavoring to accomplish more and to do it better than any of our predecessors. In what degree we are succeeding, a comparison of the past with the present will show. As the first Steamboat and the first Locomotive mark an era in the history of the Scientific world, so our present position will mark an era in the Literary world.

Time was when the gateway of knowledge was closed to the majority; but a favored few were permitted to climb the hill of Parnassus, and fewer still could consider themselves successful in the endeavor.

We need not go back many centuries to the time when books were laboriously transcribed with the pen,—when the labor of a life-time was necessary to become the possessor of a single volume. In the Middle Ages many of the monks devoted their whole lives to the transcription of books for the benefit of their fellow men. Guido de Jars, it is said, began a copy of the Bible on vellum, with rich and elegant decorations, in his fortieth year, and was in his ninetieth ere it was completed! Thus did the suns of half a century rise and set ere this recluse sage, amid the retirement of his monastic retreat, accomplished the task to which, at a somewhat advanced period of life, he set himself to execute. In those days when a book was a fortune, it is probable a juster estimate of its true value would have been entertained. The favored one, who by loan or purchase became lord of such a treasure, occasionally permitted its light to be shed upon his less fortunate neighbors: men, women and children gathered around the precious volume, and while one audibly translated its mysteries, the rest stood around as eager listeners. But these days of literary famine are overpast. Like sated appetites, while we admit the necessity, we are apt to forget the worth of mental food. We listen with interest to the sufferings which our fathers endured, when, in primeval forests, penury and want oftentimes stared them in the face; but we seldom reflect that there is a

mental as well as a natural famine, and that the weakness of death, produced by a want of food, is an exact type of that spiritual inanity and death which follow a lack of instruction.

There are many marks of progress; as the world is waxing older its inhabitants, it is hoped, are growing wiser; each year's progress certainly enables them to perceive distant truths, which were hidden, or but obscurely seen, the preceding one. The walls of separation which have heretofore divided castes and peoples are being broken down, and humanity is tending to a better understanding and appreciation of each other's varied characteristics. Their languages, too, are blending into one—that one, our own. It is a significant fact that our present modernized English tongue is being compounded of portions of nearly all the languages of the earth, generally retaining the spellings of the tongues whence they are derived. In many cases we admit words whose sounds have no acknowledged representatives in the English Alphabet, and in attempting to give them a suitable representation, we increase the already multitudinous list of combinations which are used to represent English speech; hence the difficulty which foreigners necessarily experience in mastering the eccentricities of our mongrel orthography.

Far-seeing philanthropists, such as Franklin, Herschel, Sir John Cheek, Bishop Wilkins, and others, have sought to invent an alphabet more adequate to the demands of our spoken language. They partially succeeded, but for the present generation was it reserved to elaborate a perfect Phonetic scheme and demonstrate its eminent utility and educational advantages. Isaac Pitman and Alexander John Ellis have given us the alphabet which, with some modification, we now use. Its capacity is such that all the sounds of our language have a written and printed representation. This alphabet we call complete; that is, it furnishes symbols for all the sounds used in good English speech, and is adapted to as full and complete a representation of the principal foreign languages.

With this alphabet, the child of three and the unlettered adult of sixty, can be taught to spell and correctly read the most difficult words without assistance.

We have in a few words explained what we *possess*; a few more will suffice to show what we have *to do*.

Our mission, now, is not to invent, but to use. We are satisfied with our present position, and are determined here to settle down for at least ten years to come. Our course is now to devote our time and energies to the practical dissemination of Phonetic truth. Its friends are willing and ardent, and are urging its adoption wherever an opening is presented. Especially in our own beloved West, is it taking a deep and permanent root. Schools, neighborhoods and cities are waking up to its advantages, and ere long a Reform so much needed cannot but be triumphant.

To aid in this great work is the object of the present Journal. We hope to supply our friends with that for which many of them have so long pleaded. We shall do our best to produce a work which will prove a service to the Reform, and a credit to its publisher; and so doing we feel confident of a liberal support.

THE READING AND WRITING REFORM.

BY ANDREW J. GRAHAM.

From the midst of the din of workshops, the ceaseless roar in the streets of commerce, the operations of telegraphs, the perpetual activity of the babbling press, the thunder of cars and steamboats, comes the voice of Reform. Just so long as there is suffering arising from the laws or customs of society, just so long must we listen to this voice. Conservatism, with his wrinkled, frowning brow, will not turn mankind from the path of progress. The destiny of the world is onward and upward forever. Its inherent truth and justice may slumber awhile; crime and violence may riot for a time, but in due season, aroused by their injuries, they shall arise, and to certain victory. The progress, the civilization of the world, will be, mainly, as its improvement has been in time past, the result of painful experience. The victories of humanity are purchased mostly at the expense of wounds and suffering. For the most part, society does not move forward till impelled by grievances arising out of formerly established laws and customs; the principal regulations and laws which distinguish the comparatively free governments of the world from its despotisms, are noble monuments to thousands who have suffered for them. Hence though mankind's progress is slow, it is safe and sure; and it is useless in any age to attempt to cry down a reform, or by violence to stay it, with the view of destroying it; for every real reform is of God, and must as surely prevail as the heavens stand. It may not be successful today or tomorrow, but the victor's wreath awaits, in the future, its certain triumph. He who fights against such a reform, perchance may find himself fighting against God, or, if you please, against the divine and imperious demands of man's nature—against his own good, and he or his successors shall witness the failure of his efforts. We have already intimated that some reforms are not genuine—not founded in the necessities of man's nature. The good, the true man will carefully examine and discriminate, and when satisfied that any proposed reform is spurious, will, of course, oppose it. It is true, that even after careful investigation, he may be mistaken, and unluckily cast his influence into the wrong scale; but then, if he has followed out his earnest convictions, it is all that can be asked. The Latins said, "It is human to err." So it is.

A very frequent exemplification is witnessed in the case of a considerable class of conservatives who content themselves with merely opposing spurious reforms, without offering sympathy or aid to those that are genuine, if they do not utterly fail to discriminate, and in their Diogenian house, snap and sneer at every reform which looks to the enlargement of religious and political liberty. You will now and then see men warm and enthusiastic in some particular reform, whose large-souled speeches, and devotion to given principles, give promise of their sympathy, if not active co-operation in other reforms, until an attempt is made to introduce them to their attention, when the heart becomes pained by

the evident fact that they are men of one idea—men who do not act, in the field of reform, from comprehensive principles and a love that embraces all mankind. They will be found ignorant of this one truth, that all genuine reforms are concentric—unitary—all claiming support for precisely the same reason, viz: that they are for the good of humanity, for, if they more particularly concern a few,—by reason of the oneness of the real interests of all mankind,—they concern the world. He who does not act from a world-wide love in the sphere of Reform is too apt to be changeable, and from a zealous love for his immediate friend or neighbor, to do an injury to *humanity*, by pushing his favorite measures too far. To us it seems that the true reformer is pre-eminently a philanthropist—his love for his fellows is such that although he may choose a certain field of labor as the one in which he can do the greatest amount of good, yet he fails to carefully examine so far as he can, every proposed reform, and upon being convinced of its goodness, gives it, on every fitting occasion, his support. He, too, understands the laws of cause and effect: he does not judge of means for the accomplishment of given ends, in the manner that is very common, of supposing that those which are not imposing are unworthy of attention, but he is frequently found laboring in the use of those which for the most part go unnoticed by the public at large. Not that every person who engages in a reform which attracts a large share of public attention, is seeking popularity, but he who refuses to give encouragement to a movement because of its comparative insignificance, is deficient of a noble and manly spirit. From such spirits, the cause which we advocate has undoubtedly suffered. They have refused to properly examine into its merits and have thrown distrust and discredit over it by their misrepresentations of it.

Phonetic printing commenced in 1844, and now so widely have its principles been disseminated that its supporters are numbered by thousands in America and Great Britain. It has received the warm and hearty approbation of men of attainments, and high in the confidence of the public; such men as George B. Emerson, Esq., Dr. John C. Warren, Francis Bowen, Esq., Editor of the *North American Review*, Cambridge; Judge Phillips, Cambridge; Dr. Oliver Wendell Holmes, Boston; all members of the American Academy of Arts and Sciences, the oldest scientific body in the United States. It has received the approbation of such men as the Hon. Horace Mann, the world renowned friend of education; such men as Edward N. Kirk, the Hon. Amasa Walker, and the Hon. Charles Sumner.

The Committees appointed by two Legislatures to investigate its claims, have spoken decidedly in its favor, and not a few of the more influential journals of our country, among which is the *New York Tribune*, have commended it to the attention of the public. The plan of teaching children to read phonotypy and then the common print, has been introduced into nearly two hundred schools of Massachusetts—a fact testifying to the good sense of the educational authorities of that State, as well as the superiority of that plan of teaching reading. All experience, so far, has proved that reading in the common print is far sooner acquired in this way than in any other, a fact which should lead school controllers to adopt the plan of these on record, waiting for

the approval of the community when they have perceived the excellence of the method. Phonetic print is soon learned, and because of the great similarity between the two, the transition from the Phonetic to the common spelling is very readily made. The Phonetic reader can almost at once read off the common print, just as we read books two or three hundred years old, notwithstanding some of "theyre quere spellynges."

Hundreds of schools throughout the country have adopted this method, but the end is not yet. The time is coming when it shall be adopted in every school and college in our glorious republic. Not only this, but we confidently expect that the day is not far distant when the demands of commerce, economy, and a desire to be relieved of useless drudgery, shall make a knowledge of Mr. Pitman's system of shorthand as general as it deserves to be. As an indication of this wished for end, may be mentioned the fact, that a special committee of the Controllers of the Public Schools in Philadelphia, after a thorough examination of documents, have recommended its introduction into the public schools as a regular study.

Phonography can be written six or seven times as fast as the ordinary hand. In the common writing an expert penman may write from thirty to forty-five words in a minute; in Phonography a ready writer would place upon paper, in the same time, one hundred and eighty or two hundred words.

When in the constant habit of reporting, I have myself been able to write from two hundred and ten to two hundred and nineteen words per minute. This I accomplished within eighteen months after I commenced Phonographic practice with a view to reporting. In the common hand, but few persons can exceed twenty-five words per minute, while almost every Phonographer who has practiced one hour per day, for one year, is able to take *verbatim* reports of speakers whose average rate of utterance is one hundred and twenty words per minute.

Phonography is so simple that it is attainable by all, and Phonographic teachers are by no means indispensable. Many a Phonographer has acquired a knowledge of Phonetic shorthand in the brief space of six or seven hours, without any other aid than a text-book, which perhaps cost him forty or fifty cents. The instances have not been rare where, within one day, persons have acquired a sufficient knowledge of Phonography to enable them to write a letter in it which could be read by any Phonographer in the world. We recollect that two years since, a boy, who was not more than ten years old, was brought forward by Mr. T. C. Leland, before a New York audience, to show that Phonography is not so difficult as many imagine. I wish that every one of our readers could have seen the little fingers of that bright-eyed boy, placing thought upon paper at the rate of eighty words per minute; and then see him read from his shorthand notes, language, of the meaning of which he could have had no definite conception. It would have made upon your minds an indelible impression of these facts: *first*, that Phonography is easy of acquisition; *secondly*, that it can be written several times as fast as the common style; *thirdly*, that it is perfectly legible.

Phonography enables the writer to economize space and labor, and renders

it invaluable for various purposes, such as making marginal notes, excerpts of books or letters, correspondence, book-keeping, etc.

As an instance of the brevity of Phonography, I may state a few facts which many who have received letters from me may confirm. Every now and then I write as much on the face of an envelope as would generally be written in the ordinary hand upon three pages of a letter sheet. A Phonographic letter, occupying four pages, five inches in length and half as wide, contains more than as many pages of a large-sized letter sheet in the common hand.

Phonography enables one to know the pronunciation of the writer; hence it will have no little influence in making pronunciation uniform and stable. For this reason it is better to the young in acquiring accurate pronunciation than half a score of elocutionists, and for this and other reasons, this art ought to be one of the studies of all our public schools.

But we must dwell on this no longer, except to say that he who can confine himself to study one hour per day for a week or ten days, can in that time, with a good treatise upon the subject, acquire a theoretic knowledge of its principles.

I proceed to the subject of Phonetic printing, or Phonotypy. Both Phonography and Phonotypy (one signifying writing and the other printing by sound,) are based upon Phonetic science, which treats of the various sounds of language and their classifications. Phonetic science, when applied to printing, requires the invariable use of a given letter for a given sound. For instance, whatever sign you appropriate to the representation of the sound *a* as in page, should be invariably used wherever that sound occurs, whether in the words day, laid, betrayed, Aaron, gaol, (jail as formerly spelled) gaugo, eight, where, their, convey, conveyed, weigh or weighed. So if you employ any given letter for the sound of *s* (as in say) that letter should always be found wherever that sound occurs. Suppose we employ the ordinary *s* for this purpose, then in its stead no other sign should ever occur, as *c* in certain; *ce* in race; *ace* in coalesce; *sc* in science; *sch* in schismatic; *se* in use; *ss* in bless; *see* in blessed; *st* in moisten, and *ss* in sword. So the same rule would govern the use of other letters.

The words to which we have just referred convey a faint idea of the immense confusion and uncertainty in our common mode of spelling. If the child supposes that the letter *a* is always to have the sound he is taught to give it in the alphabet, he could hardly be more mistaken; for it does not have that sound in far, fall, fast, fat, what or many,—in fact, in the majority of words in which it occurs.

The alphabetical sound of *e* does not guide the pupil in the pronunciation of that letter in the greater number of instances. It perpetually changes in its signification. In no two of the words, he, been, where, met, her, does it have the same sound. Thus changeable in its power is every other letter of the alphabet. A Frenchman, when told that for his political offences, he was sentenced to perpetual imprisonment, looked up at the massive iron doors of his prison and coolly replied: "the word *perpetual* has lost its meaning in French;

it only means till another revolution." So the word *invariable* as applied to a given power in a letter, means only till another word, and that is not long. With the various shifts to make up for the deficiency of our alphabet, such as giving to about three-fourths of the letters two or more significations; using combinations of as many as four letters to represent single sounds; using letters in one word to signify something, and, in another word, nothing; using single letters at one time to represent single sounds, and at another time two or more; and using the various combinations in the same confused manner; while the child requires from four to six years to read with tolerable certainty and accuracy, no one ever becomes so acquainted with the common orthography as never to be in doubt or error. The want of conformity to Phonetic science in the common orthography, results in a needless expenditure of human energies; an absolute waste of a million years of precious time to every million of persons who learn to read; an exclusion of thousands upon thousands from the benefit of reading and writing, on account of their inaptitude to education, or from want of time and means to keep them at school; a complete frustration, in many cases, of the highest ends of education; the production of a distaste for study; and the exhaustion of the patience of all who have much to do in reading or writing. On the other hand, with a Phonetic orthography, to acquire the art of reading our language, with the exact pronunciation, too, the author wished to indicate, is the labor of only thirty or forty hours; spelling is as certain as correct pronunciation; and the uniformity of pronunciation and the extension of our language over the world would be insured. Observe the contrast and divine if you can any rational objection to the adoption of a method of representing language which saves us from the ill consequences of our present method and secures so great and valuable results.

Is the objection made that a change of orthography would obscure etymologies? The contrary has been proved. But with this objection we have little to do. It is one which is to avail nothing with the people who are to reap the most decided advantages of a reformed orthography, however it may impede the labor of the philologist. The etymologist is guided in his researches by conjecture and history. By a reform in orthography the historical investigation in a few instances, must extend one step further. Conjecture need not be rendered more difficult, because the historical investigation will furnish us with the very grounds of conjecture which we now have. Spelling reform will not be the necessary destruction of dictionaries and etymologicons in our present spelling. Numerous etymologies, it is known, are obscured by the orthography, and must be discovered by observing similarity of sound, rather than analogy of written elements. In these cases the reform would prove a decided advantage: and, as we intimated before, able etymologists have contended that for the sake of Philology the Orthographic Reform was to be desired and not opposed.

Is it objected that books in the common orthography would be rendered useless by the change? The reply that they will not be rendered useless more than the works of Chaucer and Shakspeare, is evidently just, and sufficiently answers the objection. "But books would be decreased in value, and capital

sunk, in case the improved orthography were universally adopted." Capital invested in books which will not sell now, is lost anyhow. Books in demand will justify their reproduction in Phonotypy, and it would not be improbable that the great extension of reading, and the demand for books consequent upon the Reform, would repay all the losses. The reform will be gradual; the change be prepared for, and the losses avoided.

"But adults will have to learn to read again." So they will; but it will not be difficult to do that in view of the advantages resulting from the Reform, specially when it is considered that five minutes will suffice to enable the intelligent reader of the common print to read the Phonetic print with readiness; and we all know that we are *intelligent*!

"It would be a change from the settled usages of our language." This is quite a mistake, if the objector intends by the word "language," *spoken language* for the Reform only proposes that our language be increased by the addition of fourteen or fifteen signs for the representation of as many sounds, which have no letters for them after devoting the letters of the present alphabet to their usual sounds in our present spelling, and the use of the enlarged alphabet for the definite representation of what is determined to be correct spoken language. The mistake just adverted to, was probably made by the sapient individual who wanted to hear a whole company talking in Phonography! The objection to the Reform, simply on the ground of change, is the more willingly to be entertained, because it virtually admits the desirableness of the Reform. But what avails the objection to changes. They are not without precedent. It is undoubtedly within the memory of a large portion of those who now speak the English language, that important changes have taken place in our mode of spelling within the last quarter of a century. Most of us remember how pertinaciously it was sought to retain *u* in such words as "labour," and *k* in "publick," "music," &c., and even now there are rare instances where authors or editors adhere to these spellings, determined, as it were, to die by them! It is not twenty-five years since a change was made in the spelling of such words as offense, defense, etc.; though *c* instead of *s* is still used by some inveterate lovers of Walker. Three centuries have passed since spelling ran wild, each writer using those spellings which he considered the best exponent of his pronunciation. Since then, changes have been constantly going on with a view to a more definite representation of our language. Every one who has given his hand to this work of change, has virtually avowed, that, as printing is only a means to the proper representation of language, it may and should be improved without stint, for the better attainment of that object.

The following quotation is made from a letter of HENRY VII to the Earl of Ormond, for the purpose of showing how great has been the change in spelling since the beginning of the Sixteenth century.

"Wherefor and forasmoche as we haue sent for our derrest wif and for our derrest moder, to come unto us, and that we would haue your advis and counsail also in soche matters as we haue to doo for the subduying of the rebelles, we praie that yeyng [giving] your attendaunce vppon [upon] our said derrest wif and lady moder ye come with thayme unto us; not failing herof as ye

purpose to doo us plaisir. Yeven [given] undre our signett at our Castell of Kenelworth the xiiij [13th] daie of Maye."

Some remarks pertinent to the present subject of our great lexicographer, Noah Webster, in his *Essays*, have come to my attention. I copy them literally :

"During the course of ten or twelv yeers, I have been laboring to correct popular errors, and to assist my yung brethren in the road to virtue; my publications for these purposes have been numerous; much time has been spent which I do not regret, and much censure incurred which my hart tells me I do not deserv.

* * "The reader will observe that the *orthography* of the volum iz not uniform. The reezon iz, that many of the essays have been published before in the common orthography, and it would have been a laborious task to copy the whole for the sake of changing the spelling. In the essays ritten within the last yeer, a considerable change of spelling is introduced by way of experiment. This liberty was taken by the writers before the age of queen Elizabeth, and to this we areindebted for the preference of modern spelling over that of Gower and Chaucer.

"The man who admits that the change of housbonde, mynde, y-gone, moneth, into husband, mind, gone, month, is an improvement, must acknowledge also the riting of helth, breth, rong, tung, munth, to be an improvement. There is no alternativ. Every possible reezon that could ever be offered for altering the spelling of wurdz, stil exists in ful force; and if a gradual reform should not be made in our language, it will proof that we are less under the influence of reezon than our ancestors."

Had Dr. Webster placed himself upon the basis of a radical reform, instead of a partial one, he would have had a cause worth contending for, and judging from the favor with which the Orthographic Reform is now received at the hands of all who understand its claims, objects and purposes, it is presumed that he would have proved more successful than he did with his proposed changes.

With him who perceives the mighty consequences for good which depend upon this every-way rational Reform, this objection on the ground of change will have no weight. The change will result in greater certainty and definiteness in the representation of language; tend to the settling of pronunciation, and carry knowledge and the generally consequent freedom from vice and disease to all classes of the community, and every good man who thoroughly investigates its merits, will be in its favor. It is a work for HUMANITY—a mighty stride onwards towards the glorious good of the Human Race.

EDUCATION.—Some think education commences upon entering school, and terminates upon leaving it; but that is totally false. It commences in infancy, on the mother's knee; continues through youth and manhood into old age; and, as the mind is immortal, it is my opinion that education will not end at the grave, but continue and expand through eternity.

PHONOTYPY.

From the "New-York Tribune," September 20th, 1854.

If letters had never been invented, or if a language hitherto used only in oral communications were now for the first time to be represented by written characters, there can be no doubt that the alphabet maker, if impelled by a clear idea of the nature and scope of his undertaking, would devise *one character or letter each to represent every simple sound in the language, and allow no character ever to be used or required to represent any other sound than its own*. Then each pupil, having once learned to distinguish the letters from each other and give each its proper sound, and how to combine those letters into syllables, would have mastered the entire rudiments of the art of reading. This achievement should be the business of a week for an adult, or of a month for a child of seven years; whereas, to correctly read the English language as it is now written, involves a continuous application through many months, if not years; and, even then, the secluded, home-keeping student must continually expose himself to the ridicule of persons of shallower attainments, but who have enjoyed the advantage of listening to correct speakers, by mispronouncing names and other words with which he is as familiar as with his mother's cradle songs.

In fact, no man can learn to read our language correctly from books alone, as an anecdote which just now occurs to us may serve to illustrate. At a literary dinner in London, Thackeray was one of the guests, and near him sat a younger author, Mr. Angus B. Reach, whose name is pronounced *Re-ak*. Thackeray, who had read it frequently, but never heard it pronounced by one acquainted with the bearer, supposed it analogous to *each*, *beach*, etc., and addressed his neighbor accordingly. "My name is not Reech," said the respondent, huffily, "but *Re-ak*." Thackeray stood corrected without remonstrance, but, on the dessert being served, he took up a basket of fruit, passed it to his neighbor, and quietly inquired, "Mr. *Re-ak*, will you have a *pe-ak*?"

There are between thirty and forty simple sounds in the English language, and only twenty-six letters; so that, if each letter represented a separate sound, there would still be some half dozen or dozen sounds for which letters must do double duty. The least share of that economy which the inmates of a besieged fort or disabled ship must exercise, would impel us to take care that each letter should represent one sound which no other letter could express. Yet of our twenty-six letters, three (*c*, *q*, *x*,) are a good deal worse than useless, having no distinct sound, and subserving no end but to bother and perplex the learner and reader, who must guess whether *c* means *k* or *s*, while *q* is simply *kw*, *x* is *ks*, and *y* is oftener sounded as *e* or *i* than as in *yard*, and even there is nearly equivalent to *ei*. Suppose a learner tolerably conversant with English orthography were to stumble for the first time on the word *bough*, how shall he guess whether it is properly pronounced *buff*, or *bo*, or *bow*, or *boo*, or *boh* (*be*,) as in *bought*, *thought*, &c.? Nay: the youth learning to read cannot tell without con-

sulting the context whether the very word *read*, in a sentence before him, is to be pronounced *reed* or *red*. Analogy is of no use, and the logical faculty only "leads to bewilder, and dazzles to blind," in such a maze as English orthography. *Leaf* and *deaf*, *grief* and *sieve*, *tone*, *gone* and *done*, *sheath* and *death*, with thousands of similar contrarieties, continually admonish the learner that he must not depend on the spelling of a word, even in connection with a competent knowledge of all the laws recognized by the language, to teach him how to speak correctly; but that he must learn how words are pronounced separately, and, in essaying to speak, rely far more on his memory than his understanding.

If our language, instead of blindly adopting the characters devised to satisfy wants essentially different from ours in the rude infancy of civilization by the Etruscans, or some earlier precursor of the Latin tribes which Rome found located in lower Italy, had been from the first written phonetically, there can be no doubt that a saving of at least half the time hitherto devoted to learning to read it, would have been made, while it would have been read far more accurately and understood far more universally than it now can be. The saving of time thus effected would have been of incalculable value. Then it is clear that it has cost at least one-tenth more to print our books, periodicals, &c., badly—that is, obscurely—than it would to have printed them in perfect characters, so that no word could have been differently pronounced by any two fair readers. In other words, every thousand pages now deformed by spelling words so viciously that no one can say, except traditionally, how they are to be pronounced, would have been reduced to nine hundred pages by using a distinct character for each distinct sound, and rejecting all silent letters. We estimate that the current saving to the Anglo-Saxon race by this Reform alone, would not fall short of *Five Millions of Dollars per annum*.

Such are a few of the considerations now influencing some of the philologists of England and this country to press upon a reluctant or heedless public the necessities and advantages of the Language Reform known as Phonotypy, or writing and printing according to sound in all cases. The English Phonetic Society, established in March, 1843, now numbers 4,600 members, with the eminent George Dawson of Birmingham as its President, and the veteran phonotypist, Isaac Pitman of Bath, as its Secretary. About fifty publications have been printed phonetically in England—among them an edition of the entire Bible, with three (various sizes) of the New Testament. The "Cosmotype," a cheap monthly, devoted to Phonotypy, is now printed in this city by Andrew J. Graham.

Note by the Editor.—No doubt that in our wide-spread country, the writer of the above has ignorantly or unintentionally overlooked the doings of the Great West; had he not, he might have mentioned among the Phonetic works published in the United States, the Type of the Times, the Youths' Friend, the Phonographic Magazine, the Phonographic Reporter, the New Testament, Mr. Smailley's Comprehensive Phonetic Dictionary, and other important works.

These works all throw their influence in favor of the Reform, and we think place our noble West far in advance in the scale of Progress.

THE PHONETIC ALPHABET.

The Phonetic letters in the first column are pronounced like the italic letters that follow. The last column contains the names of the letters.

LETTERS	ILLUSTRATIVE WORDS	NAME	LETTERS	ILLUSTRATIVE WORDS	NAME
<i>Long Vowels.</i>			<i>Explosives.</i>		
Ɛ ɛ	.....eel	.....ɛ	P p	.....pale	.....pe
Ɛ ɐ	.....earth	.....ɐr	B b	.....bale	.....be
Ɛ a	.....ale	.....a	T t	.....tame	.....te
Ɛ ɔ	.....air	.....ar	D d	.....dame	.....de
Ɛ ɔ	.....arms	.....ɔ	Ɛ ɔ	.....cheer	.....ɔa
Ɛ e	.....all	.....e	J j	.....jeer	.....ja
Ɛ ɔ	.....oak	.....ɔ	K k	.....came	.....ka
Ɛ ɔ	.....ooze	.....ɔ	G g	.....game	.....ga
<i>Short Vowels.</i>			<i>Continuants.</i>		
I i	.....ill	.....it	F f	.....fain	.....ef
E e	.....ell	.....et	V v	.....vain	.....ve
A a	.....am	.....at	H h	.....thigh	.....ih
Ɛ a	.....ask	.....at	Ɛ d	.....thy	.....de
O o	.....on	.....ot	S s	.....seal	.....es
U u	.....up	.....ut	Z z	.....zeal	.....ze
U u	.....wood	.....ut	Σ j	.....shall	.....if
<i>Diphthongs.</i>			Ɛ 3	.....vision	.....3s
Ɛ i	.....ice	.....i	<i>Liquids.</i>		
Ɛ ɔ	.....oil	.....ɔ	L l	.....lull	.....el
Ɛ ɔ	.....owl	.....ɔ	R r	.....rare	.....ar
U u	.....dupe	.....u	<i>Nasals.</i>		
<i>Coalescents.</i>			M m	.....maim	.....am
Y y	.....yea	.....ya	N n	.....nine	.....en
W w	.....way	.....wa	N ŋ	.....sing	.....iy
<i>Breathing.</i>					
H h	.....hay	.....ha			

☞ The marks of punctuation are the same as in the Romanic orthography, excepting the following changes and additions: the mark of interrogation Ɛ is placed before the first word of a question; ? is placed at the end of a sentence, and indicates doubt; Ɛ indicates laughter; ! surprise; j sorrow; the inverted period · signifies the omission of a letter.

ΘΤUM IN AMERIKU.

HWYT NOE—NOE HXS.

He engraving fer dis number represents a porson ov de seneri on de Hwyt Mønten, dan hwig, it iz sed, mør bytiful kan skarsli be fənd in de Ynited Stats; na, we jud sa, in de wurd. He qrtist laborz in van tu pant it; pen ør pensil kan not deskrib it. We ma, høever, gader sum ideaz from hiz ekselent efort hwen akumpanid bi de livli deskripson givn belo bi ør fonetik frend, Rev. Tomas Hil, ov Welham, Masagsets. He Nog Hxs, in de piktyur, iz sed tu be a pøfekt liknes ov de ørijinal hotel at dis fqr-famd gap. Ov de rest, we wil let ør frend tel hiz øn stori:

"I hav just returnd from a trip thro de Hwyt and de Gren Mønten, ekstend-
ing az fqr az Montreel, and okyuppij elevn daz tjm,—and mi plegyur haz bin
sø grat dat i wont sum ov yør rederz tu far it, at lest bi herip ov it.

It iz not in de pøer ov mi pen tu egzajerat de gløriz ov de Hwyt Mønten
Nog az i beheld dem. Na, i tijnk dat Mis Sejwik herself, hø bi sum gad fert-
yjn past thro de Nog on de sam fiif ov Oktøber, kud not deskrib de magnifisens
ov dat seneri. He skj woz ful ov flesi klødz høz fadoz elternatip wid strijs
ov sunljt, aded a pekulyar qorm tu de mønten, hwig røz arønd me in ever
variip førmz ov byti, tu de hjt ov from tre tu fiv tøzand fet.

Hez hilz qr riqli doted wid forests evn tu dar tops, and qr sø aranjd dat fer
mjlz ov de rød da sem tu wel yø in, liftip up dar rig tapestri ov varid kulorz
at just de rjt distans and in just de rjt pøzifon fer everi tre tu be sen tu de
best advantaj. I Hø kan deskrib ør evn imajin de byti ov de rød, hwar everi
tre, in a rig øtumnal forest ov from fiiften tu ðerti tøzand akerz iz vizibl at
wuns, and nø tre sø distant az tu be lost tu de j. Eg mønten sjl had dat da
its øn pekulyar byti; wun kuverd hqf wa døn wid blak pin and fer, de lør
pqrt, rig maplz, bergez and beg; anuder ølmost eksklusivli wid brilyant yeløz
and redz; a ðerd wid an endles varjeti ov soft grenz not yet takip a yelø tinj;
a ført wid varius kulord pøgez; but de majoriti klødd wid trez ov everi varj-
eti, grøpt and intermingld in varius propørsonz and paternz. Okazonali a ljt
driivjn fser ov ran wud thro its grasful mist betwen me and de forests, and de
sun burstip øt from de klød gav de wet levz sug brilyansi and intensiti ov kul-
oriñ dat mi jz wøp dazld bi de brijtnes. It semd az if everi tre had gaderd up de
strepb ov de høl sumerz ljf, tu pør øt dis oferip ov praz,—and i kud evn fansi
a liknes betwen de varius trez and de varius sèrvants ov God hø praz him
wid qrtikyulat tup. He ekspreson ov de diferent pqrts ov de forests varid, but
de sentiment eksprest woz in everi pqrt de sam. I red on döz hilsjdz nø sug
lament az de gilty sunz ov men qr wont tu mak hwen da fjnd de sumer ended,
de hqrvest past, and demselvz not savd. I red rafer de fulfilment ov de
profesi: At evniñ tjm it sal be ljt. In de evniñ ov de yer de gløriz ov de sun-
set klødz wøp spred over de forest levz, tu tipifi de glørius byti ov de evniñ
ov a ljf spent akørdip tu de wil ov God.

Son after non de klødz bekam so tik dat onli a glem ov sunljt fel upon de landskap. F asended Mt. Wilard in order tu luk døn de Noq. Ov kørs yø nō hwot de vq iz,—a dep vali abst tre mjlz loy and hqf a mjl wjd, betwen tō hilz eq tre kwertez ov a mjl hj. and kløzd at øder end bj a hil hqf a mjl in hjt, on wun ov hwiq yø stand at de briqk ov a presipis tō tēzand fet hj, øverlukij de vali. Hwjl standij ðar i turnd tu de left and sō a sjt hwiq i kan never forget,—a sjt sō dazlij ðat i at fērst felt fant and dizi wið de mingld emøfonz ov é and admirafon, gratitqd ðat i woz permitted tu sē sug buti, and adorig wunder at de simplisiti ov de menz prødusij sug øverpørerij and sublijm efekts. A strem ov sunljt wonderij øver de dqrk landskap struk wun ov de sumits ov de hwjt hilz, and instantli de sno-kuverd kōn blazd øt wið sug intens brilyansi ðat de i kud not bqr it an instant. F lukt agen and agen, and woz ølwaz forst tu turn awa mj sjt. F kud not help bijkij ov de transfigyr-fasjon and de gqrments “hwjt az de ljt.” De ljt plad fer abst fiv minits at a tjm on tre diferent sumits, and ðen øl woz dqrk agen. But duriq de høl ov de afternøon and njt, (fer i woz awak meni tjmz,) de impreson remand sō vivid upon de retina, ðat i had onli tu kløz mj iz, and agen i sē de vast forests ov gren and purpl, red, skqrlet, brøn and yelø, surmønted bj ðis dazlij sumit ov sno.

And, if it be not tō prozaik an endij, i wud rekomend pepl hō wif tu se hwot iz most pekulyar and magnifisient in Amerikan seneri, tu gō tu de Hwjt Hilz de fērst wek in Oktober. ðis yer, hēver, de foliaj iz sed tu hav bin unkomonli riq in its kulorij.”

U K K L S A M A N D H I Z B Ø Z .

A T H L F Ø R B E Ø L Ø J I A N Z .

A number ov yerz ago, a hqrði enterprizij yug man, sun ov de famus øld Mr. Jon Bual, and non bj de familjar nam ov Bruder Jonatan, bekumij disat-isfjd wið de tretment he resevd from de øld man, rezolvd tu kwit him, and sek hiz fortyqn in distant pqrts. Not redili ganij permifon, he mōr ðan wuns atemted tu run awa, but woz az ofn prevented. At leqst, he okazond sō muq unezines in de famili, ðat he and hiz hørshøld wēr permitted tu depqr, and atemt a setlment in de wildernes, on de øpøzit sjd ov a spafus lak, upon sērtēn kondifonz, hwiq, it woz høpt, wud prøv mtyqali benefisjal.

It iz wel non tu de røderz ov histori, ðat hwen Jon Bual disented from Lørd Peter, in relijus øpinyonz and praktisēz, he az relijusli enjønd on øl hiz qildren and dependents a belef in de doktrinz hwiq he adopted, az Lørd Peter had dun befør him, on de panz and penaltiz ov disinheritans her, and everlastij perdisfon herafter. ðis woz de prinsipal øjekfjon hwiq Jonatan had tu remanij on hiz fqrterz premisēz. But, nō sōner woz he øt ov sjt and herij ov øld fqrter Bual, and beginij tu fel, in sum megyyr, independent, ðan he adopted de sam rijdj polisi in regqrð tu hiz famili, hiz tenants, and øl tu høm he sold eni ov hiz spafus teritori. He az muq az swor, ðat nō wun ov ðez jød pre-

zum tu difer in opinyon from him, under de sam panz and penaltiz dat aperd so odius hwen da operated agenst himself.

Søn after Jonatan had takn pozeson ov hiz teritori, and begun tu kler and kultivat it, a kupl ov hiz relativz kam akros de lak fer de purpus ov setlip under hiz oepisez. Not beip "gifted in ekstemporaneus prar," da insisted on prais akordip tu de buk hwiq da had bret over wid dem; alejip dat da wud çalenj him er eni uder uninspird man, tu mak beter er mor komprehensiv prarz dan doz in de buk. At dis, Jonatan flü intu a teribl pafon, eksklamip: "Wun dat iz in ernest kan pra widst a buk er eni ferm."

"But, bruder Jonatan, qqr yø not awar, dat, hwen yø pra in yør famili ekr-tempore, yør prar iz az muq a ferm tu doz hø jøn wid yø, az de prarz in ær buk qr tu us."

"Nun ov yør pöpif, Episkopal kantip. F kam her fer de purpus ov enjøj liberti ov konsens, and i wil enjø it."

"But, qqr yø not wilip dat uderz fjad enjø de sam liberti."

"Sertenli, i am, if ðar konsensez agre wid mjin. But i am bizi; i must se tu mji fqm; and yø must and fal instantli pak up yør dudz, prar-buk and el, fuv of yør bot, return tu old fqder Bul, and red yør prarz tu him if yø must red dem."

Az da puft of, da muterd tu eq uder: "Dis iz a mji od wa ov sèrvip de Fqder ov el."

Abst dis tjm, Rojer, wun ov hiz ølder sunz, havip red hiz Bjbl, "karfuli and prarfali," az de fraz iz, bekam fuli perswaded in hiz øn mjnd, dat hiz havip bin baptizd bi sprinklip, and in infansi, woz nø baptizm at el; as de rjt woz not administerd in a lejimat mod, ner at de proper tjm; and, fer himself, he insisted tu be plunjð, literali "berid in baptizm," in hiz adult aj. At dis, Jonatan, yuzip fu wurdz and nø seremoni, kikt him st ov de hss, in de ded ov winter, and bad him never tu dqrkn hiz dør agen. Rojer set of and waded thrø de sno, hwiq la dep in de-wudz, and traveld meni a weri mjl, til he kam tu de log hut ov an elder bruder, told hiz tal, and rekwested liberti tu reman wid him til he kud hit upon sum plan fer hiz futyur prosedip. Dis bruder beip sumhwot mor lenient dan de fqder, agred tu let him tari over njt, but told him he must be of in de mornip, er de old man wud be aggrì wid him fer felterip wun hø woz ðus diskarded. Nekat mornip, Rojer sterd of intu de wildernes, tu a distans from eni ov hiz kindred, amup de wjld Indianz, hwar dis "barbarus pepl fød him nø litl kjndnes," and hwar he fnd dat hospitaliti hwiq woz denjd him bi hiz øn relativz. Havip lèrnt wizdom from de tipz hwiq he suferd, he bekam a ferm advokat fer thrø liberti ov konsens, and tuk up a fqm, hwiq iz nø de smolest, but in propørjon tu its sjz, de welthiest ov eni belogip tu Jonatanz desendants. Her he gav felter tu eni ov hiz nev-yuz er nesez, er eni uder personz hø wør persekuted fer konsens sak; and livd in pes and hqrmoni wid de Indianz, hwjl most ov hiz bruderz wør kwor-elip wid dem, evn tu bludfed.

Not log after, Jonatanz sun Wilyam, havip studid de Bjbl fer himself, adopted meni stranj hwimz, az da aperd tu hiz fqder. Insted ov anserip, "Yes sèr," er "No sèr," akordip tu de purport ov de kwestyon propozd, he wud

repli, "Ya," er "Na." He refuzd tu swar az de uder böz did. He wud not evn sa, "Æ vum," "Æ swen," er "Æ vsg it;" but simpli, "Æ solemli aßerm." He wud war hiz hat in de hss, and evn kum tu de diner tabl wid it on hiz hed. Hwjl de old jentlman, if wun ma be so kold, hō woz so unjentl, woz praig in de famili, Wilyam wud sumtjnz sit, sumtjnz stand, and sumtjnz nel; hwig last postyur woz a grat abominaßon in de sjt ov Jonatan, bekoz Jon Bulz and Lerd Peterz familiz praktist it. Lastli, Wilyam refuzd tu dō militari dūti wid de rest ov de böz, deklarig dat it woz hī tjm tu "bet sordz intu plßßarz, and sperz intu prōnig huks," and tu run kanon bolz and bum selz intu porij-pots and te-ketlz; bekoz hūman līf iz so fōrt dat it iz bōt ʔr interest and dūti tu trj tu prezerv it tu its utmost lepd, not wontonli tu destrō it. At dis, Jonatan grō ʔtrajus; kold him a "kursed" raskal; orderd him tu depqrt instantli from hiz teritori, and tʔetnd, dat, if he ever returnd, he wud jut him up in de kol-hol, bōr hiz tug trō wid a red-hot jurn, and, if dat did not teg him beter manerz, he wud hap him ljk a dog. Wilyam resevd hiz sentens wid pēfekt meknes and kompōzur, bad de famili fārwel, and remōvd tu a grat distans intu de wildernes, hwar he and sum uderz, widst eni wōrljk weponz, met de Indianz and bārgend wid dem fōr a lqřj trakt ov land, tu hwig he gav a Grek nam, hwig signifjz bruderli luv, tʔeted de nativz az hūman beigg, and fēnd dem not onli hūman but hūman. Hiz fqrn iz nʔ wun ov de lqřjest and best manajd amup de hōl fraterñiti.

In adifon tu dez trublz, wun ov Jonatanz deterz okagond muç unezines, bj adoptij sērtēn relijus nōßonz diferent from hiz on. Ze woz a yug marid wuman, and livd wid hē huzband in wun end ov de sam hss in hwig hē fqrer rezided; and he agred wid de aposl Pēl, dat se et tu be a "keper at hom." Insted ov dis se woz kontinyuali gadij from hss tu hss, telij hē eksperiensez, trjij tu mak konverts tu hē relijus opinyonz, and ekspresij hē ideaz ov men and tipz, widst respekt ov pēßonz, er evn pqrßonz. Dis so enrajd Jonatan, dat he turnd hē and hē huzband ʔt ov dorz, orderig dem tu pak of bag and bagaj, and never tu aper in hiz prezens, til, az in dūti bʔnd, da wud permit him tu tipk fōr dem. Ze pōr wuman depqrted akerdiglj, and it iz belevd se rezided a hwjl wid hē bruder Rojer, and pad a vizit tu wun er tō uder bruderz-in-lē. Hwot fjnali bekam ov hē iz not nōn tu an absolūt sērtenti; but it iz fēnd dat meni ov hē desendants qř skaterd trō de familiz ov el hē bruderz. Zez, insted ov staip at hom and "lukij wel tu de waz ov dār hss-holdz," qř kontinyuali gosipij, gadij from hss tu hss, and yuzij el de menz in dār pʔer tu prōv de dogma, dat, "Deiti luvz a posibl anjel beter dan an aktyuali egzistij flj," er sum uder doktrin ekwali ljabl tu "dʔstful disputaßon."

Ze fū partikyqlar instansez qř hē presented, az spesimenz ov de inumerabl trublz hwig Jonatan bʔet upon himself and uderz, bj endevorig tu fōrs el hō kam widin hiz reç tu adopt hiz opinyonz. He mjt az wel, az he haz sins aknolejđ, hav atēmted tu skwar de sērkl, tu fjnd ʔt perpetyual mōßon, er tu kut and kqrv de kōntenans ov el he met, tu mak dem luk ljk himself and ljk eq uder.

Jonatan got alog priti wel wid Bul fōr a number ov yerz, respekted him az a

parent, and hwen he okazonali kröst ðe big lak tu pa him a vizit, he kold it "goiþ hom," and so did hiz kuznz and uder relasjonz, hō kam over after him, and setld on pōrfonz ov ðe landz hwiþ he pōrseld ʒt tu ðem. Hwen Jonatan and hiz konekfonz wē anōd bī wulvz and uder wīld bests, Jon wud okazonali send over sum ov hiz sērvants, tu asist in destrōiþ ðem, ər drīviþ ðem awa. Jonatan frēkwentli fēnd ðat ðez sērvants wē ov litl ər nō sērvīs tu him ər hiz freudz. Az hē kwerli, yet safli eksprest it, "ða did az muþ damaj az hurt." Òl ðis tīm, hōever, Bul woz restriktīþ Jonatan in hiz trad, bī sō manajīþ materz, ðat hwotever qrtiklz ðe later ər hiz bōz razd on ðar fōrmz fōr sal, ða wē oblijd tu sel tu ðe former, priti muþ at hiz ʒn prīs. Ða wē oblijd elsō tu purġas ðar grōseriz and uder nesēsari qrtiklz ov him, ər hiz ajents, evn ðō ða mīt prōkūr ðem ġeper from uder tradērz.

Jonatan "grind and bōr" ðis fōr a loþ tīm, til at leþt Jon undertak tu la a taks on ðe mēġandīþ hwiþ he sent tu hiz ġildren and grandġildren, in adiþon tu ðe mōrket prīs. Ðis, Jonatan and hiz wīf, hiz sunz and ðar wīvz, and ðar hōl jenezalōji, tuk in hī dujon, deklāriþ ða wud not be takst an ekstra koper. Jon persisted, hōever, in hiz demandz, and sent akros ðē lak a bōt-lōd ov tē, tu trī ðe spūþk ov ðe fōrmerz. Ðis sō enrajd ðe sturdi, rezolūt bōz, ðat ða went on bōrd and emtid ðe hōl kōrġō intu ðe lak.

Upōn reseviþ nūz ov ðis transakþon, Jon imēdiatli sent over a ferif, dep-yūtiz, kunstablz, and a loþr {*posse comitatus*,} tō enfōrs hiz demandz. Jonatan and hiz sunz turnd ʒt and rezisted; and a loþ and teribl kombāt ensūd. Meni wē ðe brōken hedz and bludi nōzez on bōt sīdz. At last ðe ofiserz and {*posse*} wē oblijd tu krī "Enuf," rekros ðe lak, and return ðe rit "not satisfīd." Tu mak a loþ stōri fōrt, Bul gav a kwit-klam tu Jonatan and hiz famili, ðar ārz and asjnz forever, and ov el ðar pōzeþonz, wīf ful liberti "tu manaj ðar ʒn afārz in ðar ʒn wa."

Bī ðis tīm Jonatan had not ʒnli meni sunz, and detērz, and grandġildren setld arēnd him, but nevyūz and nēsez, hō kold him upkl; and, az ða fansid a stōþ rezemblans betwen him and Samson ov ʒld, ða nīknamd him Upkl Samson, hwiþ ða sōn abbreviated intu Upkl Sam, and transfērd ðe apelaþon, Bruder Jonatan, tu ðe sun, hō woz namd after him.

Upkl Sam, haviþ ðus setld hiz sekyūlar konsērnz, began tu tipk mōr seriūsli and rāsonali ðan he had ever yet dun, ov relijus afārz. He fēnd, upōn egzaminaþon, ðat nō tō ov el hiz re'ativz, adopted everi qrtikl ov ðe sam kred. But, az tu ðar mōral ər imōral, relijus ər irelijus kondukt, he kud dīzērn but litl diferens. Akērdīþ tu el hūmān āperans, he fēnd ġud, bad, and indiferent karakterz amūþ el ðe sekts intu hwiþ ða wē dividēd. Ufter seriūs and prāfwal konsideraþon, ðarfōr, hē asēmbld ðe hedz ov ðe several familīz, and adrest ðem in sum suġ maner az ðe folōiþ. Not haviþ rōm fōr ðe hōl adres, ī prezent ʒnli a fū detaġt sentensez az a spēsimen:

"Mī der ġildren and relativz: Ufter a hōrd, obstinat and bludi struġl fōr ʒr sivil rīts and privīleġez, we qr permitted tu enġō ðem unmōlestēd. But ġhwot hav we ġand, īf we qr deprīvd ov relijus frēdom—ðe liberti ov wurþīþīþ ʒr Māker akērdīþ tu ðe diktats ov ʒr ʒn konsēusez. Ð anser, ʒr ġan īz az īn-konsiderabl az tīm kompārd wīð etērniti.

"Yø el nō, and meni ov yø hav felt ðe krøel efekts ov it, ðat hwen i woz yug and ineksperienst, i demd it mī dūti tu kompel everi wun tu embras mī sentiments, er tu puniſ him az a heretik. ꝥ n̄ luk bak upon ðoz ðaz wið penitenſjal sorō. ꝥ am konvinst ðat mankiñd w̄er ðezind bi ðar Kr̄ator, tu difer in ðar opinyonz az muġaz in ðar fetyqrz. Ðar qr s̄erten grat ætliñz in bōð, hwiġ qr distiġktli mqrkt, and in hwiġ we el agre. In p̄onts ov m̄jnor impertans, it iz orderd bi Providens, nō d̄st fer ðe best, ðat we sud difer: and hwen we fiñd felt wið eġ uder on ðis ak̄ent, we impeg ðe karakter ov him hō maked us tu difer.

"ꝥ am perswaded ðat nō wun kan avōd beleviþ az he duz belev: and, konsekwentli, nō wun iz blamabl fer hiz belef. He ma be blam-wurdi fer not paip dū atenſjon in s̄erġiþ after trōð, er fer not kandidli and karfali egzaminip and waip ðe evidens hwiġ he fiñdz fer er agenst eni opinyon; but in ðis he iz ak̄suntabl tu hiz Maker, and tu him ōuli; not tu a febl, falibl mortal, liġk himself.

"U relijon establiſt bi lō, iz muġ beter kalkyated tu mak hipokrits ðan sants. We kan not be absolūtli s̄erten ðat anuder belevz az he sez he duz. We kan not luk inta hiz h̄rt. We qr ōbliġd tu juþ ov a manz karakter bi hwot he duz—not bi hwot he profesez tu belev. It iz, ðarf̄or, wurs ðan yusles, tu impōz ær kred upon him, and demand hiz asent tu it, under eni penalti hwotever; az evn an ōð, ðus eksterted, iz not biñdiþ. Kristianiti nedz nō ad from ðe sivil ōboriti. Se grō and inkrest in h̄er infansi, not ōnli wiðst its patronaj, but in sp̄it ov its p̄ersekusiþ; and hwenever er hw̄arever se haz bin entangld in its embras, se haz lost h̄er hevni spirit and h̄er lejtimat p̄er.

"q Hō iz ðar amug yø, ðat haz never ōlterd an opinyon; ðat haz not belevd in wun doktrin at wun period ov hiz liþ, and in its opōzit at anuder. q Wil yø difer from yørselvz at diferent t̄imz, and not permit yør bruder tu difer from yø at eni t̄im. Ðe best rōl in relijon, az in everibip els, iz ðis—'Az ye wud ðat men sud dō untu yø, dō ye evn sō untu ðem.' q If yø qr unwilliþ tu yeld yør opinyonz er mōdz ov wurſip tu yør bruderz diktaſjon, h̄s kan yø demand, in ðez partikyqlarz, ðat he sud yeld tu yør ōboriti.

"Ðar iz nō danjer in permitiþ eni wun, and everi wun, tu ġōz hiz ōn qr-tikl̄z ov faþ, and mōd ov wurſip, pr̄ovid̄ed ðoz qrtikl̄z and ðat mōd dō not interfer wið ðe riġts ov uderz. If mī nabor belevz, er sez he belevz, in wun God, er ðre, er twenti, it wil neder brak mī leg ner pik mī poket; ðarf̄or i hav nō riġt tu interfer in hiz belef. But, if he endevozr tu ōbliġ me tu kontribyut ov mī substans, and devōt mī t̄im tu ðe wurſip ov hiz God er ġodz, in hiz wa, ðen i hav a natyural riġt tu rezist hiz enkr̄oġment.

"q Hwot iz it tu me if wun iz akustomd tu pra standiþ, anuder neliþ; wun ekstempore, anuder memoriter, a ðerd from a buk. q Hwi ned i be disturbd, if wun sez fit tu baptiz in infansi, anuder in adult aj; wun bi spr̄iġkliþ, a sekond bi p̄oriþ, and a ðerd bi im̄erſjon. q Hwot riġt hav i tu interfer, if wun ġōzez tu pin hiz faþ on ðe slev ov a Yūniwersalist p̄reġer, er Yūnitarian, er Metod̄ist, er Baptist, er Episkopalian, er Kwaker. q Hwi sud i kar, if wun felz inkl̄nd tu kis ðe grat tō ov ðe Pōp ov Rōm, er ov a protestant Pōp—fer

ðar qr protestant Pöps in realiti, ðo not in nam—so loy az nun ov ðez atemt tu förs me tu imitat ðar egzempl.

“In fin, i seriusli and ernestli rekomend, ðat relijus, ör raðer irelijus, persekufon, be entjrlí abolift; ðat ðe fraz, ‘relijus rijs,’ be substituted för ðat ov ‘relijus tolerafon;’ and ðat ðis be ekspland tu men, ðat everi wun haz a rið tu wurfip akerðip tu ðe diktats ov hiz ön konfens, provjded hiz konfens ðo not diktat ðe disturbans ov ðe pes and wel-beip ov ðe komüniti.”

Tu ðis rekomendaðon, el ðe hedz ov familiz, ekseptip Jonatan ðe sekond, asented wið jöful aklamaðon. He gav wa tu ðe majoriti wið sum reluktans; az he had imbjdd ðe sentiments ov hiz fqðer in infansi, he demd ðem undstetli korekt, and verili tet ðat ðoz hō embrast eni uder must inevitabli perif. He woz, moröver, eksektiv fond ov pser, bōð in Gurg and Stat. Stil, hōever, he jönd in ðe agrement wið ðe rest, not tu mölest eg uder in ðar relijus afarz; tu hwið ða adherd för meni yerz wið prazwurði fjdeliti.

Ðez went so fyr in gud felöfip, ðat ðoz hō kept Hapksgivip wud invjt ðoz hō selebrated Krismas tu atend metip wið ðem, and afterward fest on ðar rost turki, pumpkin piz, and uder luksyriz sýtabl för ðe ða. ðe selebratorz ov Krismas, in ðar turn, wud invjt ðar bredren tu gurg; and, after sörvis, tu partak ov rost bef, plum pudip, and uder gud tipz apropiat tu ðat okazon. ðis praktis had a hapi tendensi tu sement frendfip and promöt hqrmöni; espesali az bj ðis menz ða resiprokali hērd tö sörmonz and partuk ov tö fests per anum, hwar ða had but wun ov eg previus tu ðis aranjment.

In ðoz plasez hwar ða wēr setld kompaktili in konsiderabl numberz, wun mjt se ðem, on ðe Sabat, metip and pasip eg uder, in el direkfouz, hwið goip tu, ör returnip from, ðar respektiv hōzez ov wurfip, eg givip ðe uder a smjl ov jō, hwið sed az planli az a smjl kuð sa it, “Æ rejōs ðat yō and i enjō ðe liberti hwarwið Krist haz mad us fre; and, ðo we pursu diferent kōrsez her, ma we el met at lost in hiz kipdom.”

ðis stat ov afarz, az i sed beför, kontinyuð meni yerz, til a difikulti aröz respektip ðe sköl, hwið Jonatan—nē Upkl Sam—establift hwen he fērst setld in ðe teritōri. In ðe trō spirit ov Upkl Samz rekomendaðon, agred tu bj hiz desendants, and el hō had kum tu rezjd on hiz premisez, ðe master and uferz ov ðis sköl teted ðar pupilz az rasjonal and akōntabl beipz, permitip ðem tu form ðar ön öpinyonz in relijon, az in uder materz. Hens ða lad asjd ðe kred and katekizm, hwið from ðe fōndaðon ov ðe sköl had bin tet dogmatikali, and enjōnd ðe redip ov ðe Bjbl, az kontanip sufisent, and ðe önli fyr and saf rölz ov fat and praktis. ðe ölder bōz wēr direkted tu studi ðis tur-öli in ðe örijiñal Hebrō and Grek. Meni jōnd wið ðe teqerz in givip it az ðar deliberat and desjded öpinyon, ðat nō uninspird kred-makerz, sistem-mupgerz ör manyufaktyurerz ov katekizmz kan ekspres divjn revzelaðon in beter ör klerer lagwaj ðan ðe inspird riðterz ov ðe Öld and Nū Testaments hav dun it. Tus, eg beip left tu form hiz ön öpinyonz, ðe konsekvens woz, ðat ðoz edyukated her, embrast az meni and varius sentiments az ðar qr relijus denominaðonz.

Nē Jonatan ðe sekond, hiz wjf, famili, and adherents, beip fuli perswaded ðat Upkl Sam had bin infalibl in hiz yōð, and ðat he bekam falibl in hiz riðer yerz, pørtinafjusli adherd tu hiz fērst öpinyon; and nutip, but wont ov pser,

prevented dem from adoptin de sam persekutin praktia. Az sön, därför, az da wër told ov de nu aranjment in de sköl, Jonatanz wif eksklamd wid astonishment — “¶ Not teg de katekiz! Hwot infidelz! ¶ fud az sön tiyk ov de-nijj de Bjbl itself.” “¶ Not teg de katekizm and kred!” vosiferated Jonatan, hō woz just befor gozen dekon: “¶ wud az sön send mj sunz tu de koufjnz ov de botomles pit, az tu suq a sköl.”

Nz a teribl, wurdi wërfar woz wajd agenst de sköl and el its patronz and adherents. Nuzpaperz, pamflets and trakts, fild wid “biternes and rqt and evil spekiq,” ifyud, dali, from de grōnij pres ov dis “most stratest sekt,” agenst el de frendz ov de sköl and de advokats ov de fredom ov det. No sekt, hēver respektabl fer numberz, lernip, vertyu, er pjeti, holli eskapt dar biter vityupersonz. De uder sekts wër oblijd tu kum ferward wid de sam weponz in defens; and, in tō meni instansez, “returnd raliq fer raliq.” De konsekwens woz, dat Jonatan and hiz pṛti had de mertifikaſon tu sē el de uder denominaſonz konstantli inkresip in numberz. Dis, hwiq wil ever bē de efekt ov persekujſon, in eni form, iz not tu bē regreted.

But wun efekt ov suq strajus kworelz amup de profest disjplz ov de Prins ov Pes, kan not be tō depli lamented. It iz bj dez disenſonz dat infideliti iz konfermd and emboldnd tu atak Kristianiti itself. Unbeleverz er dsterz veri natyurali sa tu profesorz ov dis relijon, “Hwen yō wil desjd amup yōr-selvz hwot Kristianiti iz, den we wil atend tu it; and, if we qr konvinst ov its trōt, we wil embras it. At prezent, hēver, jujij from its efekts on its advokats, hwiq iz de best krjterion we hav, we must belev it a mer bon ov kontenſon, kalkulated tu mak its votariz hat wun anuder most kerdjali.” Inded, i hav ofn hērd Upkl Sam deklār, dat de sekyular and politikal kontenſonz ov de familiz, under hiz parental inspekſon, dō da sumtjmz evn tretu hiz ljf, giv him but litl unezines, hwen kompard wid de evilz hwiq impend ōver dem from đar relijus kontroversiz; and dat he ferz from de later infinitli mōr đan de fermer, de nulifikaſon ov everitij dat iz kalkulated tu mak dem pesful, respektabl, prosperus and hapi.

SATURDAY NIGHT.

De lejer klōzd wid a kraf; de iron-dōrd velts kam tō wid a baq; up go de futerz wid a wil; klik goz de ke in de lok. It iz Saturda njt, and biznes bredz frē agen. Homward, hō! De dōr dat haz bin ajqr el de da, jentli klōzez behjnd him--de wurd iz jut st. ¶ Sut st. Sut in, rōder. Her qr hiz trezgyr, after el; and not in de velt, and not in de buk--sav in de rekord in de old famili Bjbl--and not in de baqk. Mabe yō qr a bagelor, frosti and ferti. Den a pōr felō! Saturda njt's nutij tu yō, just az yō qr nutij tu eni bodi. Get a wif, blq-jd, er blak-jd, but, abuv el, trq-jd;—get a litl hōm, nō mater hē litl, and a litl sōfa just tu hold tō, er tō and a hqf, and den get de tō, er de tō and a hqf in it, ov a Saturda njt, and den red dis paragraf bj de ljf ov yōr wifs iz, and đapq God and tak kuraj.—[Tribyun.]

NATIV AMERIKAN GLE SOW.

Befor el lands in est or west,
 I lov Amerika de best,
 Wid Gods best gifts 'tis temig;
 Bot gold and jwels her qr fend,
 And men ov nobl solz abvnd,
 And is ov je qr glemit.

Befor el tups in est or west,
 I lov mj nativ tuj de best,
 Ho not so smodli spokn;
 Ner wovn wid Italian qrt,
 Yet hwen it speks from hqrt tu hqrt
 He wurd is never brokn.

Befor el pepl, est or west,
 I lov mj kuntrimen de best,
 A ras ov nobl spirit;
 A sober mjnd, — a jen'rus hqrt, —
 Tu vertyn trand, — yet fre from qrt,
 Ha from dar sjr inherit.

Tu el de wurd i giv mj hand —
 Mj hqrt i giv mj nativ land —
 I sek her gud — her glori —
 I onor ev'ri nasyonz nam,
 Respekt dar fertyn and dar fam,
 But i lov de land dat bor me.

HE SOW OV FRON.

G. W. KUTER.

Hev de beloz and pjł de fjr,
 Ljk de red and ferfual glo
 Hwar de kraters lqrid klvds aspjr
 Or de dqrknd planz belo;
 Let de wat ov yor pond'rus hamerz smjt
 Wid de pser ov de munten strem;
 Or tunder bened de ertkwak mjt
 Hat dwelz in de qrm ov stem!

Ho i kan not best de djamonds hq,
 Ner de temtig glem ov gald,
 Wid hwiq, bj de qrts ov de graspiq fq,
 He nasyonz qr bet and sold;
 Yet is mj presens mor prjeses fqr
 Han de blaz ov erts roal jem,
 Hat ever haz kindld a djkal stjqr,
 Or flamd in a djadem.

In de ferful depths ov de rales mja
 Mj jiant strept woz lad,
 Ar de sun, or de mon, or de stqrs dat sja
 In de bndles hevz wex mad;
 Ar dqrknes woz rold from de dep awa;
 Ar de skjs wex spred abred;
 Ar de wurdz dat kold up de ljt ov da
 Wex bredd bj de lips ov God!

Ye wex but a pwr and pserles ras
 Til ye wjzi set mj ad;
 Ye dwelt, lyk de bests ov de savaj qas,
 In de glom ov de forest jad;
 Hwar ofn de Nomad yelded hiz hert
 Tu de wulf in pel afrit,
 And de tof ov de lijn stand de ert
 Wid de blud ov de troglodjt.

Hs helpes ye so de desending ran,
 De woterz rezistles flo,
 He frost dat serd de verdant plan,
 And de bljndig drifts ov smol
 Fer yw no ster hiz nek wud yeld —
 No sted yor slav wud be;
 Ye trast no furor alog de feld,
 No patwaz or de sel

De miriad stqrs kam fort at evn;
 De bw ov God woz bent,
 Inskrbjg de wundrus loz ov Hevn
 Or de mezyurles fermament.
 Brjt konstelajonz roz and fled;
 De far mon wakst and wand;
 But de rekord hwig da njtli spred
 Unnon tu yw remand.

But hwen sum preflent spqrk ov mjnd
 Invaded mj lon retret,
 And ye lerned mj Proteus form tu bjnd,
 And fason, wid fervent het,
 He glemp sord from de flams lept st,
 And de huak for de golden gran;
 And de ar gro wokal wid fredoms jst
 Hwar de tjrants ov ert wex slaut

Den roz de dam and de lofti tser
 Hwar de gronig forest fel;
 And de masiv gunz lukt frsnig or
 De wels ov de sitadel.
 He dixi and taperig stepl sprug,
 And flast in de sumer ar;
 And de pendant bel in de turet swug
 Tu sumon de wurd tu praj!

Stst fips enknterd de hslig storma
 On de trakles se sekqr;

For i held de fat ov dar galant forms,
 And mj grasp is stroq and fqr.
 Midst de ljtneiz glem and de tempeste ror
 Ha ferd not de aggri man,
 For da kast dar trusti apkorz or,
 And laft at de hurikan.

At mj tug de masiv kolum sord,
 De grasful qrg woz tron!
 And formz ov bqti de wurld adord
 Roz up in detles ston.
 Ye rjvald de tints ov de blusif den
 Wid de hqs ov mj dust snpljd,
 Til de humblest wurk ov qrt haz son
 Ljk de mist bj ranboz djd.

* kum hwar de suferiq pasent ljs
 On hiz ksq ol won and wek;
 And de luster rzturxz tua hiz supkn jz,
 And de blom tua hiz palid qek.
 Ye fer not de ror ov de tunder lvd;
 Ye slep wid de stormz arsnd;
 For de bolt i klug in de tretim klvd
 Fels hqrmles tua de grund.

Hwar i tred, de kruaked padz gro strat,
 De old hilz disaper:
 And i dro eq distant hostil stat,
 In frendli komers, ner!
 Swift trov yor vanz bj de ljtneiz hurld,
 Yor tots ljk de tempest swep,
 Til nolej haz kuverd de rraliq wurld,
 Az de woterz hav kuverd de dep.

And son fal ye se mj masiv or,
 In meni a grander pil
 Den ever adorn'd de Tiberz sor,
 Or de bakz ov de anjent Nil.
 De sakred templ fal rer its rof,
 De kotaj fer sofal gle,
 De frsnig fortres, tunder praf,
 And de fips ov evri se.

Den hwar! ye ferles sunz ov toll
 Yor nasonz strept and prjd!
 Ma ye rep a hqrvest ov golden spel
 Or de ert and de ofan wjd!
 Ma yor ponderus hamerz ever smjt
 Wid de pser ov de mnten strem;
 Or tunder bened de ertkwak mjt
 Dat dwelz in de qrm ov stem!

U grat man iz olwaz wilig tua be littl.
 He iz gratest ho konfers most benefits.

Y U N I V E R S A L L A N G W A J .

DE ANGLO-SAKSON RAS, AND HÆR RAPID INKRES.

Memorabl abuv el ðe notabl fakts ov ær aj, iz ðe unparaleld inkres in numberz, welt, and influens, ov ðe Anglo-Sakson ras. In 1600, konfjnd tu Ingland, Walz, and Skotland, ðis ras numberd abæt 6,000,000, and fermd but a sekond-rat Yuropean pser. Tuda we fjd dem holdjng swa over ðe riçest rejonz ov ðe ert, wið a komers gerdlij ðe ofan wið its flets, and a poppylafon ov 60,000,000, hwiç eldo so wiðli skaterd, bodili, yet ferm wun grand spirit-yual famili, bj ðat strongest ov yunjtij pserz—a komon laggwaj and literatyr. Propeld from ðar grat Inglij hqrt, ða hav gon forð tu ðe endz ov ðe ert, and fænded an empir komparð wið hwiç ðoz ov old wex az gugez. Hæ hav lad in ðis land ðe fændafonz ov a republik hox destini we most adekwatli ekspræ bj ðe epitet "glorius." Hæ hav setld in Østralya, Ný Zeland, and Afrika, koloniz hox infansi pressæjz a futyruti sekond onli tu ðat ov ðar elder Amerikan sisterhúd. Hæ hav aævd ðe lop-lusted-for dõmnyon ov India and ðe Est, and a multityd ov ofanz færest jlz; komandij, in fært, (despjð ðe krœel and unjust menz bj hwiç muç ov ðis empir haz bin akwjrð,) a pözifon ov onor, pser, and magnifisens, a søber deskripjon ov hwiç wud sem but an ekstravagans ov metafor. Napoleon esad tu kumpas yuniværsal dõmnyon, but ðe pepl, hox wex hiz kompeld instrõments, brøk dæn under ðe stran ov hiz enermus grasþ. Hæ qrtifisal asendensi hwiç he atand in a fý yerz, bj ðe mjti fõrs ov hiz wil, perfst in a ða. It iz fqr uferwjz wið ðe empir ov Anglo-Saksondom. Hæ elevafon and eksþanfon ov ðis ras haz bin ðe wurk ov tjm. It iz ðe natyural rezult ov hj intelektuyal pserz, pæseveripli apljð tu definit objekts. Ljð ðe ok, its grõt haz bin ðe proses ov sentyriz, and it wil endur fex æjez.

In fermin a korekt estimat ov ðe pözifon and influens ov ðe Anglo-Saksonz in ðe futyr, we must ad, az an esensal element in ær konsiderafon, ðe rat ov numerikal inkres at hwiç ða qr progresij. Nafonal præeminens duz not rest on numberz, els wex ðe Çjnez and Hindox ðe wurldz masterz; but hwen, tu ðe hjest mental pser, iz adjõnd ðe gratest numerikal streþt, a wjz and benevolent governmental supremasi over ðe weker and les hjli endyd bekumz an orðerli, az wel az an inevitabl, nesesiti. Hs konjupkjon ov mental and fizikal vigor, we kontend, belopz tu ðe Anglo-Saksonz.

Hæ Freng statists tel us ðat ðe poppylafon ov ðe Yunjtied Stats dublz itself wuns in twenti-fjv yerz, and ðat ov Grat Briten wuns in terti-for yerz. Tu be wiðin ðe mqrk, let us supõz ðat ferti yerz hens, fex wun Anglo-Sakson we næ hav, ðar wil be tæ; and mqrk ðe isfý—120,000,000 ov ljv, buslij, Amerikanz and Inglijfmen in 1890! Hs iz a kalkylafon ov vast signifikans, and fermz a lejtitimat topik ov konsiderafon fex ðe most praktikal and mater-ov-fakt mjndz. Hæ meni alqrmist fex, wið respekt tu ðe futyr kers ov relijon

and politiks, wud ðe rekognifon ov ðis probabiliti ala, wɛr it understud, and its fual konsekwensez aprejiated !

But ðis impresiv fakt asumz a muç hjer importans hwen kompard wið ðe numerikal progres ov uðer rasez. ðe Jɛrmanz, nɛrli aproçiq ðe Ipglif in kast ov hqrt and intelekt, stand nekst tu ðem in prolifikafon, dubliq ðemselvz wuns in sevnti-før yerz. ðen foløz Holand, dubliq its skwot litl self in wun hundred and siks yerz ; nekst Itali, hwiq taks wun hundred and ðerti-fiv yerz tu perform ðe sam operafon. Frans standz nekst, and iz rewɛrded fɛr its idolatri ov ðe sord, and its ljt estimat ov wedloks holi bondz, bi dubliq itself in wun hundred and ðerti-at yerz. In a gradyuqli dekreseq skal prosed el ðe uðer Yurɔpean rasez, until we req Turki, hwiq, in its superlativ wizdom, sub-stitutiq poligami fɛr Hevnz apɛnted le ov monogami, suksedz in giviq tu ðe wurd tɔ men fɛr wun in fiv hundred and fifti-fiv yerz.

ðE AUGLO-SAKSONZ KOMPARD WID ELEMENTAL RASEZ, AND ðE FBT OV UNMIKST NƏSONZ.

ðe Anglɔ-Sakson ras, az everibodi noz, iz ðe rezult ov a kombinafion ov hqrdi Kelts, tiqkiq Saksonz, and enduriq Skandinavianz. ðe produkt ov ðar amalgamefion iz a pepl endəd wið ðe ekselensiz ov el. It iz komonli belevd ðat if a kat be tron from eni hjt hwotever, it wil elwaz manaj tu fel on its fet. In ðis respekt Anglɔ-Saksonz qɛveri muç lik kats. Drop an Amerikan, ɛr an Ipglifman, upon eni kuntri, and in eni komuniti, and ten tu wun he wil akomodat himself tu hiz nq sɛrkumstansez, and bekum a triviq and yuful sitizen. From ðe Arktik zon tu ðe fɛrsest Indian bet, q hwɛr dɔ yɔ not fɛnd Anglɔ-Saksonz engajd in sum enterpriz ɛr uðer. Lik ðe kata, ða elwaz drop on ðar fet.

In ðe development ov ðe karakter ov elemental rasez, we elwaz fɛnd a predominans ov wun set ov fakultiz, atended wið a korespondiq dwɛrfisnes in ðe uðerz ; ðus renderiq ðem, tu a grat ekstent, ðe slavz ov sɛrkumstansez, and keziq ðar welfar and hapines tu depend on ðe kontinyuans ov sɛrten kondifonz. ðe trɔt ov ðis statment iz konfɛrmd bi bɔt past and kontemporaneus histori. Fɛr instans, ðe Freng qɛ esenjali an elemental ras, and qɛ ðarfɔr kapabl ov fulfiliq ɔnli a limited ranj ov dqtiz. Hwen ða atemt tu akomplif enterprizez ɛt ov ðar sfer, ða met wið misfɔrtyn and disgras. Sum ov ðe best Freng familiz setld on ðe St. Lerens, Ohjɔ, and Misisipi, and a listles, unprogresiv jenerafon haz bin ðe ifyq ; bekez ðe nq kondifonz in hwiq ða hav bin kast, dɔ not korespond wið ðar mental fakultiz. Kolonizafon—ðat master-polisi, ɛr rafter nesesity, ov Ingland—ðe mansta ov ðat kuntriz grates, iz not wun ov ðe dqtiz ov Frans. ðe batl wið natyur in primeval forests, on ðe prari, and ðe swomp, must be left tu hqrdier and braver spirits. We ofn tiqk ov Frans and hɛr distresez, and striv tu form sum idɛa ov hɛr futyur lot. q Hɛ qɛ hɛr trublz tu end ; and q hwot wil be hɛr fat. Futyur events qɛ wizli hidn from us, in ɔrder ðat we ma ever akt in fredom. U nolej ov ðe futyur wud destrɔ ɛr fredom ov ðet and akjon. Sɔ fqr az we qɛ abl tu folɔ ɛt kezez tu ðar efɛkts, and tu tras efɛkts bak tu ðar kezez, we ma form sum

idea ov de probabl futyur destini ov dat nasjon. Gided, den, bi dez ljos and de paj ov histori, we konfidentli belev dat Frans haz sen her brijtest daz. Not dat we tipk her sun wil set,—we luv Frans, and pra dat no sug kalamiti ma befel her,—but we belev dat, relativli, her *halo* wil fad befor de superior brijtnes ov uder sunz; and hwjlst tagkfual fer de grat sèrvisez^{je} haz rendered tu sivilizafon, we belev dat hier and purer influensez dan herz qr destind tu sed dar benignant raz on advansij humaniti. Dar iz sumdij reali komik in de komon ferz and forbødijz dat Frans wil obtan a mor influensal pøzifon, and a mor komandij atitjød amup de nasjonz, dan se at prezent holdz. Destitjød ov evn de abiliti ov self-guvernment, ⁹hø kan se aspir tu led and guvern uderz. Inkresij sløli, dublij herself ønli wuns in a hundred and terti-at yerz, wið no surplus poppylufon, it iz evident tu el dat konsentrafjon ov tet and enerji on hom improvments, iz natyurali de trø and ønli posibl suksesful mijon ov Gelik enterpriz,—abandonij fer ever de mad ambifon ov militari konkwest, az de wjldest and wikedest ov deljgonz. But sadli iz it tu be ferd dat dis nasjonal wizdom iz yet tu be purçast, and dat its prjs wil be—a biter eksperiens.

Tu Span de sam remqrks aplj. Se atemted tu koloniz Meksiko and Però, but not pozesij de rekvizit vèrsatiliti ov mjnd fer adaptij herself tu de novel sityuafon in hwiç se woz plast, her mezyurz partakij ov her on narø and eksklusiv karakter, se weknd and paraljzd her nativ enerjiz in strjvij tu fulfil a vokafon hwiç iz natyurali beyond her pserz.

De pur Kelts, de Hjlanderz ov Skotland, hø, a sentjri sins, menast de egzistens ov Britij institufonz, qr tuda peperjzd and famin-strikn. Nj sèrkumstansez hav arizn, tu hwiç dar organizafon kan not akomodat itself. Rob Rø and hiz dedz hav past awa fer ever. Plunder and peti wørfar kan not egzist sjd bi sjd wið Glasgo kotn milz and de komers ov de Kljd. Trif suferij øz its egzistens, in sum mezyur, tu de sam køz; but it iz tu be remem-berd dat no aflikfjon iz ever permitted wontonli, but olwaz fer de akomplifment ov sum guad end.

DE FHT OV ELEMENTARI RASEZ.

Hwen dizez invadz de bodili sistem, natyur wurks insesantli twardz its ekspuljon, and de restorafon ov de primitiv helt and vigor. Az wið de mjkrøkozm, so wið de makrøkozm; de sam proses ov rejenerafon iz komon tu eg, fer smel sistemz qr but de reflekfjonz ov lqj wunz ov a similar kjnd: natyur ever egzists aljk in de grat and in de smel. De prinsipl hwiç møldz de du-drop and de ter, givz ferm and ørder tu de yqnivèrs.

Hwotever iz foren tu ør fizikal struktyur, and inkapabl ov absèrpfjon and yus, iz forst tu de surfas, and dar kast of. In sosjeti—de makrøkozm—we tras a perfekt analøji ov dis sanitiv proses in de individyual man—de mjkrøkozm. Tus sèrten rasez ov men, trø hereditari dejenerafon, hav bekum efet and yusles, and qr sløli pasij from de ørt. De Nørt Amerikan Indianz, and de aborijinez ov Polinesia, qr, yer bi yer, diminifij. De Karibz, ør de orijinal inhabitants ov de West Indez, hav entjrli disaperd, øldø a fju sentjriz sins da

wēr a nūmerus and fermidabl pepl. It ma be sed dat it iz unfar tu rezon dūs, and dat rum and hwiski hav kēzd dē dekres. Veri trō; but dis fakt duz not in dē lest invalidat s̄r prinsipl. Dis redines tu fēl under mer sensjʉal temtafōn onli goz tu konfērm dē aserfōn dat dis forlōrn ras woz wontiŋ in ēl dē hjer trats ov hūmaniti. We hav nō ned tu nurtyr eđer s̄r prjēd er s̄r vaniti wiē dē nolej ov dēz pōr krētyr̄z dēnfēl. It s̄ud rader humbl us, and mak us tētfʉal under dē remembrans dat, debast and benjēd az dēz pepl q̄r, dā q̄r yet s̄r bredren, and gildren ov dē sam guēd Fq̄der; and dat dāq̄r lō kondiŋon but s̄adoz forē a stat ov beip tu hwiē we s̄rselvz ma yet dēsēnd, if not aljiv tu s̄r dūtiz, and obedient tu dē lōz ov s̄r natyʉral and spirityʉal egzistēns.

In kontēplatij dē nafōnz ov antikwiti, and vūij dēm kolektivli az wun grand man, we q̄r remjēdēd ov dē anjēnt fabl, in hwiē dīverz memberz ov dē bodi klamd separat soverinti, and independēns ov ēg uēder. So it haz bin wiē hūmaniti in dē past. Eg nafōn haz ignōrd dē egzistēns ov dē uēder, delūdiŋ itself wiē dē fansi dat it woz ēl-sufijēnt in itself, and askiŋ in dē prjēd ov its on self-luv, q̄ Hwiē s̄ud i s̄erv er depend upon uēderz; q̄ hwiē s̄ud i not rader be a wurd, and liv for mīself alōn. Briŋiŋ dēz misgivus konsepfōnz intū akfōn, ēg nafōnal komyniti haz isolatēd itself az fqr az posibl, and gērdld itself abēt wiē perplexsiŋ komērfal restriksfōnz, berijŋ everi nobl felijŋ under heps ov insān prejūdisēz, and niknamij dēm patriotizm.

In anjēnt tīm, Jū and Jēntil wēr sinonimz fōr frēnd and enēmī. Dē Asiriānz, Babilōnianz, Masedōnianz, and Rōmanz, ēg, in turn, sēt tu subjūgat er eksterpat ēl uēder nafōnz. Wiē dē Mediteranean Sē betwēn dēm, Rōm kud not bāq̄r dē egzistēns ov Kq̄rtaj, nēr Kq̄rtaj brēd frēli in dē prezēns ov Rōm. So in modern tīmz, Frēnq̄men hav hatēd Iŋglis̄men, and Iŋglis̄men hav despizd Frēnq̄men. Dē Kelt abherd dē Sakson, and dē Sakson in return oprest dē Kelt. Dē Spanyārd haz gazd hētili arēnd him, and nurtyrd hiz prēd hq̄rt wiē dē jēdā dat s̄t ov hiz land egzistēd nēder grātnēs nēr glōri. Dē Mahōmedān haz kurst dē Kristyan, and dē Kristyan, in testifiŋ dē dept ov hiz akwantans wiē dē forgiviŋ presepts ov hiz profest Master, haz mōkt and revjēld dē Islamjē. Čjina and Japan, refijŋ and improvijŋ upon dis, akomplis̄t hwot uēder nafōnz did onli in pqr̄t, and liv and dī in solitāri selfis̄nes. But a q̄anj iz kumiŋ ovēr dē wurd. Čjina hērsēlf iz everi dā opniŋ dē gats ov sum ov hēr tēzand sitiz, and .invijŋ men ov ēl nafōnz tu dēl in dēm. Bī sum mistik menz it haz bin persevd dat hēlt in dē handz duz not koz paralisis in dē fet, and dat prosperiti in Frans duz not implī bakruptsi in Britēn;—dat az nō member in dē bodi iz advantajd bī dēzēz and mērtifikafōn in dē uēder memberz, but kontrariwiz, iz streptēnd and blest in dē jēneral hēlt; so in sōsjeti, dē grand man, er makrōkozm ov hūmaniti, in hwiē everi separat nafōn korespondz tu sum member, and haz a fupkfōn and yʉs ov its on, it s̄ud be a mater ov tapkfʉalnes and rejōsiŋ tu hēr ov yūnivērsal welfar and prosperiti. Vūd under dis aspekt, hē vau and kontētibli men bekum menī akfōnz in hwiē, nafōnali, we tak prjēd.

Az dē fizikal bodi kan not egzist wiē impūniti under dē sistematik vjōlafōn ov dē natyʉral lōz, sō nēder kan dē bodi politik. It woz latli statēd dat a

smel vilaj on ðe Igglijf kœst had fœr a loſ period bin inhabited ſœlli bj a pepl hœ gand ðar livlihud bj fiſip. Livip fœr remœvd from uðer komynitiz, ða had marid and intermarid kontinyuali amuſ ðemselvz. ðe rezult ov ðar iſolaſon, and loſ adherens tu wun ſerkumskribd rœten ov peti dūtiz, perpetuated from jeneraſon tu jeneraſon, woz a mœrkt deterioraſon ov karakter, and a kontraſon ov mjnd, until, œlmoſt animaljzð, ða bekaſ kapabl ov litl els ðan mer fiſ-kaſip. In ðis vilaj we hav a tjp, in an egzajerated form, ov ðe evilz hwiſ naſonz briſ upon ðemselvz bj a ſimilar kœrs ov akſon. Did ða suksed in ðar atemts at perfekt iſolaſon, az tœrœli az ðez vilajerz, ðe rezult wud be ðe ſam. Az it iz, trublz, perpleksitiz, and konvulſonz qœ permitted tu aſlikt ðem, az a menz ov eksjtip ðar atenſon tu ðar erorz, and arsziz ðem, if poſibl, tu a ſens ov ðar danjer. It iz fœr ðis end ðat ðreland haz bin ſkurjd,—ðat ðe elementari razez in uðer naſonz qœ in a ſtat ov perturbaſon, and ðat ðe restriktiv komœrſal lœz ov nerli œl ðe ſiviljzð naſonz, inſlikt œnli mizeri on ðemselvz and uðerz. ðe end in ðe kaſ ov ðreland haz œlredi bin, in pœrt, gand. Az pœr and unmikst ðriſmen, ſo ſtroſ and impulſiv wœr meni ov ðar tendensiz tu varius evilz, ðat litl kuð be hœpt fœr from ðem. Az ðar woz yet muſ guð in ðem,—unlj œl Amerikan Indianz œr ðe Karibz,—ðar fat woz not tu be ſwept from ðe œrð. An inſuſon ov nœ blud, and ðarbj a modifiſaſon ov ðar karakter, bekaſ neſesari. Pœlitikal diſkontent and ajitaſon, ðe faſin and ðe plag, kombjnd tu driſ ðem akros ðe Atlantik, and nœ on ðis brœd kontinent ða qœ ſtron and diſperst, and in tjp wil be abſerbd and mingld in ðe grat flud-ſtremz ov naſonz hwiſ qœ metip on œr ſœl.

We kan not her avœd aludip tu ðe ſtroſ rezemblans betwen Amerika at prezent, and Ingland at ðe Nœrman konkwest. In ðat land met ðe wjðli diferent razez qœ Kelt, Sakſon, and Skandinavian; and ðe iſſy œv ðar juſkſon woz ðe enterpriziz and benevolent Igglijſmen ov ðe prezent ða. In ðis kuntri, a lj œlproſes, but on a vaſtli mœr jigantik ſkal, ſemz goiſ fœrward. Her we œ metip and intermingliſ, in varið propœrſon, men ov everi Yœropean raſ. Wið ðe inkreſt menz ov lœkomoſon nœ furniſt, it iz probabl ðe kombinaſon wil muſ ſœner reſ kompleſon. Hwot ðe preſjz natyœr ov ðe produkt ma be, we nœ not; but ðat it wil be guð, and reſ œ hj ſtat ov trœ ſivilizaſon and hapines, œr belef in ðe œl-wjz lœz ov ðe Divjn Providens giſv us ful aſurans.

[*Tu be kontinyuð.*]

H A P I N E S .

œ Wudst ðis be hapi, maden. Sœk arjt,
And ðj fond hops wil never met wið blijt.
œ Tiz not in œtward ſœ ðe priſ yœl fiſnd
œ œ grat ambifon œv a ſili mjnd;
œ Nor in ðœz holz hwœr revelri abœndz—
œ ðar noœs œv gladnes qœ but œmti œndz
œ œl wœrldli pleſyœrœ hav ðar fat tœda—
œ œ beſt nœ betœr ðan œ babiz pla.
œ œis trœð haz livð loſ az ðe wœrld haz ſtuð—
œ Nun œr wœr hapi but ðe trœli guð.

SĚNERZ OV ĤĚ DEKLARĚON OV INDEPENDENS.

It wud be difikult tu fġnd a mōr strikġn piktyūr ov đē trō, moral subljm, đān đāt prezented in đē “Deklarāson ov Independens” ov đē Nērb Amērikan Kolōniz, wiđ its fifti-siks apended signaturz. Never befōr did hūman mġnd and hand giv tu đē wurd a dokyument prōdysġn sug rezults upon đē fizikal, sivil, intelektuāl, and relijus wurd. Imēdiatli prġor tu đē đāt ov đis instrōment, Benjamin Frapklin had bin egzērtġn tu đār utmōst hiz unrġvald diplomatik talents tu ala đōz felġp ov animositi hwġg subsisted betwen Grāt Briten and đē infant kolōniz — mŭtyuāl animositi okagond bj đē oft repeted akts ov injustis eksersġjz bj đē former tōard đē later. Notwidstandġn Frapklinz rġtyus kēz woz so abli and elōkwentli advōkated bj đōz tō fqr-sġted Britġf perz, Ģatham aud Kamden, pqrliament woz ineksorabl, unyeldġp. Frapklinz embasi woz unsuksesful, and he direkted hiz kōrs hōmward, arġvġn in Filadelfiain đē Ma ov 1775 ; he fēnd đāt hostilitiz had brōkn ęt betwen đē kolōnists and đē Britġf fōrsez. It woz in đē sprġg ov 1776 đāt đē lēdġn statsmen ov Amerġka rezolvd tu klōz dis unhapi kontest bj an absolŭt and fġnal severans ov đē kolōniz from đē muđer kuntri — đē kolōniz šal be plast under an independent guvērnmēt. Nō sōner haz đis bin dētērminđ upon đān đē folōġn memberz ov Kongres qr apōnted a komġte tu draft a Deklarāson ov Independens, namli, Jeferson, Adamz, Frapklin, Sērman and Livġpston. Đis komġte woz apōnted under đē folōġn rezolŭson : “Rezolvđ, Đāt đēz yuġġted kolōniz qr, and ov rġt et tu be, fre and independent stats ; đāt el politġkal konekġson betwen đem and Grāt Briten iz, and ov rġt et tu be, totali dizolvđ.” Sum diskusġon woz had đārōn, and hwen đē vōt kam fēr its adopġon, Pensilvania and Sēđ Karōljna wēr agenst it. Delawār woz divġded, and Nŭ Yerk did not vōt on ak-
 ęnt ov sum informaliti in đē instrukġon ov hēr delegats. But bj đē tġm đē fġnal and deġsġv vōt woz tu be takn, đē delegats from el đē kolōniz had ēder resevd fref ġntelijens, ēr mōr kler and distġpġkt instrukġonz, so đāt đār woz at last a konkurens ov el đē kolōniz, and on đē 4đ ov Jŭlj, 1776, el đē memberz prezent, wiđ wun ekseġġon, imērtalġzđ đār namz bj apēndġn đem tu đis nē mōst renēnd ov el politġkal dokyuments.

We hav sen đāt a komġte ov fġv wēr apōnted tu draft đis paper ; but its aktyuāl ekseġŭson woz bj đē nērvas and ēnerġetik pen ov đāt man ov prēfġent ġntelekt and unparaleld akŭmen, Tomas Jeferson. Ģfter đē ēđor haz lisnd wiđ sum deġrē ov ġmpaġens tu đē kritisizmx ofērd bj hiz kolegiz, and submitted tu a fŭ not veri material ēlteraġonz, đē instrōment iz adopted substanġali az fērst prezented.

We ned not her kwōt, in hōl ēr in pqrđ, đē prōdukġon nē befōr us ; fēr on ēġ return ov đē “Glōrius Fōrb,” wē el lġn wiđ rapt atenġon tu its liberti-bređġn sentiments, its sōl-sterġn stranz, its spirit-trilġn langwaj. Levġn đē dokyument, alē us a fŭ wurdz abōt đē ġntrepid men hō sġnd it, hwġl ġnglġf kanon wēr hōmġn in đār erz, Britġf stēl glġterġn befōr đār ġz, and Jak Keġez rop đag-
 glġp ōver đār hedz.

If we kənt ðe namz befər us, we ʃal fɪnd ðem fɪfti-sɪks in number. *Fifti-siks!* ðe number iz signifikant. Sum wun hɜz sed ov it—"ðe grætest fɪfti-sɪks ðe wɜrld ever se,—əl Yurɒp kuɔd not lift it." Formɒst ov ðis grand galaksi iz ðe fɜrm, undqʊted, and mæsiv signatʃr ov "Jon Hankok." Sum wɪzakerz wud hav us belev ðat karakter ma be red bi ʌn inspekʃən ov hand-rɪtɪŋ. Perhaps ðis wud be nɔ veri difikult task if—az in ðe instans nɜ befər us—ðar wɜr sɜrkumstansɜz sʊfɪsɪnt tu kɒmpel ðe rɪtɜr "tu trɔ hiz hɔl sɔl on ðe pɒnt ov hiz pen." ðat sug woz ðe kas on ðe okazon her brɛt tu vʊ iz sʊfɪsɪntli əvɪnst bi ðe ɔrəl remqrk hwɪg ɪmediatli sʊksɛdɛd ðis bɔld akt. It iz ʌ wel-nɒn historikal fakt, ðat in kɒnsɛkwɛns ov hiz rezɔlʊt and unsɛɪp ɛfɔrts tu rɜz ðe kolɒnɪsts tu wɜr əɡɛnst Brɪtɪʃ tɪrəni, Jon Hankok had sɔ muç ɪnkʊrd ðe rezɛntment ov ðe hɒm guvɜnmənt, ðat ʌ rɛwɜrd ov wun tɜzænd pɒndz had biɒn ofɛrd fɜr hiz ʌprehenʃən. It woz in ʌlʊɡən tu ðis, hwen, haviŋ in sug mənɔt karakterz əfɪkst hiz nam tu ðe Deklarəʃən, he trɔ dɒn ðe pen wɪð ðe remqrk, "ðar! Joni Bul kan red ðat wɪðst spektaklɜ; let him dʊbl hiz rɛwɜrd—ɪ dɛfɪ him!" Hiz ɡratfʊl kʊntri iz, and ever wɪl be prɛd ov him.

At nɔ ɡrat distans frɒm ðe nam ov Hankok, we met wɪð ðe zɪɡzɑɡ signatʃr ov "Steven Hopkɪnz." Notwɪðstændɪŋ Mr. Hopkɪnz belɒpɔd tu ðe ɛminɛntli pɛʃnəl sɔsɪeti ov "Freɛndz," we belev, had sɜrkumstansɜz rɛkwɪrd ɪt, he wud not hav biɒn slɔ tu ʊnsɛð ðe sɔrd in dɛfɛns ov ðe lɪbɛrtɪz ov hiz beluved kʊntri. ðe vɛnɛrəbl patriot sezd ðe pen wɪð ʌ pɛlɪzɪd hand, but wɪð ʌ dɒntlɛs spɪrɪt. Sum wun nɛr him at ðe tɪm, pɒntɪŋ tu ðe ɪrɛɡyʊlərlɪ trəst ɛtɔɡraf, remqrkt—"Yɔ rɪt wɪð ʌ trɛmbliŋ hand." "A!" ɪt woz ɪnstəntli rɛplɪd, "but Jon Bul wɪl fɪnd ɪ hævnt ɡɔt ʌ trɛmbliŋ hɜrt."

Furðɜr ʌlɒp ðe list we met wɪð Ɔqrɪz Karol ov Karolton. At ðis tɪm ðar wɜr tu be fɛnd in ðis sɛkʃən ov ðe kʊntri kwɪt ʌ number ov Karolɜ, and mɔr ðan wun ov ðɛz zɛlʊs in ðe strʊɡlɜ ov ðe dɛ, bɔr ðe Krɪstɪʌn nam ov Ɔqrɪz. Hwen Karol had simplɪ rɪtn "Ɔqrɪz Karol," ʌ mɛmbɜr nɛr him remqrkt, "ðar iz not muç dʌnʃɜr fɜr yɔ, seɪp ðar qɜr ʊðɛrɜ hɔ bɜr ðe sam nam." "ʔIz ðar not," he rɛplɪd, and ɪmediatli ʌdɛd, "ov Karolton," ðʊs dɪstɪŋktli dɛsɪɡnətiŋ hwɜr mɪt be fɛnd—if Kɪŋ Jɜrʒ had ɛni spɛʃəl dɛzɪr tu se him—ðe Ɔqrɪz Karol hɔ had ðe ɛðasɪti tu ʃak hiz klɛŋt fɪst in ðe fəz ov ðe ɡrɛslɪp lɪʃən.

Sug wɜr ðe mɛn ov ðe tɪm; but hwɜr dɪd ðɛz hɛrɔz hal frɒm. ʔHwɪç ov ðe sɛvɛrəl brɪt stɔrʒ ov ɜr ɡrænd kɒnstɛləʃən klam ðe ɒnɔr ov ðar nətɪvɪti. We hav ɛntɛrd ʊpon ðis ɪnkwɪrɪ wɪð sum kɜr. ðe fɔləɪŋ iz ðe rɛzʊlt ov ɜr ɪnvɛstɪɡəʃən:—Vɜrʒɪniə stændz formɒst. Se gav nɪn. Nɛkst kʊmz Məsəçʊsɛts wɪð ʌt. Mərɪlənd iz nɛkst in ðe træn wɪð fɪv. Sɛt Karolɪnə, Pɛnsɪlvəniə, Nʊ-Jɜrʒi, and Kɒnɛtɪkʊt, ɛɡ kɒntrɪbʊtɛd fɜr. Dɛləwɜr, Nʊ-Yɜrk, and Ǝrɪlənd ɛɡ gav thrɛ. Rɛð Ǝlənd, ɪŋɡlənd and Skɔtɪlənd tɔ ɛɡ. Mən, Nʊ Həmʃɜr, and Sɛt Wəlz, ɛɡ wun.

Ɔ fʊ ʊðɛr fəktz kɒnɛktɛd wɪð ðe pɜrɪmɛnt ma not be ɛntɪrli dɛvɔd ov ɪntɛrɛst. At ðe tɪm ɪt woz sɪnd, Bɛnjəmin Frəŋklɪn woz ðe ɔldɛst mən; hɪz ʌj woz sɛvntɪ, he haviŋ biɒn bɜrn in Bɔstɒn, Məsəçʊsɛts in 1706. Ǝdward Rutlɛj ov Sɛt Karolɪnə, woz ðe yʊŋɡɛst; hɪz ʌj woz twɛntɪ-sɛvn. He woz jʊnjɔr tu Tɔməs Lɪŋ, ov Sɛt Karolɪnə, bi but thrɛ mʊnts.

Hwɛðɜr Jon Mɛrtɒn ov Dɛləwɜr, ɔr Bʊtlɜr Ɔwɪnɛt ov ɪŋɡlənd, fɜrst dɛsɛn-

ded tu de tom we kan not n̄ spek konfidentli; bōt dīd in 1777—Mr Gwinet, Ma 22; de da er munt ov Mr. Mertonz de kau not n̄ be korektli asertand. Ćarlz Karol standz fōrt wīd mqrkt pekuliariti on dis list. Not onli iz he de onli wun hō givz hiz plas ov rezidens, but he woz de last survjvor ov de illustrius band, and elso atand tu a grater aj đan eni ov de rest, he beip, at de tīm ov hiz deđ, November 14đ, 1832, n̄nti-fjv. Tomas Ling, wun ov de tō yungest at de tīm ov s̄n̄ip, woz elso de yungest in deđ: he dīd ab̄t 1780, ajed terti-wun. Tomas Jeferson and Jon Adamz bōt dīd on de fōrt ov Julj, ov de sam yer, 1826; de former at de aj ov ati-tre, de later n̄nti-wun.

We hav bin abl tu asertan de several ajez ov fifti-tre ov de z distingwiſt men at de tīm đa s̄jnd de Deklarason. Ćar yun̄ted ajez prezent an agregat ov tō t̄szand tre hundred and terti siks yerz, giv̄ip an agregat tu eq ov ferti-fōr yerz and twenti-sevn daz. Će agregat yerz at deđ ov fifti-tō ov dis number, (de ajez ov de uder fōr we hav nō menz ov korektli asertan̄ip,) iz tre t̄szand tre hundred and n̄nti-wun; averaj, siks̄ti-fjv. Ćre ov de z livd tu be mōr đan n̄nti; twelv, mōr đan ati; twenti-wun atand tu mōr đan sevnti. Ć Hw̄ar el̄s sal we luk fōr suĉ instansez ov lonjeviti. It wil be sen at wuns đat de đariġ ded đa had komited did not "frijn đem tu deđ."

Most ov đem livd tu se sum ov de rezul̄ts ov dis f̄erst des̄is̄iv blō fōr de komplet redem̄son ov đar kuntri. Sum ov đem livd meni yerz tu enj̄e sivil and relij̄us bles̄ipz, suĉ az de yun̄ivers̄al Kreator never yet v̄s̄ĉsaft tu eni uder pepl he haz mad.

Yer after yer kolz us agen tu komem̄orat đar nobl ded. Hw̄il we rever, ġer̄if and emb̄qm đar mem̄oriz, let us most dev̄stli taġk, ad̄or and serv đat God hō gav đem fōr ̄r kuntr̄iz res̄k̄u in tīm ov her gratest peril. "He hađ not delt sō wīd eni naſon, and az fōr hiz j̄ujments we hav not non đem. Praz ye de Lerd."

Nafonal Magazen.

JERMAN SILVER.

Fu ov ̄r rederz q̄r probabli aw̄ar h̄s meni aplikasonz q̄r n̄s-a-daz mad ov dis yus̄ful kompoz̄ifon. We kol it kompoz̄ifon, elđo de majoriti ov de pepl imaj̄in đat it iz a metal (*sui generis*)—but suĉ iz not de fakt. It iz kompoz̄d ov wun p̄q̄rt nikel, wun p̄q̄rt ov spel̄ter ov z̄ip̄k, and tre p̄q̄rts ov koper; but el de z substanse z hav tu be p̄r, and eksp̄z̄d tu a grat het befor đa miks amup đemselvz. Će z̄ip̄k metal, hw̄iĉ iz ov a volatil natȳr, iz not put in de pot until de f̄erst tō q̄r wel yun̄ted tageder. Će refraktori natȳr ov de nikel, and de difikulti ov obtan̄ip de metal fr̄e from q̄rsenik, ģron and kobelt, q̄r de kez đat not unfrekwentli we se Ĵerman silver sponz ov a gold yelō kulor, hw̄il Ĵerman silver prepad. from p̄r metalz, wil ekwal in hw̄itnes ster̄lip silver, and wil not tq̄rn̄if. Te and tabl sponz, n̄jvz and f̄erks, f̄ir̄men and f̄ip kap̄tenz spekiġ trumpets, poket-buk klasps, te sets, lamps and gun m̄s̄ntipz q̄r n̄s mostli mad ov Ĵerman silver. Upwardz ov fifti t̄szand p̄s̄ndz ov dis kompoz̄ifon iz manyufaktyurd in dis kuntri anȳq̄ali, fōr hw̄iĉ de nikel iz imported from Ĵermani and Ĵngland. Ćar q̄r but tre lōkalitiz ov nikel or in dis kuntri:—Catham, Konektikut; La Mot, Miz̄ori, and Lak Superior.

L E F S T E C I W Z .

FRANSES D. G&J.

Easig after buterflijs, huntig after flöers,
 Lisig tu de wjld bërds, trö de suni srs —
 Lukiig up de benz nests on de fragrant mrs,
 Tendig tu de lamkinz, drivig up de krs,
 Miksig pla and labor wid mj gildif gle,
 Lërnd i lifs fërst lesön — lërnd i tu be fre.

Wavig on de tre tops, römig ö'r de hilz;
 Wonderig trö de medöw, fisis in de rilz —
 Flötig on de rivers, ridig ö'r de planz,
 Plodig trö de korn feldz, dropig golden granz,
 Miksig pla and labor, wid a gildif gle,
 Lërnd i lifs fërst lesönz — lërnd i tu be fre.

Lqfig 'mup de gren levz az de rijp fröf fel —
 Gaderig de brön nuts in de wuadi del;
 Tripig at de spiniig hwel ever tu and frö;
 Dansig at de pärig be, on a meri tö;
 Miksig pla and labor, wid a yofful gle,
 Lërnd i lifs best lesönz — lërnd i tu be fre.

Sipig ö'r mj milk päl hwj de dqs wër brjt,
 Tölig in de däri wid a spirit ljt,
 Yqzig mop and duster, wöf-börd, nvn-bröm,
 Sizorz, tred and nedl, az mjt çans tu kum —
 Miksig pla and labor, ever çerfual;
 Lërnd i lifs fërst lesönz — lërnd i tu be fre.

Konig dëz best lesönz, pärig över buks,
 Drëmig öv de fütqr, in de kwjet naks,
 Glëniig, ever glëniig, az de daz went bj
 Riqkiig, never friqkiig, not afrad tu trj;
 Miksig pla and labor, ever jëusli,
 Lërnd i lifs grat lesönz — lërnd i tu be fre.

Humig päfent lulabj wid a muderz fer,
 Pärig ërnest kënseiz in de lisniig er,
 Wurkiig for mj luvd wanz, anseriig gref or mërth,
 Strjviig tu briig sunjin tu de hqrt and hërt,
 Miksig luv and dütj, ever jëusli,
 Lërnd i tu be hapi — lërnd i tu be fre.

Çerig de despondig, jëig wid de glad,
 Nursig wid de suferig, wëpiig wid de sad;
 Wëriig, but not fantig, eriig da bj da,
 Strugliig tu dö beter, az lijf wör awa.
 Gus hav kum lifs çanjez, evn untu me,
 Teçig me grat lesönz, tu be blest and fre.

DONALD MAKU.

Abst ten yezr sins, de rijter ov dis skeg, den a rezident ov de bytifal tsn ov Nyberipport, Masagsets, bekam akwanted wid its subjekt. Mr. Maka had just establist himself in biznes, and wun de konfidens and respekt ov de sitizenz ov de plas. Hiz fjn maren modelz, hiz turw wurkmanfip, and hiz vigorus biznes habits had begun tu atrakt de atenfion ov de merçants ov Nj Yerk and Boston, and hiz fipyqrd woz fast filip wid mekaniks, hoz insesant blöz ekod alog de bakks ov de Merimak. Hiz inkresip biznes gav a nū impuls tu nerli el mekanikal labor in de tsn, hwil de nobl fips dat wɛr suksesivli lngt, returnd a jenerus rekompens tu de laborerz. De prezidip jenyus hō eksjted and kontrōld el dis fɛrvor ov biznes, kezip de saples and disjented timberz tu rjz up, bj a tɛzand handz, intu de most hqrmōnius prōporfjonz, woz at dat tjm a yug man ov abst terti-fjv. Olwaz in de midst ov hiz wurkmen, er upon hiz nez in hiz draftip loft, "laip dɛn," wid maðematikal egzaktneß, hiz veselz, he mjt ezili be rekognjz az de rōlip mjnd in de yqrd. Abst de medium sjz in hiz statyur, abstrakted in hiz aperans, az if konip sum nū dezin; wid hiz lips prest kwjt rezolūtlī tugeðer, spekiy rapidli and wid unmisakabl presigon hwen de okazon keld fer it; olwaz aktiv, wid everi fakulti on qard tu perferm its dūti at de mōment rekwjrd; wid a nobl fɛrhed, a fjn j, and a fragk and hqrti kurtesi. Sug woz Mr. Maka az he imprest us upon ɛr fɛrst akwantans wid him. It woz imposibl tu be wid him, evn fer a fɛrt tjm, widst kariy awa de impresjon dat yō had met wid, not merli a master ov hiz prōfeson, but a bold and suksesful eksplōrer in nū ljnz ov mekanikal enterprjz.

Mr. Maka haz ekselent blud in hiz vanz; he iz ov Skotij orijin, and woz born in Selburn, N. S., in 1809. Hiz parents qr stil liviy tu ɛr wid him de merited onorz hwiq he haz wun bj hiz biznes trjums. Hiz ɛrli yezr wɛr emplōd upon a fɛrm, and hiz oportunitiz fer akwjrjy an edyukasjon wɛr veri limited. De kwjet lijf ov de fɛrm, hɛver, did not satisfj de restless kravipz ov hiz mekanikal jenyus. At de aj ov njnten, in konekjon wid hiz bruder, Lqlin Maka, afterward de akomplift komander ov de Soverin ov de Sez, he komenst hiz karer az fipbilder in de konstrukjon ov a fipij smak. At de aj ov twentitō, alon and widst testimōnialz, he presented himself at de yqrd ov Mr. Jakob Bel, de veteran fip-bilder ov Nj Yerk, latli desest, and woz takn intu hiz emplōment. Mr. Makaz ekstrōdinari natyural endōments nɛ began tu develop ðemselvz, and nō oportuniti woz permitted tu eskap him fer makip himself a turw master ov everi branq ov hiz biznes. Hwjl konekted wid de yqrd ov Bel and Westervelt, de tretnd kolizon wid Frans, dūrij de administrasjon ov Jeneral Jakson, gav okazon tu an unyugual aktiviti in de navi yqrdz. Mr. Bel rekomended Mr. Maka tu de Naval Konstruktor at Bruklin Navi Yqrd; and her, from a tɛzand men, he woz selekted az a forman ov a gap ov emplōrɛz, ɛrderd upon sum mōr delikat and impertant pɛrson ov de wurk. A stroy "Nativ Amerikan" felip—er raðer a jelusi ov superior abiliti felterip itself under dis pɛrti gjz, and never mōr undeɛrvedli ekspresip itself, (fer eldō

not bern widin de limits ov de Yunnyon, dar never woz a trøer Amerikan ør a mør hørti republikan,)—beginig tu render hiz pøzifon in de Navi Yqrd un-kumfortabl, at de sujestyon ov hiz fast frend Mr. Bel, hø apreziated hiz wurð and perhaps se de promis ov hiz fyttyr eminens, he engajd a yqrd in Nøberi-pørt, and komenst hiz laborz fer himself on de Merimak. Hiz fèrst paket fip, de lqjrest dat had hidertø bin lqngt upon dis river, (konstrukted fer Nø Yerk fèrmz,) fer dar pèrfekt propørsonz, bti ov model, and ðurø wurkmanfip, at wuns atrakted de atenfon ov mērgants, hwil dar ekstrordinari salig kwolitiz konfèrmde de favorabl impresjon fèrst prødyst. Her he lqngt hiz ørliest "farp fip," de Karier, hwig, upon its fèrst vøaj tu Reø Janerø, surpast in de fèrtnes ov de pasaj øl pøvius trjalz. De ekstrordinari fletnes ov dis vesel brot Mr. Maka intø jeneral notis in de mērkantil komyniti, and establist hiz repyutafon az an ørijinal and hili suksesful bilder. At de kompleksjon ov de Josyua Bats, fer Tran & Kumz. ljn ov Liverpool paketa, ðrø de sujestyon ov Enok Tran, Esk., de muq respekted hed ov de fèrm, he purgast wun ov de yqrdz he nø okyupiz in Æst Boston, and, muq tu de regret ov de sitizenz, left de førz ov de Merimak fer Boston hørbor. He nø konstrukted in rapid suksesjon de wel non ljn ov Liverpool paketa, numberig twelv splendid veselz, ranjig from wun ðszand tu twenti-wun hundred tunz.

U nu okazon fer de jenyus and skil ov Mr. Maka woz oferd in de øpniq ov de nu and ekstrordinari inqrkæt upon de Pasifik. In de wunderful ruf ov pas-enjerz, and de grat demand fer de transportafon ov frat, tø endz wēr tu be set in de konstrukfjon ov veselz intended fer dis trad—sped and kapasiti. From de yqrd ov ør bilder lept fòrt de Staghønd fer its øfan ras; and dis fjn kløper woz folød bi de apøpriatli namd Fljig Klød, a fip ov de møst pèrfekt propørsonz, wid a kariig kapasiti ov sevnten hundred tunz, and az flet az de windz dat sweld hēr salz. On hēr fèrst pasaj fe not ønli mad de kwikest run from Nø Yerk tu San Fransiskø, but atand de hjest rat ov sped ov eni salig vesel up tu dat period on rekord. De pasaj woz mad in ati-njn daz, and fe run ðre hundred and sevnti-før jeøgrafikal mjlz in twenti-før konsekyutiv ørz. Se haz sins ekseded herself, in hēr last vøaj, makin de distans in ati-at daz, dis-øqrijig hēr kqrgø ov tø ðszand tunz ov mērgandiz, and salig agen fer Øjnd, on de njnti-njnt da after leviq Nø Yerk—an unparaleld pèrfèrmans in de netikal wurld.

Dis remqrkabl sukses, plasig him at de hed ov hiz pøfesjon, and establistig hiz fertyun az a bilder, (fer hiz kontrakts nø reqt de utmøst limits ov hiz fasilitez fer bildig, øldø lqj adifonz wēr mad tu hiz yqrdz,) did not satisfj hiz merli stimyuløted ambifon. He kārfuli revyød øl hiz past wurks, and analjzd dar rezults, and kam tu de konkluzjon dat pèrfekfjon in modelig had not yet bin diskuverd. Agen he woz fænd in hiz draftig-rømm, laig døn, from de model hwig embodid de rezults ov hiz pøvius kojitafohz, de ljn ov hiz netikal tri-umf. In dū tjm a nobl vesel ov tø ðszand før hundred tunz, at de tjm de lqjrest, longest, and fārpest mērgant fip in de wurld, tu hwig he had givn de wel merited tjtl, ov de Soverin ov de Sez, gljded from hēr waz and hasnd tu asqm hēr pøfesjd supremasi øver de vast mērkantil flet. Up tu dis tjm, ves-elz ov dis øjz had bin konsiderd tø lqj and ekspensiv fer eni trad; and øvn

dets ov đar safti in de konflikts ov de sez wēr hqrbord. Nō mērgant wud adventyūr hiz kapital in dis sīp; and, agenst de advīs ov hiz frendz, de kuraj-us bilder, konfident in hiz kalkūlajonz, bilt hēr upon hiz ōn akšnt, investīp in hēr el hē woz wurđ. Đurīg hēr konstrukfjon hē mad himself familiyār wīđ de detalz ov de Kaliforniā trad, and hwen hē had kompleted hiz sīp hē woz prepārd tū lōd hēr on hiz ōn akšnt.

It woz esepeli favorabl fēr de sukses ov de enterprīz đat it kud be intrusted tū suq ĵudīfus handz az hiz bruder, de wel nōn Kapten Lqlin Maka, hō promīsez tū ērñ az rīq a repyūtafjon upon de se az hiz bruder upon de sōr. De sukses ov de enterprīz fuli ĵustīfīd de konfidens ov de đezīner in de prak-tikabiliti ov hiz planz. It woz an intūīfjon ov ĵenyus hwiq hiz ekstrēdinari mekanikal skil and indomitabl pērseverans brot tū a hapi konsumafjon. Hēr pasaj st tū San Fransisko, az a hōl, woz not sō fērt az đat ov de Flījī Klēd, yet ĵe woz sevn daz in advāns ov de entīr klīper flet, hwiq sald abōt de sam tīm; elđo ĵe woz dismasted in de Pasifik, at abōt de latitūd ov Valparazō, in a gal ov wind. And hēr de pekūlyār kapasiti and semāfīp ov hēr māster fēnd an okazon fēr đar eksibīfjon. Probabli nō vesel, sō tūrōli dismantld, woz ever refīted wīđst makīg a port. Kapten Maka, hōever, at wuns set himself wīđ hiz krō tū de task ov replasīg de lost spqrz and rīgīp, at se, wīđst turnīg asīd from hiz vōāj, and akomplīst hiz purpus in de most suksesfal maner. On hēr hōmward pasaj, dis sīp mad wun ov de gratest runz ever rekōrded. In twenti-fōr konsekyūtvī sēz ĵe mad fōr hundred and tērti ĵeo-grafikal mīljz, fīfti-sīks mōr đān de gratest run ov de Flījī Klēd, and in ten suksesiv daz ĵe ran tē tēzand wun hundred and fōrti-fōr mīljz. Hēr nekst pasaj elso, from Nū Yōrk tū Liverpōl, elđo mad under vērī unfavorabl sēr-kumstansez, woz de fērtest ever mad bī a salīg vesel. In elēvn munts hēr grōs ērñīpz amšnted tū \$200,000, and de nobl vesel woz đēn sold tū hēr prezēt Ingliš prōprīetōrz at de bilderz ōn prīs. Hēr āqēvments sīns, on hēr rēst betwen Liverpōl and Ōstraliā, hav fuli ĵustīfīd hēr ērlī repyūtafjon.

Dr bilder had not yet rēqt de hīt ov hiz ambīfjon. Eksperiens had sōn đat de pasaj tū Kaliforniā had bin lēptend bī de tremendus westerli galz in de visīniti ov Kap Hern; and đat, tū kombāt đez galz suksesfūli, veselz ov grater sīz and pōer đān enī hwiq had yet bin bilt wēr nesesari. Hiz insesantli aktiv mīnd agen grāpld wīđ de problem, and de wunder ov de tīmz woz de rezult, in de form ov de memōrabl "Grat Republik," de lqjrest sīp aflōt bilt fēr enī aktiv sērvis. Hwen ĵe rēqt de weter, ĵe woz prēmīnent abuv el uderz in hēr fōrm, fasnīpz, īntērnal aranjments, and yūsful and ōrnamental akom-ōdafjonz. From hēr kel tū hēr penant, everī modern netikal īmprōvment ov enī praktikal valyū, and menī đevīzd bī hēr īnjenyus bilder himself, wēr īntrodūst in hēr konstrukfjon. A sumtūus palas fēr de pasenjerz, ofīserz, and sentenial krō, ĵe stīl ōpnd īmens volts betwen hēr deks fēr de bestōment ov frāt. Se woz ov fōr tēzand fīv hundred tunz rejīster, and ov ful sīks tēzand tunz stōraj kapasiti. De wunderful hqrmōnī ov el hēr prōpōrfjonz redūst de īmpresjon ov hēr īmens sīz, mad upon de fērst vū; and ōnli bī komparīg hēr wīđ sursēndīg objeķts—ordinari sīps semīg kwīt līk plezyūr-yots bī hēr sīd—kud hēr ful mezyūrment be aprehended. Hēr lēpt woz tēz hundred and

twenti-fjv fet—kwjt a log jurni from transom tu her bz, and rekwiirij nō ordinari human lupz, evn in a kqm, tu mak de vōs req from wun tu de uder. De bredt ov de fip woz fifti-tre fet, and de dept terti-njn. Se had for masts fer de spredij ov her mji wiipz, and for deks fer de stregthenij ov her sids and de kuverij ov her merqandiz. Her manmast, hwiq woz ferti-for ingez in diameter, reqt at its sumit de distans ov wun hundred and terti-wun fet. It iz a kurns item tu rekord de amōnt ov de prinsipal material enterij intu her konstruksjon:—

“Timber ov gesnut, and elm, and ok,
And skaterd her and dar, wid dem,
De nqrld and kruaked sedar nez,
Brot from rzjonz fqr awa—
From Paskagolaz suni ba,
And de bagks ov de rorij Ronok!”

Ov hqrd pjn, wun milyon fjv hundred tšzand fet enterd intu her imens mas; tō tšzand and fifti-siks tunz ov kwjt ok; tre hundred and terti-siks and a hqf tunz ov iron; fifti-siks ov koper, eksklusiv ov sedij. Fifti tšzand daz wurk wēr ekspended upon her hul, ekwivalent tu de labor ov wun man fer wun hundred and terti-sevn yertz. Fiften tšzand siks hundred and fifti-tre yqrdz ov kanvas wēr yuzd fer her salz. Her krō woz kompozēd ov wun hundred men and terti bōz. Dis mji vesel elsō woz Mr. Makaz sōl adventyūr. Intu her imens sids he pōrd hiz hqrd-ērnd welt widst stint, hwjl el uderz stud alōf hezitatij at de eksperiment. Nō ordinari interest woz felt on its sukses. De buletin z i fūij from tjm tu tjm from de pres wēr egerli perōzd, and publik kurnsiti had reqt an unyuzual hjt befor de vesel woz kompleted. De Flānd porson ov de siti, hwq it woz tšerij up upon its stōks, woz konstantli vizited bj krēdz, and de wel-nōn kurtesi ov de bilder woz tested tu de ntmost bj de konstant inkwīriz ov kurns vizitorz :

“Da bj da de vesel grō,
Wid timberz fasond stroy and trō,—
Stomson, and kelson, and stērson-ne,—
Til, framd wid perfekt simetri,
A skeleton fip rōz up tu vq !
And arēnd de bōz and alōy de sjd,
De hevi hamers and malets pljd,
Til, after meni a wek, at lejt,
Wonderful tu form and stregt,
Sublim in its enormus bulk,
Lōmd aloft de fadoi hulk!”

But hwen de tr ov lqngij arjvd, de hqrbor presented a most ekstrordinari and sublim spektakl. Bōts ov everi deskripjon, and stembōts lōded tu dar last kapasiti, sald tu and frō in de visiniti ov de statli fip. Hwērvz, brijez, veselz, hēs-tōps — everi konvenyent spot overlukij in eni degre de objekt ov jeneral interest, wēr blak wid spektatorz :—

“Θl iz finift! and at lejt
Haz kum de brjdal da
Ov bñti and ov stregt.
Tuda de vesel sal be lqngt!

Wid flesi klæds ðe skj is blangt,
 And or ðe ba
 Slæli, in el hiz splendorz dît,
 ðe grat sun rîses tua behold ðe sît."

Kwjetli amup ðe kræd ov wurkmen and ov pèrsonal frendz, mœvd ðe præ-
 zîdjî jenyus ov ðe hœl sen — ðe "Master," hœ had wid hiz œn hand præpard

"ðe model ov ðe vesel,
 ðat fud lqf at el dîzaster,
 And wid wav and hwærlwind reâl."

Sum eksprest ðar færz lest ðe lqng fud not be suksesful. "¶ Did he fer nœ ak-
 sident," ða askt. "¶ Woz he fûr el woz rîjt." "¶ Kud he lqng hêr." He mît
 hav bin pardond fêr a litl impæfens. "Lqng hêr!" sed he; "¶ kud plas hêr
 on ðe top ov Bupker-Hil Monyument, if it wêr nesesari tua dœ sœ." Never
 woz a lqng mœr suksesful—sœ subljm, sœ enræptyrîp. Let Logfelœ uter it
 in hiz nœbl sog:—

"ðen ðe Master,
 Wid a jestyr ov komand,
 Wavd hiz hand,
 And at ðe ward,
 Lwd and suden ðar woz hêrd,
 Ol ærœnd ðem and belœ,
 ðe sœnd ov hamerz, blœ on blœ,
 Nokîp awa ðe fœrz and spurz.
 And se! se stêrz!
 Se stætz,—se mœvz,—se semz tua fel
 He brîl ov lîf alog hêr kel,
 And, spurnîp wid hêr fut ðe grœnd,
 Wid wun egsultîp, jœus brœnd,
 Se leps intua ðe œfanz qrmz!
 And lœ! from ðe asemblid krœd
 ðar rœz a fœt prœlogd and lœd,
 ðat tua ðe œfan sœmd tua sœ,
 'Tak hêr, O brîdgrœm, œld and gra;
 Tak hêr tua ðî protektîp qrmz,
 Wid el hêr yœð and el hêr çqrmz!"

It woz supœzd ðat ðis nœbl fîp wud mak hêr fêrst vœaj tua Kalifornîa; but
 hêr vast kapasîtiz wêr fînali fîld fêr Liverpool, and nœ erdinari nœfœnal prîd
 woz felt in vû ov ðe împrefœn hwiç se wud mak upon ðe mœrçants and mœs-
 terz ov Îngland, hwen se fud reg ðar ports, under ðe komand ov hêr galant
 kapten, lat ov ðe Soverîn ov ðe Sez. But ðis vœaj se never sald. Se woz
 înglœriusli burnd at ðe hwærf in Nû Yœrk, hwîl çafîp upon hêr fasnîp œl redi
 fêr ðe se. Hwot wil be hêr fat œr fûtyr transfermæfœn, remanz yet tua be sen.
 But not a "smel ov fîr" pœst œver hêr bîlderz hœps and planz. ¶ lqrx fîp,
 sekond œnli tua hêrsel, ðe Çæmpîon ov ðe Sez, woz in prœses ov konstruktjœn,
 and haz sîns bin lqngt and sent tua ðe Înglîf fêrm bî hœm se woz erderd — a
 model and an îlustræfœn ov Amerîkan skîl. ðe repyutæfœn œrt bî ðez fîps
 haz brêt intua Mr. Makaz handz a vast amœnt ov Yûropean œrderz; and
 hiz yœrdz qr nœ prest tua ðar utmœst pœr tua eksekût ðem. He haz himsel
 pland, and îz rapîdli konstruktîp, a nû lîn ov pakæt-fîps, tua run betwen Boston

and diferent Yuropeen ports. He veselz wil be ov de ferst klas; and we kan redili imajin hē poppyular a līn, bōt fēr pasenjerz and frat dis must be, prepar'd at dis tr ov de matyrest eksperiens ov de bilder, kombīnij everi advantaj dat human invenšon haz sekurd tu de maren qrt; elegant in akomodajonz, flat az de wind, and az strop az timber, iron and koper kan render dem. Durij de past ten yerz, a flet ov sips, sum ferti er mōr, eni wun ov hwiġ wud be a rep-yutajon fēr a man, haz bin ifuġij from de yqrdz ov Mr. Maka — el ov dem mqrkt wif de jenyus ov đar bilder, and defendij hiz fam in everi suksesiv trip.

It iz an interestij fakt, dat not wun ov hiz sips haz ever put intu a pōrt in distres, er kost de under-rīterz a dolar fēr repārz, in konsekwens ov a defekt in its konstruksjon.—[Najonal Magazen.]

DE DJETETIK REFORM.

A Report ov an adres deliver'd bj Jamz Simson, Esk. J. P., on de Prinsiplz and Eksperiens ov de Vejetarian Praktis ov Djet, befōr de Edinburō Vejetarian Sōsjeti.

Mr. Simson okyupj'd de ġar, and komenst hiz adres bj advērtij tu de obvius wont ov rezon on most kwestyonz barij on de eksternal habits ov sōsjeti, hwiġ wēr neverdeles takn tu be establišt in most important fakta. A distingwišt fetyur ov de prezent tīm, hēever, woz tu inkwīr intu tipz nū and ōld, and đus de rezonz hwiġ had relajon tu personal habits kam tu be diskust. De Vejetarian, er Djetetik Reform Sōsjeti, had bin establišt fēr sevn yerz, and had its tēzand organjz'd adherents, besjdz meni hundredz hō adoptēd its praktis wif-ut beij enrōld. Đa wēr dren from el rapks and okyupajonz, from de Senat-hēs tu de kondifon ov de humblest wurkiġ-man, and de jeneral evidens from dis bodi ov eksperimentērz hō hav trj'd "bōt sjdz ov de kwestyon," az komparij đemselvz wif đar former selvz, woz, dat đa had bekum beter and hapier from de ġanj mad.

De sistem woz subjektēd tu meni erōneus konklūgonz, at hwiġ vejetarianz lqft az hqrtili az eni wun, from de veri rezon dat đa belevd đa kud aford tu lqf — de meriment beij hapili folōd bj rezonij hwiġ prodyst a ġanj ov praktis. De fakta ov de vejetarian sistem wēr nō beter nōn. De djet woz not, az woz supōz'd, limited tu de konsumšon ov vejetablz; but komprjz'd frōts, rōts, and gran az wel. Dez, hwen kombjnd in kuakeri, prezentij grater varjeti, grater gustatōri enjōment, and, at de sam tīm, a mōr natyural sistem ov livij. De objekt ov de Djetetik mōvment woz tu minister tu de order and hapines ov de wurld. De langwaj it adoptēd woz not dat ov reproġ, but ov freedom and ġariti; and in kelij atēfjon tu its argyments, left el fre tu adopt er rejekt dem az đa se best.

Vejetarianz mjt, az woz de kas, be designated benevolent entūziasts; but đō đa went fqrder dan de advōkats ov temperans in abserbij dat kwestyon in đar praktis (el vejetarianz nesesarili lōzij de apetjt fēr alkoholik beverajez) đa did but regqrd đar sistem az an eksternal sistem, đō wun in hqrmōni wif intelektuāl and moral trōt, and did not displas mōr important konsiderajonz fēr de substitujon ov đar partikyular vūz. It woz a most important inkwīri,

hwot woz ðe best fōd ov man, and n̄ ðat ðe old erorz hwiġ ferbad konsideraſonz ov ðis kīnd w̄r abjurđ, it woz sen ðat ðe bodi woz trali tu be regarded az ðe templ ov ðe Spirit, and ðus a karfial inkwīri intū ðe karakter and influens ov fōd bekam ov impertans in relaſon tu ðe manifestaſonz ov mīnd.

¶ Hwot woz, ðen, ðe natyural fōd ov man. Man woz a ġrat fizikal, az wel az an intelektyual, a moral and a spirityual beiġ, and he held ðar kuđ be nō s̄nd teori tendiġ tu sekur manz hapines hwiġ did not rekogniz ðoz lediġ fetyurz ov hiz beiġ. ðe h̄rmonius akſon ov el ðez p̄rts ov hiz sistem woz absolūtlī neesari tu sekur hapines. Bī ðis standard ðe merits ov ðe vejeterarian dijet and ov ðe mikst dijet, w̄r best triđ, and upon ðis futiġ he wud ġo intū ðe inkwīri, takiġ man ferst ov el az a fizikal beiġ. He persevd nō buti in buġerz met in eni ov its stajez ov preparaſon,—ðar woz nō relaſon betwen it and hiz sens ov s̄jt; but ðar woz buti at wuns rekognizd in ðe fr̄ts ov ðe ȣrb and ðe ȣrgard, ðe produs ov ðe ġurden, and ðe feldz ov waviġ kern. Not ōnli did he fel a relaſon betwen himself and ðat fōd, but in lukiġ upon ðez he blest hev̄n wiđ h̄rtfelt j̄r. ðe sens ov heriġ woz an inlet and ġiđ tu us in ðis partikyular t̄. We kuđ not suport ðe ġr̄nz ov d̄jiġ animalz,— ðe sobiġ ov ðe mek and in̄esent lam, az it bredd ȣt its liſts blud; but in pr̄kuriġ vejetable produkts ov eni kīnd, we w̄r subjekted tu nō pan ov ðat sert. Az tu ðe sens ov tug, nun ov as liġt tu tug r̄ fleſ, it woz repugnant tu ȣr felipz. ðe instiġkts ov ðe yuġ t̄t us admirablī hwot man woz in relaſon tu dijet. ðe yuġ w̄r ever tu be f̄nd at ðe fr̄ot and pudīġ end ov ðe diner tabl, and eksept bī ȣrli tranīġ wud never hav kum tu prefer met.

Hwot a kontrast dar woz between *er* sensez ov herig and sijt and dæz ov *de* karnivora,—*de* tiger, for instans. *Æs* tiger, in seiȝ hiz pra, becam deljited, and dar woz a nervus eksjiment træn hiz hæl sistem; *de* guf ov saljva from his mæð fœd dat he woz in klæz relæfion wid *de* fœd apœnted for him. *Æs* sensez ov tast and smel, hœver, semd tu kontradikt stat hwig he sed ov *de* uder sensez; but *de*z sensez had sertenli bin depravd, and it woz not difikult tu prœv dat *da* wœr sœ.

Manz habits fermd hwot woz ofn keld a sekond natyur, hwig it woz mör difikult fer him tu fak of ðan tu liv in ðe orijinal normal stat. Adaptabiliti woz givn tu man tu liv in ðe wjd ranj ov egzistens uder ðan hwot woz apönted, and liv tolerabli wel ; but ðe lif ov adaptasjon must be ever ðe best, and akördigli it woz fænd ðat hwen a man gav up ðe flef ov animalz fer a tjm, it becam eksedipli disagreabli tu him böt in tast and smel. He mifonariz tu ðe Sst Sez diskuverd, wiðst ever noip hwot vejitarianizm woz, ðat after an abstinens ov ten yertz from ðe flef ov animalz it becam sø disgustip tu ðem ðat ða kuð neder bär ðe tast ner smel ov it ! After an abstinens ov forti-tø yertz from animal flef, he kuð sa ðat ðe öðor ov it woz eksedipli panful tu him. Hwen praktikal evidens ov ðez tijz woz pröduyst, it öblijd ðem tu ölter ðar konsepfonz ov ðe subjekt ; but ðar wer serten objekfonz razd hwig it wuð be wel fer him tu notis.

Manz tət, it woz sed, indikated dat he et tu be a konsumer ov fleš; he had a kanjın tət, az it woz keld, and had an intestinal kanal. Ėar woz, hœver, a filosofikal wa ov setljı đis kwestyon. Man, sed sum, woz an intermediat ani-

mal, betwen ðe kɛ hwiɔ ɛts ɡrɔs and ðe tɪdʒə hwiɔ ɛts flɛʃ, and ðe strænʒ de-dukʃən wɔz drɛn ðat he ɛt tu ɛt bɔθ. Nɛ, hwen we lukt at ðe konstituʃən ov mæn, bɔθ az regɔrdɛd hiz bɔnz and fiziɔlədʒikəl struktʃɪr ʊdərwiʒ, and kompərd him wið sɜrtn klɔsez ov ʌnɪmɪlz, we sɜrtnli did sɛ ðat he wɔz ʌn intermedɪət ʌnɪmɪl; but ðen we pozɛst ʌn intermedɪət kærəktɜr ov fɔd ɪn frɔts, rɔts, ɡræn, and ðe sukiplɛnt pɔrts ov veidʒetablz. Hɜr wɔz ʌ klɔs ov ʌnɪmɪlz, klɔsli rezembliŋ mæn, ðe simiɔ, ɛr mʊki trɪbz, hwiɔ sʊbsɪstɛd ʊpən frɔts, ɡræn, and veidʒetabl prɔduktz, hwiɔ fɔd ðat mænʒ natyʊrəl fɔd wɔz ɪntɛndɛd tu bi ov ðis kærəktɜr. ʊdər ʌnɪmɪlz, tɔ, hɛd ðis kænɪn tɔθ ʌz wɛl ʌz mæn, suɔ ʌz ðe kəmɛl, ðe rændər, and ɛspɛʃəli ðe mʊki trɪbz, tu hwiɔ he bɛfɔr rɛfɛrd, sɔ ðat ðis pɑrtɪkiɔlɜr tɔθ wɔz nɔ ɪndɪkəʃən ov ðe flɛʃ-ɛtɪŋ prɔpɛnsɪtɪz ov mæn. Mæn wɔz trɔli ʌn intermedɪət ʌnɪmɪl; but frɔts, rɔts, ɡrænʒ, and ðe sukiplɛnt pɔrts ov veidʒetablz fɜrmd ðat intermedɪət dʒɛt, sɔ ðat ðe kænɪn tɔθ prɔvɛd tɔ mʊɔ ɪn ðe wʊn kəs and nɔt ɛnʊf ɪn ðe ʊdər. ɪn kompəriŋ ðe leɪt ov ðe ɪntɛstɪnəl kænəl ov mæn wið ðat ov ɡræs-ɛtɪŋ ʌnɪmɪlz, ðe leɪt ov hiz leɔʒz hɛd bɪn tɛkn ɪntu ʌkɛnt. Hɛ ɪntɛstɪnəl kænəl ov mæn wɔz sɛd tu bi sɪks ɛr sɛvɪn tɪmz ðe leɪt ov hiz bɔdi, hwɜrɛz, nɔt tɛkiŋ hiz leɔʒz ʌz pɔrt ov ðe bɔdi, ɪt wɔz twɛlv tɪmz ðe leɪt. Nɛ, ɪt wɔz ɪntɛrɛstɪŋ tu ɪnkwiʒ hwɔt hɛd bɪn statɛd bɪ ɡræt natyʊrəlɪsts, and hɔ hɛd rɪtn ʊpən ðe sʊbʒɛkt; Lɪnɛʊs, Kʊvɪə, Mɔnbɔdɔ and ʊdɛrʒ, hɛd dɛklərd prɛʒəli hwɔt he hɛd bɪn kɔntɛndɪŋ fɜr. "Frɔts, rɔts, and ɡræn, wið ðe sukiplɛnt pɔrts ov veidʒetablz," sɛd Kʊvɪə, "ʌpɛr tu bi ðe natyʊrəl fɔd ov mæn," and ɪt wɔz ɔnli bɪ rɛzɔniŋ frɔm prɛvəlɪŋ kʊstɔm ðat we hɛd ʌrɪvd ʌt ɛni ʊdər kɔnkluʒən.

But lʊkiŋ ʌt mæn ʌz ʌn ɪntɛlɛktyʊəl biɪŋ, ɪ hwɔt wɛr hiz rɛkwɪrɛnts ɪn regɔrd tu fɔd. Hɛ sɛnd θɔəri ov nʊtrɪʃən wɔz ðat he rɛkwɪrd θrɛ lɛdɪŋ ɛlɛmɛnts tu bi kɔntænd ɪn ðe fɔd, nɑmli: ɛlɛmɛnts hwiɔ wil fɜrm blʊd; ɛlɛmɛnts ðat wʊd fɜrm ʌnɪmɪl hɛt ɪn ðe bɔdi; and ðɔz hwiɔ fɜrm ʌfɛz, hwiɔ wɛr sɔ ɪmpɔrtənt ɪn ðe kɔnvɜrʃən ov fɔd ɪntu blʊd. ɪt wɔz, ðərfɔr, vɛri ɪntɛrɛstɪŋ tu ɪnkwiʒ, ɪn ðe fɜrst ɪnstəns, hwɔt wɛr ðe prɔpɛr prɔpɔrʃɔnz ov ðɛz dɪfɛrɛnt ɛlɛmɛnts rɛkwɪrd fɜr ðe wɔnts ov ðe bɔdi, and nɛkst, ɪ hwɔt wɔz ðe kɔmpɔzɪʃən ɪn regɔrd tu ðɛz ɛlɛmɛnts. ʌkɔrdɪŋ tu Lɛbɪɡ, ðe prɔpɛr prɔpɔrʃɔn rɛkwɪrd ov hɛt-fɜrmiŋ prɪnsɪpl and blʊd-fɜrmiŋ prɪnsɪpl wɔz frɔm fɔr tu sɪks ov ðe fɜrmɛr tu wʊn ov ðe lɛtɛr.

Hwen we kəm tu ʊndɛrstænd ðe kɔmpɔzɪʃən ov fɔd, we wɛr sʊrpriʒd tu fɪnd ðat flɛʃ mɛt ɪn hwiɔ we rɛʒɔst sɔ mʊɔ bɪ ʌntɪsɪpəʃən, kɔntænd 36 6-10ts pɛndz ov solɪd mætɛr ɪn ɛvɛri 100 pɛndz, and 63 4-10ts ov wɛtɛr; ðat bɔrli kɔntænd 84½ pɛr sɛnt ov solɪd mætɛr, and ɔnli 15½ ov wɛtɛr; and hwɛt 85½ ov solɪd mætɛr and 14½ ov wɛtɛr. Hwen we kəm tu lʊk ɪntu natyʊr ɪn ðis wɛ, we fɛnd ðat ðe ləbɔriŋ mæn jʊst ɛrnd ʌz mʊɔ ov ðat hwiɔ wɔz rɛʌli vɛlyʊəbl bɪ ðe swɛt ov hiz brɛ, ʌz ðe rɪɔ prɔkʊrd ɪn ðe sɛkɔndəri prɔsɛs ov ɛtɪŋ veidʒetabl prɪnsɪplz θrɔ ðe ɛkspɛnsɪv flɛʃ ov ʌnɪmɪlz. Hɜr wɔz nɔ fɪləsɔfi ɪn tɛkiŋ ðe nʊtrɪmɛnt frɔm ðe flɛʃ. Fɜr ɪnstəns, ʌkɔrdɪŋ tu ðe prɪsɛz ɡɪvɪn bɪ Pləfər sɛvɛrəl yɛrʒ ʌɡɔ, blʊd mɛd frɔm bɛnz kɔst £1 2s 9p pɛr 100 pɛndz; and ɪf bʊɔɔrʒ mɛt wɛr tɛkn ʌt 6p. pɛr pɛnd, ðe sɛm kʊwɔntɪtɪ ov blʊd wʊd nɔt kɔst lɛs ðæn £11 12s 6½p.

He kʊd fɛd 1,000 mɛn ɔn Spəniʃ bɛnz and pɔtətɔz ʌt ʌ kɔst ov £13 18s 6p,

er les dan hqf de kost ov fedig dem on met and potatow, givip wat fer wat ! Profesor Muzi ov Amerika, fod dat in Sinsinati da fed pigz, and produst 200 pændz ov pork from wun pig, bi givip it fifteen buselz ov Indian kern; he elsow fod dat a person mjt liv on taw pændz ov pork a da widst eni uder kind ov fod. But wun kwert ov Indian kern per da woz sufisent fer a man widst eni uder fod, and de maz mel hwiq he put inta de bodi ov de pig wud hav sêrvd a man 480 daz ; hwaraz, de pork hwiq it produst wud onli last him 100 daz. Pepl, hsever, sed da et so litl, dat it woz reali imaterial hwot sistem da livd upon. He begd tu remqrk, hsever, dat if a person et $8\frac{1}{2}$ snsez ov muton per da, and kontinyud dâig it fer 65 yertz, he wud konsum 350 sep. Sum pepl mjt tînk dat $8\frac{1}{2}$ snsez ov muton per da woz not mug, neder woz it; but 10 snsez wud satisfj most pepl, and if da dus aded $1\frac{1}{2}$ snsez mor, dat wud be skwivalent in 65 yertz tu uder 53 sep, makip in el 403 sep! At dis rat old Pqr wud hav destrød 1052 sep? But den dar wer objeksonz bret agenst de vejeterian sistem.

It woz sed dat de vejeterian djet woz not so nutritiv ; but in anser tu dis objekson he wud remjnd dem dat de most nutritiv fod woz not de best fer man. It mjt overqqrj de sistem, and it did so wid masez ov tr kuntrimen, so dat men wer in aparent gad helt tuada, and djd ov apopleksi tamoro. De most sqtabl fod woz dat hwiq repard de war and tar ov de bodi az regqrred de blud prinsipl, and supljid abundans ov de animal het prinsipl. It fud hav relasjon tu de okypasjon ov man, and never, at eni tîm, overqqrj de sistem. But if de most nutritiv fod wer wonted, it kud be got elshwar dan from de fles ov animalz—it kud be obtand from per, benz, lentilz, ets. Hwjlst buqer met kontand 21 5–10 per sent ov blud prinsipl, and 14 3–10 ov dat hwiq mad het, and 8–10 ov asez, pez kontand 29 per sent ov dat hwiq fermd blud tu $21\frac{1}{2}$ ov fles, $51\frac{1}{2}$ ov het prinsipl tu 14 3–10 ov fles, and $3\frac{1}{2}$ ov asez. Benz kontand 31 per sent ov blud prinsipl, and lentilz az mug az 33 ; and if da tuk de qik-pe, hwiq iz de most nutritiv substans non, da had stil a hjer persentaj. It woz a mistak, den, tu sa dat fles woz de most nutritiv kind ov fod, dâ da, az vejeterianz, did not advokat in favor ov dat hwiq woz de most nutritiv.

Wun objekson tu de vejeterian sistem woz dat fles met stimyulat, and woz darfor rekwjrd. Nz, he seriusli admited dat fles met did stimyulat ; it kontand a prinsipl keld Kreatinin, but a similar prinsipl woz tu bafend in te and kofe. It woz no advantaj tu stimyulat de sistem ; it redust de konservativ pser ov de bodi, and dis, in relasjon tu de helip ov wøndz bi hwot woz keld de fêrst intensjon, woz a veri important konsiderasjon. He had a tenant in Sufok hâ djd from de ultimât efekts ov a wønd produst on de bak ov hiz hand bi a ben stek ; hwjl a gamkeper on de sam estat rekuverd from de efekts ov a wønd traw de qrm-pit produst bi de aksidental disqqrj ov hiz gun,—de habits ov djet in de later kas beip ov de simplest karakter, widst fles az fod, and widst alkoholik beverajez ; hwjlst dat ov de former woz de fre konsumjon ov fles met several tîmz a da.

Agen, az tu de dizezez afektip gildren, dâz aperip in familiz ov vejeterianz, az mezlz and smelpoke, wer gratli modifjd, and from dis praktikal obzervasjon he woz ov opinyon dat several jenerasjonz ov sænd vejeterian praktis wud hav

de efekt ov remövij dem eltugeder. An objekfon, hæver, woz razd tu dez teoriz from de opinyonz givn bi medikal men, hæ et sætenli tu nō hwot woz best; but it wud rekwijr grater intelijens in de publik befor ða kud wel vent-yur tu opoz de prevalij kustom. Medikal men preskribd alkoholik beveraj-ez, and stil tō tæzand ov de most talented ov dem had deklard dez not merli unnesesari, but tu be de sors ov grat fizikal az wel az moral evil. Medikal men, agen, wër nō mōr ðan human, and had meni erorz tu aksnt fer. It woz panfal tu stat de fakt, ðat ða had led on sōsjeti tu hōt Hqrvi æt ov egzistens fer hiz diskuveri ov de sērkuļafon ov de blud, and had ridikuld Hōp in kelij atenfōn tu de stebeskop. Agen, it must be sed ðat de opinyonz ov djet az just treted wër ræsent, and, til understud, kud not be promulgated bi de bodi ov medikal men, eni mōr ðan bi de siksten fizifanz and surjonz hō wër memberz ov de Vejetarian Sōsjeti. ðe trō provins ov medikal men woz tu minister tu helt; but az a profefon ða wër badli treted, beij keld tu repar brōkn konstitufonz, roind bi de praktis ov nōn rop-dōij. Hwen ða wër elevated tu ðar trō pōzifon, he trusted ða wud be pad bi kontrakt az gurdianz ov de publik helt.

Mr. Simson ðen abli met meni ov de popyular objekfonz tu de sistem komended tu atenfōn,—az, hwot wër animalz mad fer if not tu be stn; vej-etafon wud be destrōd wiðst de slēter ov animalz; de wōnts ov leðer, fur, ets., and sum uðer ekstrem objekfonz advanst agenst de sistem. Man woz elsō a grat moral beij, and hiz benevolens woz unkwestyonabli ofended bi de slēter ov animalz. Ol wër konstituted alik, and aknoļejd de hororz ov de slēter-hæz, and kud not handl de pol, aks, nif and klever, wið de blud upon dem; ðō de prōnij-huk and sikl wër not ofensiv. In de slēter-hæz ða beheld hqrdnd men mad hqrd bi de demandz ov sōsjeti fer flej az fōd; and de dedz dun bi ðem, ðō dun bi proksi, wër stil ær on dedz. ðe sen trō de opn dōr ov de slēter-hæz prodyst pan and intens betij ov de hqrt, but nutij lik ðis woz eksperienst in de hqrvest-feld, hæver sudali men kam upon de reperz. Flej woz kuverd in de kqrts in de strets, but vejetable produkts wër not.

Wuman, in her mifōn ov mersi and qariti, woz ðen abli apeld tu bi Mr. Simson, az jdentifid wið ðat sistem ov slēter hwiç woz opōzd tu everi prinsipl ov her natyur. Hqr woz ðus evidens ov mistak in de met-etij sistem, and de fōd fēst apōnted bi de Kreator sēmd stil tu be de most natyural and best; and ðus ða arjvd at de prinsipl ov ðar sistem,—it woz ðat vejitarianizm woz esenfal tu de temperat and hqrmonius akfōn ov fizikal, intelektuual and moral man.

Fjnali, Mr. Simson kombated objekfonz bret from Skriptyur, and ðen ad-verted tu de eksperiens ov de sistem in ansent and modern tīmz, fōij ðat de mas ov de popyuļafon ov de ert had elwaz folōd de vejitarian praktis,—ðat de strongest and most kompletli developept instansez ov humaniti belōpd tu de sistem, and kcnklyded, amid aplez, bi an ernest referens tu de hapines ov de sistem az jdentifid wið natyur, and hapi in its simpabi wið de suferij,—komendij de sistem az a Djetetik Reform most impertant fer de wōnts and progres ov sōsjeti.

EDITORIAL NOTS AND GLENIWZ.

Meni ov ʒr frendz wɛr dʒstles surprjzd tʒa hɛr ov dɛ komensment ov a fonetik jurnal at dɛ prezent tʒm; sum ov dem ma tʒpɪk it prematɹ, hwɪl ʒdɛrɛz hav eksprest sum apɹɛhenʒon lest it ʒʒad interfer wɪd dɛ ɛldredi establiʒt periodikals. For meni munts hav dɛ frendz ov dɛ reform solisited us tʒa ɪʒʒyq a periodikal ov dɪs kɪnd; ʒr anser haz bin, dɛ tʒm haz not yet arɪvd for dɛ suksesful komensment ov sug a wurk. We nɛ tʒpɪk dɛ tʒm hɛz kum; everi tʒp apɛrɛz tʒa be in redines; never did a mɔr hɹmɔniʒs stat ov afɹɹz egzist in dɛ fonetik wurld dan at prezent—dɛ alfabet barier ɪz takn awa—el objekʒons qɹ remɔvd. ɔlɔd finansɹal afɹɹz qɹ at a lɔ eb in most pɹrts ov dɛ Stats, we qɹ perswaded dat nɛ, ɪf ever, ɪz dɛ tʒm tʒa mak a mɔv. We qɹ wɪllɪg tʒa dɔ ʒr pɹrt and ɪnvɪt el hɔ qɹ interested in dɛ grat wurk ov reform tʒa help us.

Wɪd dɛ prezent number we komens a serɪz ov qɹtiklɛz bɪ Wɪlyam Hwɪt, ov ɪggland, on ʒy-nɪversal Laggwaj; dɛ subɹjekt ɪz wel treted and kan not fal tʒa be ov dɛp interest tʒa dɛ redɛr. In a fʒtyqɹ ɪʒʒyq we ʒal komens a serɪz ov papɛrɛz bɪ Aleksander Jon Elis, on Vɔkal Laggwaj, hwɪg, in an interestɪg and entertanɪg mɹner, hɛ enters intʒa a deskɹɪpʒon ov dɛ vɔkal orgɹnz, dɹp pɹɛrɛz, kapasitɪz and adaptəʒon tʒa dɛ sʒndɛz dɹa qɹ dɛzɪnd tʒa ɛnʒnʒɪat; it wɪl probabl. be ɪllustrated wɪd engravɪngs ov dɛ vɔkal orgɹnz. Dɛz qɹtiklɛz hav not bin publiʒt in dɛ ʒqɹnted Stats, and dɹfɹrɔr wɪl be nʒ tʒa most ov ʒr redɛrɛz.

ʒr am in dɛ publikaʒon ov dɪs jurnal wɪl be tʒa furnɪʒ from tʒm tʒa tʒm, dɛ best ɔrɪjnal and selekted mater wɪdɪn ʒr reg.

Bɹɛf mɛnʒon wɪl be mad ov pɔsɪg ɛvɛnts, and a mʒntli rekord ov dɛ afɹɹz ov dɛ Eastern and Western Hemisfɛrɛz ʒal hɛrɹftɛr resɛv dʒa atɛnʒon.

FAKTS ABʒT Dɛ Yʒnɪted STɛITS:—Dɛ ʒqɹnted Stats qɹ kompozɛd ov tɛɹti-tɔ Stats and nɪn Teritorɪz. Dɛa kontan a popyqɹlaʒon ov 25,000,000, ov hɔm 21,000,000 qɹ hwɪt.

Dɛ ɛkstɛnt ov ɛɛ kɔst ɪz 12,660 mɪljɛ.

Dɛ lɛgθ ov ɪts ten prɪnsɪpal riverɛz ɪz 20,000 mɪljɛ.

Dɛ surfas ov dɛ fɪv grat laks ɪz 90,000 skwɹr mɪljɛ.

Dɛ number ov mɪljɛ ov ralwa in opɛrəʒon ɪz 20,000, hwɪg kɔst \$600,000,000. It kontans dɛ longest ralwa on dɛ glɔb—Dɛ ɪlɪnɔ Sentɹal, hwɪg ɪz 734 mɪljɛ.

Dɛ lɛgθ ov ɪts kanalɛz ɪz 5,000 mɪljɛ.

Dɛ anyqɹal valyq ov ɪts agɹikʒltʒyɹqɹl prodʒkʒɔnz ɪz \$200,000,000. ɪts most valyqɹabl prodʒkʒon ɪz ɪndɪan kɔrn, hwɪg yeldɛz anyqɹali \$400,000,000.

Dɛ amɛnt ov rejɪstɛrd and ɛnɔld tunɹ ɪz 4,407,000 tunz.

Dɛ amɛnt ov kapital ɪnvɛstɛd in manyfaktyɹɹz ɪz \$600,000,000.

Dɛ amɛnt ov ɪts foren ɪmports in 1853, wɔz \$267,978,947—and ov ɪts ɛksports \$230,971,167.

Dɛ anyqɹal amɛnt ov ɪts ɪntɛrnal trad ɪz \$600,000,000.

Dɛ anyqɹal valyq ov dɛ prodʒkʒts ov lɔbor (ʒdɛr dɹn agɹikʒltʒyɹqɹl) ɪz \$1,500,000,000.

Dɛ anyqɹal valyq ov dɛ ɪnkʒm ov dɛ ɪnhɔbitɹnts ɪz \$1,000,000,000.

Dɛ valyq ov ɪts fɹmɹz and ɪɹv stɔk ɪz \$5,000,000,000.

ɪts mɪnjɛ ov gold, kɔpɛr, lɛd and ɹron qɹ amʒg dɛ rɪqɛst in dɛ wurld. Dɛ valyq ov dɛ gold prodʒst ɪz \$400,000,000.

Dɛ surfas ov ɪts kʒl fɛldɛz ɪz 138,131 skwɹr akɛrɛz.

ɪts rɛsɛts for kʒstɔmɹ, landɛz, ɛts., in 1852, wɔz \$51,472,274, and ɪts ɛkspenditʒɹz \$42,543,263. Wɪdɪn hɛr bordɛrɛz qɹ 80,000 skɔlɛz, 6,000 akadɛmɪz, 234 kolejɛz, and 3,800 qʒrɛɛz.

SANDWɪɛ FLAND ANɛKSɔʒON.—Dɛ ɔɪbɹni Jurnal, in a veri interestɪg qɹtikl, stats dat dɛ anɛksəʒon ov dɛ Sandwɪg Flɹndɛz ɪz dɛtɛrminɛd ʒpon, ɹz a fɪkst fakt. Dɛ opozɛr hɔ haz hɪdɛrtɔ prevented dɛ kɔnsʒmɹʒon ov dɪs akt, ɪz Prɪns Aleksander, dɛ ɹr ɹpɹrɛnt, and dɛ grɛnd ov hɪz opozɪʒon ɪz dɛ fakt, dat hwɪl travelɪg in dɪs kʒntrɪ a fʒ yɛrɛz sɪns, and hwɛn on bɔrd ov a Nʒ York and Boston stɛmbɔt, hɛ wɔz not pɛrmitɛd tʒa tak a sɛt at dɛ super tabl on ɹkɛnt ov hɪz kulɔr! Dɛ ofɪʒus stɹɹard hɔ pɹst dɪs ɪdnɪgnɪtɪ ʒpon dɛ Prɪns, ɪɹɹl dɹɛmd dat ɪts rɛmɛmbrɹns wɹad kɔnstɪtʒ dɛ qɛf dɪfɪkʒltɪ in dɛ wɹ ov sɛkʒɹɪg a nʒ Stat tʒa dɛ ʒqɹnyon.

PROPOZD NU STET OV SUPERIOR.—He nsesiti fer de formajon ov a nu Stat embrasig de Lak Superior mineral rejon, is bekumig mor palpabi everi da. He gef part ov de propozd teritori belogs tu de Stat ov Misigan, and is hollu isolated from it, and has no interest in komon wid it. In winter it is kut of from ol komunikajon wid de loer peninsyla. He nu Stat wud ad wun tu de konstelajon ov fre Stats. He most apropiat nam fer de nu Stat wud be Superior, from de serkumstans ov dat vast inland se ferminp its norderu and Western bndari fer a distans ov 500 mjl.—*Klev. Lcder.*

HE PIKTYUR REVERST. He foloig hiji komplimentari verses qr sed tu hav bin presented tu pop Klement VI. bj an injenyus poet ho had a favor tu ask ov him.

Laus tua, non tua fraus, virtus non copia rerum
Scandere te fecit hoc decus eximium.
Pauperibus tua das, nunquam stat janua clausa,
Fundere res quaeris, nec tua multiplicas.
Conditio tua sit stabilis, non tempore parvo
Vivere te faciat hic Deus omnipotens.

He favor wox not granted, but de poet revenjd himself bj informig his frends, dat de verses wer intended tu be red bakwardz, dus:

Omnipotens Deus hic faciat te vivere parvo
Tempore, non stabilis sit tua conditio.
Multiplicas tua, nec quaeris res fundere, clausa
Janua stat, nunquam das tua pauperibus.
Eximium decus hoc fecit te scandere rerum
Copia, non virtus, fraus tua, non tua laus.

Dus de prazex wer turnd intu setjrz, and de prarz intu imprekajonz. Hwj we reprobat de dubl delip, we kan not but admjr de injenqiti displad in de struktyqr ov de verses. In tr laggwaj we tipk it wud be nekst tu imposibl tu giv a translajon ov de ljns hwiq wud poses de sam karakter az de orijinal. Tjm, at lest, in des daz, iz to presus tu worant tr advjsig eni ov tr reders tu mak de atemt.

ANTEK SKRAP. He foloig iz wun ov de most remqrkabl tosts we hav ever sen er berd. It wox givn bj Lord Duf in 1745. We giv it az we fend it in Romanik spelig.

A	B	C	A	Blessed	Change
D	E	F	Down	Every	Foreigner
G	H	J	God	Help	James
K	L	M	Keep	Lord	Mar
N	O	P	Noble	Ormond	Preserve
Q	R	S	Quickly	Resolve	Stewart
T	U	V	Truss	Up	Vile Whigs
X	Y	Z	Xert	Your	Zeal

DR. ADAM KLARK had a perfekt abhorens ov pork and tobako. He is reported tu hav sed, "If i wer tu ofer sakrifjs tu de devl, it jud be a roasted pig stuft wid tobako."

An Old Wuman wox run over in Hrednedl strzt, Lundo, and had a leg brokn. He ak-sident hapnd just in frunt ov a bak, and a lqrj krsd son kolekted. A person pasig inkwjrd hwot wox de mater. A wag in de krsd repljd da wer makig a run on de bak. His wox son reported, and de krsd ruft in tu hav dar nots redemd, and in twenti-for trz de insti-tujon wox obljd tu klos its dors.

He Aleksandria Gazet sez:—Upward ov fifti kulord persons past tru dis plas, on Frjda last, on dar wa tu Pensilvania, hwar a trakt ov land had bin purgast fer dem bj dar master, Mr. Eqriz Everet, ov Albermqrl, bj hom da wer rresentli set fre.

Ms. Partigton iz apkfus tu no, if de kumpas has a nedl and tertu-to pents, shs log it wil tak a wuman wid suq a nedl tu mak a jert.

It is hqrd tua tek ov yørselſ wiðst beip van. It is hqrd tua tek ov uðers wiðst uterip slander. Æarfor tek neder ov yørselſ nor uðers, unles it be nesesari tua efekt sum gūd purpus.

Lorenzō Ds, spekiſ ov ðe graspiſ disposiſion ov hūman natyqr, remqrkt: — “If a man had ðe hōl wūrlð in hiz enklōqr, he wūd stil wont a littl spot t̄sajd fer a potato pag.”

Fqðer Matq, ðe grat apoel ov Temperans, is on hiz wa tua ðe Maderu Wānds fer hiz held. ðe Kronikl sez: — “Æe Rev. jentilman, eldō muſ brōkn d̄n bi ðe panful disez under hwiſ he haz so loſ suferd, laks not ðe qerful spirits fer hwiſ he woz elwaz remqrkabl. It is tua be hoſt ðat ðe suni klj̄m tua hwiſ he goz ma kontribyqt tua ðe restoraſion ov hiz held.”

ARTS, SÆNSEZ ETS.

STORMZ — ÆAR KRÆſION AND PRÆVENſION. — A modern traveler, spekiſ ov wit-neſiſ a vjōlent storm amūſ ðe Apenjns, maks ðe folōiſ ſingqlar entri in hiz jurnal.

“In ðe midst ov ðe tempest i woz struk wið hwot i supōzd tua be a klap ov tunder, but hwiſ egzaktli rezembld ðe report ov a musket. Prezenti anuder, and anuder, and anuder, ljk a runiſ fjr ov musketri, kōzd m̄z tua d̄st hweder it reali woz tunder. Kastip mj iz up ðe step sids ov ðe krag, on hwiſ ðe t̄sn ov Nqrni iz bilt, i sō muskets popiſ t̄t and fjrj̄ from ðe windōz ov everi h̄s. ‘Hwot iz ðe meniſ ov ðis,’ askt i ov a littl b̄. ‘Tua brak ðe gal,’ he repljd; ‘se h̄s it blōz; in a minit er tō ðe wind wil el go d̄n.’ Sqr enuf, in a fq minits ðe wind sest, and a t̄remendus f̄ser ov ran, wið tunder and ljt̄niſ, folōd: after hwiſ ðe klwds swept of and el woz kler and seren.” Stranj az ðis ma aper, it iz ezili ekspland: ðe eksplōzōn ov fjr-qrmz haz ðe efekt ov tunder in giviſ a fok er elektrikal impuls tua ðe ar, and kondensij ðe vapor int̄u ran. Æar iz nō d̄st ðat meni ov t̄r drj stormz mjt be konv̄rted int̄u kōpius f̄serz bi fjrj̄ of kanon. In ðis konekſion w̄z giv elso an ekstrakt from Espis Filosōfi ov Stormz: az ðe reder wil se, he is ov ðe opinyon ðat sitis and t̄ns mjt be sō konstruktēd and lokated ðat w̄z f̄ud never sufer fer wont ov ran.

Sins akweus vapor haz but $\frac{1}{2}$ ðe spesifik graviti ov atmosferik ar, a bodi ov ar, kontanij a lq̄rjer proporſion ov akweus vapor ðan ðe sursndij atmosfer, wil rjz; and ðar wil be a kurent ov ar from el sids tua suplj̄ its plas. Æe asendiſ kolum wil be gradyqali kōld until a porſion ov ðe vapor iz kondens̄t int̄u weter, formij klwð, and hwen a suffijent kwontiti haz bin kondens̄t, prod̄qsiſ ran. Æe latent kalorik evolvd from ðe kondensij vapor, makiſ ðe hōl spesifikali lj̄ter ðan bef̄or inkresij ðe upward tendensi. Æe storm wil ðarfor kontinyſ and inkres̄ laterali, ðe hōl kolum beip karid ferward wið ðe jeneral mōſion ov ðe atmosfer until ðe kolum fal be brōkn bi adv̄ers kurents, m̄ntenz, ets., or perhaps lōz itself bi lateral difſjōn. A grat fjr wūd prod̄qs an upward kurent ov ar, and if ðe kolum ðus formd f̄ud be unbrōkn bi opōziſ windz abuv, er bi an uper stratum ov heted ar, and if ðe d̄q pōnt f̄ud not be tō lō, a klwð wūd form, inkresij ðe asendiſ kurent until ðe ran wūd fel.

In t̄jm ov dr̄st ðar iz nō lak ov vapor in ðe atmosfer, but it iz tō ekwali difſqd fer ðe formaſion ov ðez uprjziſ kolumz: hwjl ðe ar iz yq̄qali sō kqm ðat ða ma be ezili prod̄qst bi fjr; and ðe storm komensij in ðe s̄st west wūd travel estward until ðe hōl kuntri wūd be relevd. On ðe uðer hand, t̄ornadōz and vjōlent stormz ma be avōded bi takiſ megyqrz tua prevent ðe konsentraſion ov ðe uprjziſ kolum and its ekstenſion d̄nwardz tua ðe surfas ov ðe ert̄.

In lq̄rj manyſfaktyqriſ sitiz, az Mançester, Ingland, ðar iz a konstantli asendiſ kurent ov heted ar; and suſ sitiz, in favorabl lōkalitiz, qr elmost dali vizited bi ran. Had w̄z a Mançester in ðe s̄st west, it iz probabl ðis kuntri wūd never be aflik̄tēd wið ekstensiv dr̄st. Æe proper lōkaſion and manajment ov suſ sitiz mjt posibli enabl us not onli tua hav ran hw̄r-ever and hwenever it iz most neded t̄rōst ðe kuntri, and entj̄rli tua avōd vjōlent stormz, but tua predikt elmost wið s̄ertenti upon hwot ða ðar wil be ran in partikyqlar plasez, and ðus prevent an imens los ov properti and t̄jm, tua sa nūtiſ ov paſens n̄w wasted bi unekspektēd stormz.

PROPOZD NU STIT OV SUPERIOR.—He nsesiti fer de formafon ov a nu Stat embrasij de Lak Superior mineral rejon, iz bekumij mor palpabl everi da. He gef part ov de propozd teritori belogs tua de Stat ov Misigan, and iz holli isolated from it, and has no interest in komon wid it. In winter it iz kut of from ol komunikafon wid de loer peninsula. He nu Stat wud ad wun tua de konstelafon ov fre Stats. He moet apropiat nam fer de nu Stat wud be Superior, from de serkumstans ov dat vast inland se fermij its norfern and Western brndari fer a distans ov 500 mils.—*Klev. Lter.*

HE PIKTYUR REVERST. He foloij hijl komplimentari verses qr sed tua hav bin presented tua pop Klement VI. bj an injenyus poet ho had a favor tua ask ov him.

Laus tua, non tua fraus, virtus non copia rerum
Scandere te fecit hoc decus eximium.
Pauperibus tua das, nunquam stat janua clausa,
Fundere res quaeris, nec tua multiplicas.
Conditio tua sit stabilis, non tempore parvo
Vivere te faciat hic Deus omnipotens.

He favor wox not granted, but de poet revenjd himself bj infermij his frends, dat de verses wer intended tua be red *backward*, dus:

Omnipotens Deus hic faciat te vivere parvo
Tempore, non stabilis sit tua conditio.
Multiplicas tua, nec quaeris res fundere, clausa
Janua stat, nunquam das tua pauperibus.
Eximium decus hoc fecit te scandere rerum
Copia, non virtus, fraus tua, non tua laus.

Dus de prazes wer turnd intu satjrs, and de prazs intu imprekafonz. Hwijl we reprobat de dubl delij, we kan not but admjr de injenqiti displad in de struktyqr ov de verses. In sr laggwaj we tigh it wud be nekt tua imposibl tua giv a translafon ov de lins hwij wud poses de sam karakter as de orijinal. Tjm, at lest, in des daz, iz to presus tua worant sr advijsij eni ov sr reders tua mak de atemt.

ANTEK SKRAP. He foloij iz wun ov de most remqrkabl tosts we hav ever sen er herd. It wox givn bj Lord Duf in 1745. We giv it as we fend it in Romanik spelij.

A	B	C	A	Blessed	Change
D	E	F	Down	Every	Foreigner
G	H	J	God	Help	James
K	L	M	Keep	Lord	Mar
N	O	P	Noble	Ormond	Preserve
Q	R	S	Quickly	Resolve	Stewart
T	U	V	Truss	Up	Vile Whigs
X	Y	Z	Xert	Your	Zeal

DR. ADAM KLBREK had a perfekt abhorens ov pork and tobako. He iz reported tua hav sed, "If i wer tua ofer sakrijfs tua de devi, it fud be a roasted pig stuff wid tobako."

An Old Woman wox run over in Frednedl strt, London, and had a leg brokn. He ak-sident hapnd just in frunt ov a bagk, and a lqrj krsd son kolekted. A person pasij inkwjd hwot wox de mater. A wag in de krsd repljd da wer makij a run on de bagk. His wox son reported, and de krsd ruft in tua hav dar nots redemd, and in twenti-for yrs de insti-tufon wox obljd tua kloz its dars.

He Aleksandria Gazet sez:—Upward ov fifti kulord persons past thro dis plas, on Frjda last, on dar wa tua Pensilvania, hwar a trakt ov land had bin purkast fer dem bj dar master, Mr. Eqriz Everet, ov Albermqri, bj hom da wer resenti set fre.

Ms. Partington iz apkfus tua no, if de kumpes has a nedl and terti-to pents, she log it wil tak a wuman wid sug a nedl tua mak a jert.

It is hard tva tek ov yourself widst beip van. It is hard tva tek ov uders widst uterip slander. Harfor tek neder ov yourself nar uders, unles it be necesari tva efekt sum gad purpus.

Lorenzø Ds, spekiq ov de graspiq disposifon ov hqman natyqr, remqrkt: — "If a man had de hol wurld in hiz enklozqr, he wud stil wont a littl spot stajd fer a potato pag."

Fqder Matq, de grat aposel ov Temperans, is on hiz wa tva de Madera Wlands fer hiz held. De Kroniki sex: — "De Rev. jentlman, eldø muq brøkn døn bj de panful disez under hwiq he haz so loq suferd, laks not de gerful spirits fer hwiq he woz elwaz remqrkabl. It is tva be hopt dat de suni kljm tva hwiq he goz ma kontribyqt tva de restorafon ov hiz held."

ARTS, SENSEZ ETS.

STORMZ — HAR KREHEON AND PREVENEON. — U modern traveler, spekiq ov wit-neqij a vjolent sterm amuy de Apenjnz, maks de foloip sigqqlar entri in hiz jurnal.

"In de midst ov de tempest i woz struk wid hwot i supozd tva be a klap ov tunder, but hwiq egzaktli rezembld de report ov a musket. Prozentli anuder, and anuder, and anuder, ljk a runip fir ov musketri, kezd me tva dst hweder it reali woz tunder. Kastij mj iz up de step sjds ov de krag, on hwiq de tsn ov Nqrni iz bilt, i se muskets popij st and firij from de windøz ov everi hss. 'Hwot is de menij ov dis,' askt i ov a littl bø. 'Tva brak de gal,' he repljd; 'se hw it bløz; in a minit er tø de wind wil el go døn.' Sqr enuf, in a fq minits de wind sest, and a tremendus fser ov ran, wid tunder and ljtnij, folød: after hwiq de klwds swept of and el woz kler and seren." Stranj az dis ma aper, it iz ezili ekspland: de ekspløgon ov fir-qrmz haz de efekt ov tunder in givij a jok er elektrikal impuls tva de ar, and kondensij de vapor inta ran. Har iz nø dst dat meni ov sr drj stormz mjt be konverted inta kopius fserz bj firij of kanon. In dis konekfjon we giv elso an ekstrakt from Espiz Filosøfi ov Stermz: az de reder wil se, he iz ov de øpinyon dat sitiz and tsnz mjt be so konstruktet and lokated dat we sud never sufer fer wont ov ran.

Sins akweus vapor haz but $\frac{5}{8}$ de spesifik graviti ov atmosferik ar, a bodi ov ar, kontanij a lqrjer propørjon ov akweus vapor dan de sursndij atmosfer, wil rjz; and dar wil be a kurent ov ar from el sjdz tva suplj its plas. De asendij kolum wil be gradyqali køld until a porjon ov de vapor iz kondenset inta water, formij klwd, and hwen a sufijent kwontiti haz bin kondenset, prodqsig ran. De latent kalorik evolvd from de kondensij vapor, makij de hol spesifikali ljter dan befor inkresij de upward tendensi. De sterm wil darfor kontinij and inkres lateral, de hol kolum beip karid forward wid de jeneral møjon ov de atmosfer until de kolum jal be brøkn bj advørs kurents, møntenz, ets., or perhaps løz itself bj lateral difqzon. U grat fir wud prodqs an upward kurent ov ar, and if de kolum døs formd sud be unbrøkn bj øpøzij windz abuv, er bj an uper stratum ov heted ar, and if de dū pømt sud not be tø lø, a klwd wud form, inkresij de asendij kurent until de ran wud fol.

In tjm ov drst dar iz nø lak ov vapor in de atmosfer, but it iz tø ekwali difqzød fer de formafon ov dez uprjzij kolumz: hwjl de ar iz yqzqali sø kqm dat da ma be ezili prodqst bj fir; and de storm komensij in de sst west wud travel estward until de hol kuntri wud be relvd. On de uder hand, tornadøz and vjolent stermz ma be øveded bj takij mezyqrz tva prevent de konsentrafon ov de uprjzij kolum and its ekstenfjon dønwardz tva de surfas ov de ørt.

In lqrj manyqfaktyqrj sitiz, az Mangester, Iggland, dar iz a konstantli asendij kurent ov heted ar; and sug sitiz, in favorabl lokalitiz, qr ølmost dali visited bj ran. Had we a Mangester in de sst west, it iz probabl dis kuntri wud never be afflikted wid økstensiv drst. De proper løkafon and manajment ov sug sitiz mjt posibli enabl us not ønli tva hav ran hwar-er and hwenever it iz most neded trøst de kuntri, and øntjrli tva øvød vjolent stormz, but tva predikt ølmost wid sørtenti upon hwot da dar wil be ran in partikyqlar plasez, and døs prevent an imens los ov properti and tjm, tva sà nøtjij ov pøfens nø wasted bj ønekspektet stormz.

DE TOTAL ABSENS OV NKT iz wun ov de stranjest tipz dat a vizitor tua Sweden beholdz in dat sezon ov de yer hwen de daz qr loggest. Dr. Bard hwen travelij tro dat rejon, pad a vizit de ferst afternon tua de hys ov a frend, and not notisiq de tjm, unkonfusli tarid til midnajt. Hwen he stqrtd tua return it woz az ljt az it iz hqf an sr after sundsn. De storz wer klozd, and el woz kwjet in de strets—inded, it aperd az if el de inhabitants wer ded or had deserterd. In a forest ner Stokholm, he red a leter widst qrtifijal ljt.

At de hed ov de Gulf ov Botnia, dar iz a mnten hwar, on de twenti-ferst ov Jqn. de sun duz not go dsn at el; az dis okurz but wuns a yer, a stembot lewz Stokholm kariij doz kqrius tua se de sijt. De sun goz dsn tua de horizon, de hol fas ov it beig vizibl; after remanij dus for abst fiv minits it beginz tua rjz.

In stil hjer latitudz de canjez from sumer tua winter and rewers qr grater, olmost, dan we kan konsev. In de winter de sun disapers and iz not sen for fiv or siks weks. Den it kumz, for its fas, and den desendz agen. On suksedij daz it remanz logger and logger, til finali it duz not set for weks, but maks olmost a sgrkl rnd de hevz.

De Filadelfia korespondent ov de Beltimor Amerikan, dus deskrijbz a ntq and kqrius mafen for ernij and ventilatij ral rod kqrz, de invenjon ov J. F. Bari. It iz dezjnd tua be atajt tua de flor, bened de kqr, okypijij de spas betwen de hwelz. It iz kompozid ov galvanizd iron, and do lqrij iz not veri hevi. At wun end iz a pserful bloer, tua be kept in mafon bj a hwel ov de truk, hwiq droz in de qr rekwjrd for de ventilafon ov de kqr. Dis iz brot in kontakt wid a sukseson ov wjr goz silinderz, hwiq revolvij in woter, not onli arests de sparks and dust, but in sumer tjm, bj de introdukfon ov js intua de woter, kolz de qr in its pasaj tro de mafen. In de winter de js iz dispenst wid and a stov introdqst, hwiq hets de qr, and beig admitted in de senter and eder end ov de kqr, worms everi pqt ov it aljk.

Q Diamond ov de ferst woter, sed tua be wurd trez or for tusand dolarz, haz latli bin fynd in Mangester, Verjinia.

L I T E R A T U R I N O T I S E Z .

We qr glad at last tua se de Fonetik Reform plast on so permanent a basis dat publiferz ma ferlesli invest dar kapital in it, asjrd ov its spedi return from de sal ov buks not renderd yqles bj a canj ov alfabet. Fonetik wurks in de setld alfabet and improvd spelijz qr ns in demand, and it iz a grat satisfakjon tua no dat fonotipik printij never prezentet a mor atraktiv aspekt; and never wer de prospekts ov its adopjon so promisiq az at de prezent tjm.

Mor fonetik wurks hav bin ifyqld duriq de past yer, dan hav previusli bin prodqst in twijs de leqst ov tjm. Several nu buks hav bin lad on sr tabl, amug hwiq qr

DE BIOGRAFIJ OV DE PREZIDENTS, Lopli Bruderz Publiferz, Sinsinati, O. Dis iz an ilustrated wurk ov 218 pajez; kompijd for gildren, bj F. G. Adamz. It wil no dvt prov a yqsfal ogzilyari in interestij de yug ideo in fonotipik redij, inazmuz az it furnijez livli and interestij mater for dar lequr srz. Its pajez qr ornamented wid fortan ekselent wud engravingz ov de Prezidents, from Wofington tua Pers, and wil dtles be hijl prjzd bj el sr yug rederz ho qr so fortyqnat az tua obtan a kopi.

ESU ON MUNI GETIJ AMD MUNI SPENDIJ, bj de sam publiferz, 272 pajez, 32 mo. A reljabl tretiz on dis subjekt wil sertenli prov a bon tua de rjzij jenerafon, bj enablij dem tua profit bj de eksperiens ov doz ho hav olredi past tro de trjalz and perpleksitiz ov sekij and obtanij a fit menz ov ganij an onest livlihud.

De rijter in dis wurk tretz ov de rit and roy metodz ov obtanij de *desirabl*, under de foloij hedz: Wajez, Profit, Inkum, Inheritans, Agrikultyr, Merchandizij, Spekynlafon, Jznysus and Lernij, Gamblij, Lejislafon, and konkludz wid a capter on Getij muni bj Spendij it.

Az far az we hav had tjm tua egzamin, de subjekt iz wel treted bj an abl pen.

DE FONETIK NU TESTAMENT, 12 mo., Logli Bruders Publifery, Sinsinati, O. We qv hapi tu avns dat dis wurk iz droij ner komplefon. Prof jets ov de hol hav bin lad befor us and it iz probabl dat befor dis number regez its rederz, de buak wil be in de mrket.

FONETIK PRIMER, bj Ben Pitman. Dis iz de titl ov de ferst wurk ifud bj de Amerikan Fonetik Publijy Asosiasjon, and iz tu be folod bj Ferst and Sekond Rederz ns in progres. De Primer, bod az tu mater and stil, wil, we qv afurd, giv satisfakjon tu de frendz ov de Fonetik Reform. Several nu and atraktiv fetyqz qv introdyst, ol tendij tu mak de buak interestij and instruktiv, and bj hwig de akwjrment ov redij bekums de veriest pastij tu bod parent and gjld.

FONETIK CART, Pitman and Proser, Sinsinati. A lqj Cart ov de Fonetik Alfabet, wid kopius mqrjinal nots in romanik tip eksplanatori ov de Fonetik alfabet and its yqs in de akwjrment ov redij and korekt qrtikyqlafon; praktikal instrukfons for de improvment and strejbenij ov de vos, and numerus eksersjsez for de atanment ov korekt spg. We vent-yqr tu asert dat a mor atraktiv and qrtistik qrt dan dis haz not bin ifyud in de Ynited Stats; it wil be an ornament tu de wolz ov eni institjfon ov lernij in de land, and its yqtiliti wil gradyqali sekvr for it a plas amug de aparatus ov ledij edyqkafonal institjfonz.

NU MANYUAL OV FONOGRAFI: bj Ben Pitman. We hav sen de prof jets ov dis wurk, ns nerli kompleted. It iz karakterjz bj several nu fetyqz. Ol de Fonoqrafik ilustrafons introdyst in de tekst, qv from fonoqrafik tips, and ekstremli bytifal da qv. De metod adopted in de prezantafon ov de sistem, ov plasij de engravd eksersjsez opozit tu de tipik paj hwig kontanz dar eksplanafons, and devotij eg opnij ov de buak tu de detalz ov sum spesifik prinsipl, qv advantajez, hwig, we tipk, wil be aprejiated bj bod teqer and stqdent. De wurk eslo kontanz an ekstended alfabet, hwarbj a mor presjs pronsiasjon ma be indikated dan iz posibl wid a twelv vsel skal; and apropiat sjnz qv furnist, tagoder wid de nesessari informafon, for rjtij Freng or Jerman.

Amug sr eksqanjez we ma notis de folwij:

DE TYP OV DE TYZ, a wekli paper, Logli Bruders, Sinsinati, O. Dis valyqabl fonetik organ, komensez its atb volyqm wid Janyqari, 1855. Its publifery hav avnsst dar intenfon ov dublij its sjz, and uderwiz improvij its aperans. De senyor editor ov dis periodikal haz, az iz wel non, wurkt loq and fattuli in de suport ov de Fonetik Reform in de Ynited Stats, and wz bqrtili komend dis paper tu de liberal patronaj ov ol Spelij Reformers.

DE FONOGRAFIK MAGAZEN AND REPORTER, qv to elegant muntliz, publifst bj Ben Pitman, Sinsinati, O. Hez to, bj qv de most ekspensiv fonoqrafik periodikalz ever publifst in de Ynited Stats, qv de ferst dat kan be sed tu hav pad de ekspens ov dar publikafon. We qv hapi tu sa dat in dar eksekjfon da qv ol dat kud be dezjrd; de onli komplant we hav herl ov dem, iz dat de publifery givz to muq wurk for de muni qqrjd for dem. A nu volyqm komensez wid Janyqari 1855. Let ol ho wif tu perfekt demselvz in dis invalyqabl qrt, send on dar subskripfons imediatli.

DE NU WESTERN, a literari muntli ov 32 pajez, bj Hward Durham, Sinsinati. Mr. Durham haz for several yerz okyqpid de editorial qar, and iz to wel non in de West tu demand komendafon from us. De prezent jurnal woz komenst in November last, and woz intended tu suksed de "Jenyus ov de West," hwig haz past inta uder handz. We hav no dwt from de ferst number ov dis jurnal, it wil be in no wa inferior tu de former publikafon ov its editor. It iz hiz intenfon tu akumpani eq number wid a stel or koperplat engravij. A gud list ov kontribyqtors haz bin sekjrd.

OD FELOZ LITERARI KOSKET, W. P. Strikland, Editor; Turner & Gra, Publifery, Sinsinati. Dis iz wun ov de netest Western magazenz dat iz lad on sr tabl. Its publifery qv demselvz praktikal printerz, and luk wel tu it dat everitij portanij tu dar magazin iz dun desentli and in order. Profesedli devoted tu de interests and intelijens ov de Independent Order ov Od Feloz, it eslo furnifex a lqj fund ov interestij orijinal and selekted literatqr ov redabl interest tu de stjlder.

AGRIKULTUR.

FAKTS FOR FARMERZ. Everi husbandman fud karfuli red and dijest maters konekted wid his biznes; his sukses beip az dependent upon a turo nolej ov its prinsipls, az is dat ov de loyer or fizifan upon a nolej ov de sjens ov le or fiziks.

Bj stabliy and feding stok tro de winter a savij ov wun fort dar fed ma be efekted: dat is, wun fort les fod wil sufjs dan hwen da qr ekspozd tua de inklemensiz ov de weder.

De gopip or grindip ov gran operats az a savij ov twenti-fiv per sent mor. Yur stok fud be moderatli fed wid gran in winter, and fud resev jenerus supljz ov log provender, it beip esenjal tua kep dem in a far kondifon, in order dat de fermajon ov mual, bonz, &c., ma be enkurajd and kontinyuusli karid on.

Milk kws, in winter, fud be kept in drj, moderatli worm, but wel ventilated kworters, fed and waterd tre tims a da, selted twjs or tre tims a wek, hav klen bedz, be kurid dali, and in adifon tua dar log provender fud resev sukyulent fod mornip and njt.

RORAL AKSIOMZ.—It iz az gep tua raz wun tun ov kløver az a tun ov burdoks or pigwedz.

It kosts no mor tua raz a hundred bufels ov sjder apls dan de sam kwontiti ov gok parz.

An aks kostip to dolarz, wid hwiq a laborer kan kut fifti kerdz ov wud a munt, iz a qeper tol dan wun kostip but wun dolar, wid hwiq he kan kut onli ferti kerdz.

A "gep pls" at fiv dolarz, kostip in wun sezon tre dolarz fer reparz, and tre mor in lost tijn tua tems and men, tua sa nutip ov putip bak de krops, iz derer dan wun at ten dolarz rekwirip no reparz.

A ks bot fer ten dolarz, hws milk but just paz fer her kepiq, afords les profit dan wun at tertj dolarz, givip twjs de kwontiti ov milk aforded bj de former.

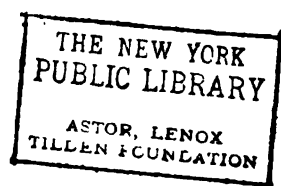
A ten aker feld kostip fifti dolarz an aker, and digt, manqrd, and improvd fer fifti mor, so az tua giv twjs de krops, iz mor valyqabl dan twenti akers unimprovd, kostip de sam muni.

HENZ.—A jed behind yor hors stabl, iz de most favorabl plas fer de henz, duriq winter. Yo kan tro de manqr from de stolz intua it, and az hers dug, esepjali hwar de animalz qr gran fed, ferments rapidli and pserfuli, its hrt wil kondqs tua kep up a jenyal and sumer lyk temperatqr, hji advantajus tua de fsiz. Bj springkliq sulfqrik asid freli over de surfas everi fq daz, ol de unplesant and deleterius konsekwensex rezultip from de amoniakl gas, evolvd bj de manqr wil be nqtralizd, and savd fer de benefit ov de krops. Anuder important advantaj atendip dis praktis, iz de savij efekted bj de ekonomizafon ov de gran kontand in de ekskrement. His, hwen de manqr iz tron intua de yqrdz, or in heps, iz inevitabli lost; but under de sistem herin rekomended, everi partikl iz savd. Henz akomodated in dis wa, if wel fed, and suplijd wid mel, ljm, asez, qopt vejetablez, buttermilk, etc., etc., wil la konstantli, and be nerli or kwjt az profitabl az duriq de sumer munts.

GRAT YELD OV APLZ.—Dar haz bin gaderd from a siggl apl tre, upon de fqrn ov Mr. Nehemja Perkinz, in Topsfeld, de ekstrordinari kwonti ov wun hundred bufels (ferti barelz) ov aplz. De tre haz olwaz bin a grat barer, frekwentli prodqsig from fifti tua siksti bufels. De tre iz abst fifti yers old. — *Salem Observer.*

VARJETIZ OV FRUT.—Sum jdea ma be formd ov de progres ov kultivafon in inkresip de varjetiz ov frut, from de foloip enqmerafon ov daz in de gqrdenz ov de Hortikultyrul Soesjeti at Fizik, hwiq amunts tua 2,165, ov hwiq dar qr 910 aplz, 510 parz, 160 plumz, 60 goriz, 30 pegez, 20 nektarinz, 14 aprikots, 115 graps, 50 figz, 24 nuts, 230 gazberiz, 10 kurants, 8 razberiz, and 24 stroberiz. — *Igglijf Paper.*

De Editor ov de Man Fqrmer sez he iz wilip dat de fqrmerz doter, if je hav de menz tua do it, fud pla upon de piano or gitqr — dat je fud red poetri and mak herself az polist az de grazes demselvz, but begs her tua remember dat dis iz but de spqrkliq ov de djiamond — hwjl de substans, de real wurd ov de jem, iz in de solid mater ov domestik nolej, and dat no yur ladiz edyqkafon iz finist, hwever akomplift je ma be, until je kan dqrn a stokip, milk a ks, and mak a qez.



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THE INDIAN'S FAREWELL.*

[See Engraving.]

Farewell!—I'll seek the farthest verge
Of earth's remotest shore:
There let the Night-bird sing my dirge,
When my lone wandering's o'er.

I'll sit upon the ocean's brink,
And in its solemn moan,—
Fit music for my broken heart,—
Forget my distant home.

The white man's foot is on my track,
The bloodhound seeks the hare:
I'll quickly scale some barren rock,
For white men will not spare.

I'll dwell upon some craggy peak,
Where eagles make their nest,
Where ceaseless snows are drifting down,—
My weary foot may rest.

Far, far from where my kindred sleep,
Beneath a frigid sky —
Where wintry blasts will freeze my tears—
I'll lay me down and die.

I'll look not to my native land,—
But to that blissful shore,
Oppression there ne'er heaves the sigh,
The Indian weeps no more.

* A parody of Mrs. CATHERINE WALKER's "Farewell to the Indian."



DESIGNED BY J. H. MILLER FROM THE ORIGINAL PAINTING BY CHARLES HARTON

THE OREGONIAN PATENT

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Is proof quite sufficient that it ought to be *tryde*, — *clyde*
 At least till it's virtues are stoutly *denighed*: — *sighed*
 And tho' strange, 't is quite true, were the system in *use*, — *produce*
 We could in three months better scholars *produce*, — *use*
 Than those who have gone through the drilling of *schules*, — *rules*
 And spent years in committing ambiguous *rools*. — *schools*
 In the truth of such statements let all men *beleave*, — *leave*
 For this is no story got up to *deceve*, — *eve*
 But by late experiments proved to be *trouz*: — *billet-doux*
 If Boston's most vigorous men not a *fiew*, — *view*
 Have proved to the world there is beauty in *trouth*, — *youth*
 And an ease and simplicity proper for *yuth*. — *truth*
 Again, all that trouble in learning to *spel'n*, — *kiln*
 — In committing our awkward "orthography *wesle*, — *isle*
 Shall never be borne by the youth of our *lanned*, — *scanned*
 Now held under this the severest *commaned*; — *planned*
 For they will spell rightly, by sound, any *weard*, — *heard*
 Without hesitation, as soon as 't is *hord*. — *word*
 At present there are, for pronouncing a *wird*, — *bird*
 As many modes, 'most as there are persons *hord*, — *word*
 For every one now will have his own *wey*, — *obey*
 And will not the rules of the scholar *obeigh*. — *weigh*
 At once let Phonotypy come into *uce*, — *produce*
 And then doubtful words you cannot *produse*, — *use*
 For let a good author once give them a *naigm*, — *campaign*
 And whenever they're used men will call them the *saim*. — *proclaim*

In so awkward a manner are letters arranged
 That it's proper they all should be thoroughly changed.
 There's a lack of simplicity, system and rules,
 That causes confusion to children at schools.
 For some signs do not properly stand for *one* sound,
 But *eight* or *ten* others perchance may be found,
 All striving to hold the poor character's name,
 Although, not by far, very nearly the same;
 For instance, the pupil would naturally see
 That *a* as a vowel, when placed before *i*,
 Should be sounded as *a* is in *fate*, but that,
 He is told, is not right,—he must call it thus —"at,"
 And before double *i*, he must change it to *e*, (*aw*)
 And so on he's led without reason or law.
F added to *stag*—it's turned into a *stage*,
 To *rag*, and it's put in a terrible *rage*!
 You can have a good *tone* by thus using a *ton*,
 And when added to *on*, they soon become *one*!
 And *w* a peaceable fellow is not,
 For meeting a *hat*—it's turned into—*what*.
 Examples for learners, so strange and abstruse,
 In much greater numbers we might here produce,
 But these given now, for the present will do,
 While we close, by proposing a question or two.

Pray, *what* is the object of writing a word.
 Why, to show to the *eye*, whatever is *heard*,
 This being the case, then this we must do,

The letters in some sort of system construe,
 And never depart from this boundary line:
Each sound that is spoken, gives one distinct sign.
 By attending to this no confusion is made,
 And no want of order there need be displayed;
 But the moment we cast this rule off one side,
 We therefore, that moment in *error* abide.
 Pray, tell me, kind reader, or critical friend,
 Shall we strive written language, *now soon* to amend?
 Or shall we, that we may allay foolish fears,
 Still bow down to error, for *ages and years*?
 Ah! no! for methinks I am hearing you say,
 "With inherited evil *forever, away!*"
 Let TRUTH reign triumphant in this, freedom's clime,
 And be monarch forever—coequal with Time!

THE PHONETIC REFORM.

"Every new doctrine bears within itself the seeds of strife."—*Origen's History of the Swedes.*

Admitting the force of this assertion, which may be regarded as an aphorism, deduced from universal experience, it would be unwarrantable to expect that the science of Phonetics should be exempt from the common lot of all newly propagated or resuscitated doctrines.

Consulting the historic page, and noting the reception which has been invariably accorded to every discovery and revelation of truth, we should have learned by this time to anticipate objection, impediment, opposition, and disappointment. It matters not how plain and intelligible the message to be borne, how exalted its usefulness, how magnificent its beauty, or how translucent its truth, as a ray of sunshine cast into a gloomy chamber, it will evidently meet with antagonism as it comes in contact with the prejudices of the human heart and judgment. It stirs up the unclean creatures of corrupted nature, which will in most cases feel tortured by its presence, and seek to exclude it.

Every new doctrine bears in itself the seeds of strife, not because it is necessarily vile or false, but because it is opposed to cherished prepossessions. It may assume the most pacific attitude, and be furnished with credentials of good will to mankind, but no sooner does it enter the avenues of sense, than it meets with some sturdy keeper of the house, who refuses to it admittance, and who, if he finds the truthful visitor disposed to tarry, will call up a host of antiquated vassals to expel him. Such is the nature of prejudice, and its dependant pre-conceptions.

Truth certainly may be repulsed, but it will linger about the precincts of the memory; it may be reviled, scourged, and trampled down in the streets of the city, but it cannot be extinguished; it will rise again, and brood over the fallen race of humanity, till the dawn of a brighter day, when it will find a hearty welcome.

When these seeds of strife are sown broad-cast over the length and breadth of the land, in too many instances they must of necessity fall upon unprepared

and uncultivated soil, where all their native efforts to germinate and fructify will prove abortive. Happily, in many cases, the seed will be received into the good ground of a prepared heart and receptive disposition.

The Phonetic movement has, unfortunately, to encounter the accumulated prejudice of many ages. Mankind have pursued the beaten track that was struck out for them by their ancestors—a track which forcibly reminds us of those country roads so frequently to be met with, which appear to have been first trodden by some over-worked inebriate, who adopted as his principle,—Given two points, to find the greatest distance between them. Our literati have struck out a round-about path to the temple of Knowledge, and hitherto failing of a better way, men have been content to walk therein. It is true, a few more thoughtful and practical minded than their fellows, have ventured to question the propriety of such a mode of progress in the road to learning, and have drawn out plans for the more speedy accomplishment of the end in view, and in place of a jig-jog and wiry movement, have suggested a more pleasant means of transit—but their voices have been disregarded: the cry has been against them, “our fathers constructed this road and we dare not deviate from it. They lived their time, and walked happily in it, and passed peacefully out of existence; we can do the same. Veneration for the bones of our ancestors forbids our meddling with their bequeathments,” as if the heir to a valuable but neglected estate should prohibit any improvements being made on it. Thus we have been lumbering clumsily along a perpetually diverging road, because it has been deemed little less than sacrilege to attempt to remodel the good old ways. But, now, not only is the propriety of the plans questioned, and that loudly, and upon philosophical and humanitarian grounds, but the axe is laid at the root of the evil,—a new line has been struck out, planned upon the principle,—Given the attainment of an object, to find the best, briefest and most agreeable means of securing it. This new path is direct; it allows of no divergence: from the starting point to the terminus is a straight and continuous line. Its means of transit are also superior to any that have preceded it.

Those who have looked deeply into the present tendencies of social institutions, declare that a briefer method of expressing written thought, and a more rapid means of acquiring ability to use it, are demanded by the wants of the age. To keep pace with the other great movements of the day, there must be greater facilities afforded for the acquisition of the arts of reading and writing. Men, to whom time is precious, cannot much longer rest easy in their consciences, while occupying years in doing imperfectly, that which, upon an improved system can be performed perfectly in as many months. Children cannot, and should not, be compelled to submit to the glaring injustice of wasting their native energies, and idling away their time in school which could be put to some available purpose in providing stores of wisdom for future use. Parents, we think, will not always be led blindly by antiquated customs. The voice of the schoolmaster, than which, when eloquent with truth and glowing with goodness, there can be found scarce any more sweet and pleasing, will not always despotically sway the inclination of those to whom the

care of offspring is entrusted. Enlightened reason claims an audience. Give it a candid hearing and take counsel from it. Whatever accords with it is best, that which is right is consonant to enlightened reason; therefore that which is right is best. It is right that every human being whom the Creator has blest with a desire to express his thoughts and feelings, should be provided with a means of doing so; not only *visu voce*, but by manual activity.

If education is good for one it is good for all; if it is right that some be educated, is it not right that all should enjoy the same blessing? It is therefore reasonable that we employ the most efficacious and truthful mode of arriving at this result. What objection is there to such logic. Is not its soundness self-evident? Imagine for a moment that mankind with their present experience were now called upon for the first time to construct an alphabet, would not their first inquiry be as to the uses required of it? And having satisfied themselves upon this point, what kind of a system would they adopt? Do you think they would tolerate a plan which was full of prevarication, inconsistency and vagary, and which in six cases out of ten, failed to accomplish what was intended; or, would not a plain, perspicuous and easy acquired system be preferred? Setting aside all predilections for that which is time-honored and widely spread, we cannot dissent from this latter view. But some peacefully disposed, kind-hearted souls, fearful of giving offense, would perhaps rather bear with an evil than run the risk of wounding a neighbor's feelings by attempting to eradicate it. We would urge those to consider for a moment, that the dissemination of truth is one of the highest offices of charity. Truth has no malice in herself. She is the executive of justice, but of herself merciful and tender, never wantonly provoking ill feeling. Right is her supreme object, and the production of good her chief aim. If, in the orderly prosecution of her high avocation, men chance, as they most assuredly will, to take offense at her, to whom is the blame imputable? Clearly to that state of mind which has never yet learned to receive the truth in meekness of spirit—which has never yet been sufficiently humbled by experience, to express the possibility of its being wrong. Fully half of the repugnance to new doctrines arises from this conceit of intelligence which naturally inheres in man, and almost persuades him that he is infallible. Be the doctrines pure and pacific in their tendency as heaven itself, when they come into collision with such a mental obstinacy, they will be seen to bear with them the "seeds of strife."

To renounce one's belief is to proclaim that you have been in error, and this is to many a heinous offense. How vitally does it offend man's selfhood! He would be thought wise; if filling a high office, he would have his opinion unimputable: if in a humbler sphere he would fain pass for an oracle among those below him. How severe then is the trial to forfeit this demi-godship.

This is the natural working of many minds, but how far such a condition comports with the teaching of genuine philosophy, and the precept of pure Christianity, we leave each of our readers to determine for himself. To us such a policy appears nothing short of delusion, and destruction of all substantial happiness.

THE BLACK BIBLE.

It tet i woz at hom, and dat on takig up mi Grek Testament wun mornig (az it iz mi wunt) tu red a capter, i fnd tu mi surpriz, dat hwot send tu be de old familyar buk, woz a total blak; not a capter woz inskribd in it, er upon it. It supozd dat sum buk lik it had bi sum aksident got intu its plas; and widst stopig tu hunt after it, tuk dsn a lqj kwertu volyum hwiq kontand bot de Old and Nu Testaments. Tu mi surpriz, hsever, dis elso woz a blak from beginig tu end. Wid dat fasiliti ov akomodafon tu eni absurditiz hwiq iz proper tu dremz, i did not tipk veri mug ov de koincidens ov tu blak volyumz havig bin substituted fer tu kopiz ov de Skriptyurz in tu diferent plasez, darfor kwjetli rest dsn a kopi ov de Hebrw Bjbl, in hwiq i kud just manaj tu mak st a capter. Tu mi inkrest surpriz, and sumtig lik teror, i fnd dat dis elso woz a perfekt blak. Hwil i woz muzig on dis unakzntabl fenomenon, mi servant enterd de rom, and sed dat dehv had bin in de hss durig de nit, fer dat her lqj Bjbl, hwiq se had left on de kigen tabl, had bin removd, and anuder volyum left bi mistak in its plas, ov just de sam siz, but mad ov nutig but hwjt paper. Se aded wid a lqf, dat it must hav bin a veri kwer kjnd ov a tef tu stel a Bjbl at el; and dat he fud hav left anuder buk insted, mad it de mor od. It askt her if eni tipk els had bin mist, and if dar wer eni sjnz ov pepl havig enterd de hss. Se anserd in de negativ tu bot dez kwestyonz, and i began tu be stranjli perplekst. On goig st intu de stret, i met a frend, ho, elmost befor we had eksanjd gretipz, told me dat a most unakzntabl roberi had bin komited at hiz hss durig de nit, fer dat everi kopi ov de Bjbl had bin removd, and a volyum ov egzaktli de sam siz, but ov pur hwjt paper, left in its sted. Upon telig him dat de aksident had hapnd tu mijself, he began tu tipk dat dar woz mor in it dan we had ferst surmizd. On proseding furdur, we fnd everi wun komplanig in similar perpleksiti, ov de sam los; and befor nit it becam evident dat a grat and teribl mirakl had bin ret in de wurd; dat in wun nit sjlentli, but efektyuali, de hand hwiq had ritn its teribl Menez on de welz ov Belfazerz palas, had reverst de mirakl, and spunjd st ov sr Bjblz everi silabl da kontand; and dus reklamd de most presus gift dat Hevn had bestod, er ungratful man had abyuzd.

It woz kyrius tu woq de efekts ov dis grat kalamiti on de varius karakterz ov mankjnd. Dar woz yunivrsali, hsever, an interest in de Bjbl, ns it woz lost, sug az had never ataqt tu it hwjl it woz pozezt; and he ho had bin hapi enuf tu hav pozezt but fifti kopiz, mit hav mad hiz fertyun. Wun ken spekyulator, az son az de ferst hwisper ov de mirakl had begun tu spred, hasnd tu de depozitoriz ov de Bjbl sosjeti, and de grat buk storz in Paternoster Ro, and oferd tu bi up, at a hi premium, eni kopiz ov de Bjbl dat mit be on hand; but de wurdi merqant woz infermd dat dar woz not a kopi remanig. Sum tu hom de Bjbl had bin a blak buk fer twenti yerz, ho wud never hav non hwefer it wer ful er emti had not de lamentafonz ov de naborz impeld dem tu luk intu it, wer not de lest lzd in dar eksprefonz ov soru at dis kalamiti.—

Wun old jentlman, hō had never trubld de buk in hiz lijf, sed, "It woz konfended hōrd tu be deprjvd ov hiz reljion in hiz old aj?" and anuđer, hō semd tu hav livd az if he had elwaz bin ov Mandevilz opinyon, dat priwat vjsez wēr publik benefits, woz el at wuns alqrmđ fer de moralz ov mankjnd. He ferd, he sed, dat de los ov de Bjbl wud hav a kursed bad efekt on de publik vertyu ov de kuntri. Az de fakt woz yunivērsal and palpabl, it woz imposibl jk uđer miraklz, it jud lev de yugual lōphōlz for skeptisizm. Miraklz in jeneral, in order tu be miraklz at el, hav bin siggular er veri rar vjolaſonz ov a jeneral le witnest bī a fū, on hōz testimoni da qr resevd, and in de resepfon ov hōz testimoni konsists de eksersjz ov dat fat tu hwiġ da apel. Dis woz a jujment. Hsever, đar wēr, in suma kasez, indikaſonz stroġ enuf tu ſo hē diffikult it iz tu giv suġ rezonz az wil satisfj de obatinasi ov mankjnd. Wun old skeptikal felō, hō had bin fer yerz bedridn, woz loġ in beig konvinst (if inded, he ever woz,) dat eni tīġ ekstrordinari had okurd in de wurld. He at ferst atribyuted de reports ov hwot he had herd tu de impudens ov hiz sērvants and dependants, and wunderd dat da jud đar tu ventyur on suġ a jōk. On fīndiġ dez aserſonz bakt bī đoz ov hiz akwantansez he piſt and ſed, and lukt veri wjz, and jronikali kongratyulated đem on dis kreditabl konspirasi wiđ de insolent raskalz—hiz sērvants. On beig ſon de old Bjbl ov hwiġ he rekognjz de bīndiġ, đō he had never sen de insjđ, and fīndiġ it a veri far buk ov blak paper, he kwjetli obzērvd, dat it woz ezi tu substitut de wun buk fer de uđer, đō he did not pretend tu divjn de motivz dat indust pepl tu atemt suġ a klumzi pes ov impōzjſon; and, on reprezentīġ dat da wēr not deseving him, swōr at đem az a set ov navz, hō wud fan perswad him et ov hiz sensez.

Veri diferent from de kas ov dis skeptik woz dat ov a most ekselent femal relativ, hō had bin ekwali loġ a prizoner tu her ġamber, and tu hōm de Bjbl had bin, az tu sō meni tēzandz mōr, her fatful kompanjon in solitūd, and de el sufjſent solas in her sorōz. T fēnd her ġazjz intentli on de blak Bjbl, hwiġ had bin sō rēsentli brjt tu her wiđ de luster ov imortal hōps.

Se burst intu terz az ſe sō me. "And haz yor fat left yō tō, mī jentl frend," sed j. "Nō," ſe anserd, "and j trust never wil: He hōhaz taken awa de Bjbl haz not taken mī memōri; and j nē rekōl el dat iz most prefus in dat buk hwiġ haz bin sō loġ mī meditaſon. It iz a hevi jujment upon de land; and ſurli," aded dis trō Kristian, never tīġkiġ ov de felts ov uđerz, "j at lest, kan not komplān, fer j hav not prjzd az j et, dat buk hwiġ yet ov lat yerz j tīġk j kan sē, j luvd mōr đan eni uđer pozeſon on erđ. But j nō," ſe kontin-yud, smjliġ trō her terz, "dat de sun ſjnz, de klōdz ma val him fer a mōment; but j am unfakn in mī fat in đoz trōdz hwiġ hav bin inskrjbd on mī memōri, đō da qr blotēd from de buk. In dis hōp j hav livd, and in dis hōp j wil dī." "T hav nō konsolaſon tu ofer yō," sed j, "for yō nēd nun." Se kwōted meni ov de pasajez hwiġ hav bin, trō el ajez, de ġel sta ov sorōiġ humaniti; and j tet de wardz ov Skriptyr had never sēnded sō solem er sō swet befor. "T jal ofn kum tu sē yō," sed j, "tu her a ġapter in de Bjbl, fer yō nō it fqr bet-er đan j."

Nō sōner had j takn mī lev đan j woz infermd dat an old ladi ov mī ak-

wantans had sumond me in hast. Se sed se woz muç imprest bi dis ekstrordinari kalamiti. Az, tu mi serten nolej, se had never trubld de kontents ov de buk, i woz surprizd dat se had takn so tu hqrt de los ov dat hwiç had, praktikali, bin lost tu her el her daz. "Ser," sed se, de moment i enterd, "de Bjbl de Bjbl!" "Yes, Madam," sed i, "dis iz inded a veri grevus and teribl vizitafon. F hop we ma lern de lesonz hwiç it iz kalkulated tu teg us." "F am fur," anserd se, "i am not likli tu forget it fer a hwil, fer it haz bin a grevus los tu me." F told her dat i woz glad. "Glad!" se rejond. "Yes," i sed, "i am glad tu find dat yo tiçk it so grat a los, fer dat los ma den be a gan inded. Har iz, bakks be tu God, enuf left in sr memoriz tu kari us tu hevn." "Al" but, sed se, "de hundred psndz, and de vileni ov mi mad servant,—hav yo not herd." Dis gav me sum glimps az tu de sekret ov her sorow. Se told me dat se had depozited several bank notes in de levz ov her famili Bjbl, tiçkip dat tu be fur nobodi woz likli tu luk dar fer dem. "No søner," sed se, "wer de Bjblz mad yusles bi dis stranç event, dan mi servant pept intu everi kopi in de hse, and se nx deniz dat se fænd eni tiç in mi old famili Bjbl, eksept tw er tre levz ov tin paper, hwiç se sez, se destrød; dat if eni karakterz wer ever on dem da must hav bin erast hwen döz ov de Bjbl wer obliterated. But i am fur se liz; fer hw wud belov dat heven tuk de trubl tu blot st mi prefus bank notes. Ha wer not Godz wurd, i trö." It woz kler dat se konsiderd de "promis tu pa," beter bi fur dan eni "promis," hwiç de buk kontand. "F suad not hav kard so muç abst de Bjbl," se hwind, hipokritikali, "bekez, az yo tröli obzervd, sr memoriz ma retan enuf tu kari us tu hevn;"—and in dat kas wud sertenli go a grat wa, i tot, tu miself,—"and if not, dar qr döz hō kan supli de los. But hw iz tu get mi bank notes bak agen. Uder pepl hav onli lost dar Bjblz." It woz inded a kas beyond mi pser ov konsolafon.

De kalamiti not onli stöçli störd de selipz ov men, and, upon de hol i tiçk benefisali, but it imediatli stimyulated dar injenjuiti. It woz wunderful tu se de enerji wid hwiç da diskust de subjekt, and de zel, tw, wid hwiç de multitud egzerted demselvz tu repär de los. F kud evn hqrdli regret it hwen i konsiderd hwot a spektakl ov intens aktiviti, intelektjual and moral, de vizitafon had okagond. It woz veri erli sujested dat de hol Bjbl had agen and agen bin kwoted pesmel in wun buk er uder; dat it had imprest its on imaj on de surfas ov hüman literatjur, and had bin reflekted on its karakterz az de stqrz on a strem. But, alas! on investigafon it woz fænd az van tu ekspekt dat de glem ov stqrli wud stil reman mirord in de weter, hwen de klödز had vald de stqrz demselvz, az dat de brjt karakterz ov de Bjbl wud reman reflekted in de buks ov man hwen da had bin erast from de buk ov God.

On inspekfon, it woz fænd dat everi tekst, everi vers, hwiç had bin kwoted, not onli in buks ov devoefon and teoloji, but in döz ov poetri and fikfjon, had bin remerslesli ekspunjd. Never beför had i had eni adekwat ideā ov de ekatent tu hwiç de Bjbl had molded de intelektjual and moral lif ov de last aten sentjuriz, ner hē intimatli it had interfuzd itself wid habits ov bet, and modz ov eksprefjon; ner hē natyurali and ekstensivli its komprehensiv imajeri and natyur had bin introdusd intu hüman rijtiçz, and most ov el hwär dar had bin most ov jenyus. A vast proporfjon ov literatjur becam instantli wurles, and

woz transfermd inta sō muq wast paper. It woz elmost imposibl tu luk inta a buk ov eni merit, and red ten pajez tageder, widst kumig tu sum provokip eragurz and mutilafonz, suni hjatus *valdi defendi*, hwiq mad hōl pajez perfektli unintelijibl. Meni ov de swetest pasajez ov Sakaper wēr konvĕrted inta unmenig nonsens, from de absens ov dōz wurdz hwiq hiz ōn, el but divjĭ, jenyus had appropriated from a stil divjĭnersōra. Az tu Milton, he woz nerli rōind az mĭt natyurali be supōzd. Welter Skots novelz wēr fild wid perpetyual lakune {lacunæ}. It hōpt it mĭt be uderwĭz wid de filosofērz, and sō it woz; but evn her it woz kŭrius tu sē de stranj ravajez de vizitafon had ret. Sum ov de most bŭtiful and komprehensiv ov Bakonz aforizms wēr redyzt tu enigmatikal nonsens. Hōz hō held lqj stoks ov buks nŭ not hwot tu dō. Rōin stard dem in de fas; đar valyŭ fel sevnti er ati pēr sent. El brancez ov teolōji, in partikyular, wēr a drug. Wun fēlō sēd đat he fud not sō muq hav mĭnded if de mirakl had spunjd st hwot woz hŭman az wel az hwot woz divjĭ, fer in đat kas he wud at lest hav had sō meni tēzand volyŭms ov fār blak paper, hwiq woz az muq az meni ov đem wēr wurf befōr. A wag anserd đat it woz not yuqŭal, in despolijŭ q hēs, tu kari awa eni tip eksept de valyŭablz. Mentjm milyonz ov blak Bjblz fild de selvz ov stafonerz, tu be sōld fer da-buks and lejerz, sō đat đar sēmd tu be nō mōr emplōment in đat direkfon fer de papermakerz fer meni yērz tu kum.

A frend hō yŭzd tu mōrn ōver de tet ov ansent manyŭskripts,—ov pōrfonz ov Livi and Sisero erat, tu mak wa fer de nonsens ov sum mugkif kronikler,—eksklamd, az he sē a tradzman trujig of wid a handsum mōrokōbēnd kwertō fer a da-buk, "Onli tipk ov de parablz ov Krĭst, spunjd klen, tu mak wa fer orderz fer silks and satinz, er gez and bēkn!" De old ētorz ov kōrs wēr left tu đar mutilafonz; đar woz nō wa in hwiq de konfuzon kud be remedid. But de livig began tu prēpar nŭ edifonz ov đar wurks, in hwiq de endevord tu giv a nŭ turn tu de tēts hwiq had bin mutilated bj eragurz, and wēr not a lil amŭzd tu sē đat meni, havig stolen from rĭterz hōz kompozifonz wēr az muq mutilated az đar ōn, kud not tēl de menig ov đar ōn pajez.

It sēmd at fērst tu be a not unnatyural impreson đat evn dōz hō kud rekēl de erat teksts, az de perōzd de gānjd buks,—hō kud mentali fil up de imperfekt klēzez,—wēr not at liberti tu inakrĭb đem; đa sēmd tu fer đat if đa did sō, de karakterz wud be az if ritn wid invizibl igk, er wud furli fad awa. It woz wid tremblig đat sum at leŭt mad de atēmt, and tu đar unspekabl jō, fēnd de impreson dŭrabl. Da after da past; stil de karakterz remand; and de pepł at leŭt kam tu de konkluzon đat God left đem at liberti, if đa kud, tu konstrukt de Bjbl fer demselvz st ov đar kolektiv remembrans ov its divjĭn kontēnts. It woz wid inkredibl jō đat men kam tu de konkluzon đat de buk mĭt be đus diakuverd nerli entjĭr, and nerli in de veri wurdz ov de ōrijinal, bj de kombjnd efōrt ov hŭman memōriz. Sum ov de obekŭrest ov de spejēz, hō had studid nutip els but de Bjbl, but hō had đat, kam tu be de objekts ov revērens amŭŭ Kristianz and bukselerz; and de varius teksts đa kwōted wēr takn dŭn wid de utmōst kār. He hō kud fil up a kazm bj de restorafon ov wurdz hwiq wēr ōnli pŭrfali rememberd, er kud kontribut de lest tekst đat had bin forgōtn, woz regōrded az a sērt ov publik benefaktor. At leŭt a grat publik

movement amupst de divjnz ov el denominafonz woz projektet, tu kolekt de rezults ov dez pqrjal diskuveriz ov de sakred tekst. It woz kyrius agen tu se in hē varius waz human pafonz and prejūdissez kam intu pla. It woz fēnd dat de several pqrtiz hō had furnist from memori de sam pōrfonz ov de sakred tekst, had felen intu a grat varjeti ov diferent redipz; and dō moost ov dem wēr ov az litl impertans in demselvz az de bulk ov dōz hwiġ q̄r paraded in de kritikal reserġez ov Mil, Gresbak, or Tisenderf {Tichendorf}, da bekam from de obstinasi and foli ov de men hō kontended abst dem, important diferensez, merli bekez da wēr diferensez. Tō reverend men ov de Sinod, i remember, had a rader tuf dispyt az tu hweder it woz twelv baskets ful ov fragments ov de fiv lōvz hwiġ de fiv t̄szand loft, and sevn baskets ful ov de sevn lōvz hwiġ de fōr t̄szand had left, er vjse v̄ersā; az elso hweder de wurdz in Jon vi. 19, "wēr abst twenti er fiv and twenti, er abst terti er fiv and terti furloz." Tu dō de asembli justis, hēver, đar woz fēnd an intens jeneral ċrnestnes and sinseriti befitig de okazon, and an ekwali intens deġir tu obtan, az nerli az possible, de veri wurdz ov de lost volyūm; ōnli (az woz elso, alas! natyural,) vaniti in sum, in uderz konfidens in đar strog impresonz and in de akyyrasi ov đar memori, obstinasi and p̄rtinasiti in meni mōr, (el agravated, az yuġual, b̄i kontrōv̄ersi,) kezd meni od embarasments befōr de fīnal adjustments wēr efekted.

Ɔ woz partikyularli struk wid de varjetiz ov redipz hwiġ mer prejūdissez in favor ov s̄rten sistemz ov teolōji okazon in de several pqrtizanz ov eq. Nō d̄st de wurdz men wēr jenerali unkonfus ov de influens ov dez prejūdissez; yet, sumh̄z, de memori woz seldom so kler in relafon tu dōz teksts hwiġ told agenst dem, az in relafon tu dōz hwiġ told fer dem. Ɔ s̄rten Kwaker d̄et de wurdz institutij de yūkarists wēr preseded b̄i a kwolifijig ekspresjon: And Jesus sed tu de twelv, dō đis in remembrans ov me; hwil he kud not egzaktli rekolekt hweder er not de fermiyula ov baptizm woz eksprest in de jeneral t̄rmz sum mentand it woz. Several Yunitarianz had a kler rekolekġon dat in several plasez de eđoriti ov manyuskripts az estimated in Gresbaks reserġez, woz desjēdli agenst de komon redip; hwil de Trinitarianz mentand dat Gresbaks reserġez in dōz instansez had left dat redip undisturbd.

De Episkopalian began tu hav hiz d̄sts hweder de yuġaz in favor ov de inġerġanj ov de wurdz "bifop," and "presbiter," woz so yūniform az de Prezbitarian and Independent mentand, and hweder đar woz not a pasaj in hwiġ Pol and Tītus wēr ekspresli keld "bifops." De Prezbitarian and Independent had similar b̄jasez; and wun jentlman hō woz a strenyus advokāt ov de sistem ov de later, enforst wun ekwivokāl remembrans b̄i s̄aig he kud, az it wēr, distipktli se de veri spot on de paj befōr de m̄jndz i. Sug triks wil imajinaġon pla wid de memori, hwen prekonsepġon plaz triks wid de imajinaġon.

In l̄jk maner, it woz sen dat hwil de Calvinist woz veri distipkt in hiz rekolekġon ov de njnt ġapter ov Rōmanz, hiz memori woz veri fant az respekts de egzakt wurdig ov sum ov de v̄ersez in de episl ov Jamz; and dō de Armenian had de most vivafus impresjon ov el dōz pasajez hwiġ spok ov de klamz ov de le, he woz in sum d̄st hweder de aposl Pelz sentiments respektig human depraviti, and justifikafon b̄i fat alōn, had bin a litl egzajerated.

In f̄ert, it veri klerli aperd dat tradifon woz nō saf ġid; dat if, s̄vn hwen se

woz onli a munt old, je kud pla suq freks wid de memoriz ov onest pepl, dar woz but a sori prospekt ov de sekur transmisson ov trob fer aten hundred yers. From eg manz memori semd tu glid sumbitj or uder hwiq he woz inklind tu retan dar, and hwiq semd tu substityt in its sted sumtj dat he ljkt beter.

Hw de asembli woz, in de man, moest apkfus tu kum tu a rit desigon, and reali advanst an imens wa toardz kompletig a tro and fatful kopi ov de lost orijinal, de dispuets hwiq aroz on elmoust everi pont ov teoloji, promist de wurd an abundant krop ov nu sekts and sizms. Olrodi dar sprug up several hœz namz had never bin herd ov in de wurd but fer dis kalamiti. Amugst dem wer tœ hw wer keld de Loy-memoriz and de Xert-memoriz. Har jeneral tendensiz koinisided priti mug wid dœz ov de ertodoks and de rasjonalists. It woz kyrius tu se bj hwot od asœfiasonz, sumtjnz ov kontrast, sumtjnz ov rezemblans, obekur teksts wer rekuverd; dœ da wer verifid, hwen wuns menfond, bj de konfusnes ov hundreds. Wun old jentilman, a mizer, kontribyuted (and it woz ol he did kontribyut) a maksim ov prodens, hwiq he rekolekted, perfektli, from havij sistematikali abyzd it. Ol de etikal maksimz, inded, wer sœn kolekted; fer dœ az yugual, nœ wun rekolekted hiz œn pekylyr oditiz, or infermitiz, everi wun, az yugual kjndli remeberd dœz ov hiz naborz. Olmoust de hœl ov Proverbz and Ekleziastez wer kontribyuted in de marest fragments in dis wa.

De moest amuzij tip ov el woz tu se, az tjm mad men mœr familjær wid dis stranj œvent, de varjeti ov spekyulasonz hwiq wer entertand respektig its objekt and desijn. Meni began gravli tu kwestyon hweder it woz de dœti ov de Sinod tu atemt de rekonstrukson ov a buk ov hwiq God himself had sœ manifestli deprjvd de wurd, and hweder it woz not a profan, na, an ateistikal atemt tu frustrat hiz wil. Sum hw wer sekretliglad tu be releast from sœ trubsum a buk, wer partikyulærli pjus on dis hed, and ekaklamd biterli agenst dis ras atemt tu kœnterakt and kansel de dekrez ov hevn. De Papiats, on dar part, wer konfident dat de desijn woz tu korekt de egzærbitansez ov a rabid Protestantizm, and so de wurd, bj direkt mirakl, de nesesity ov submitig tu de desigon ov dar gurg, and de infalibiliti ov de suprem Pontif; hw, az da trœli alejd kud desjd on noti ponts kwjt az wel widst de Wurd ov God az wid it. On beip remjnded dat de ritjnz ov de Fqderz on hwiq da lad sœ mug stres az de vsgerz ov dar tradisonz, wer mutilated bj de sam strœk hwiq had demolist de Bjbl, sum ov de Jesujts asærmnd dat meni ov de Fqderz wer radær improvd dan uderwiz bj de œmisonz, and dat da fœnd dez ritjnz kwjt az intelijibl az befor, and not les edifiij. In dis meni Protestants veri kœrdyali agred. On de uder hand meni ov de modern infidelz gav an entjrli nu turn tu de hœl afær, bj saij dat de vizitason woz evidentli not in jujment, but in mœrsi; dat God in kompasjon, not in indignason, had takn awa a buk hwiq men regqrded wid an ekstravagant admirason and idolatri, and hwiq da had egzœlted tu de plas ov dat kler stœrnal orakl hwiq he had planted in de human brest; in a wurd, if it woz a rebuk at el, it woz a rebuk tu a rampant bibliolatri. Az j herd ov dez different verjonz ov sœ simpl a mater, and fœnd dat not a fu wer inklind tu eg, j kud not help eksklamij, "in trob, de devil iz a veri klover felœ, and man œvn a grater blokhed dan j had takn him fer."

But inspit ov de surpriz wid hwiġ i had liend tu dez varius eksplanafonz ov an event hwiġ send tu me kler az if ritn wid a sunbem, dis last rezon, hwiġ asind az de kez ov Godz rezumfon ov hiz buk, an ekstravagant admirafon and venerafon ov it on de part ov mankind—it beig so notorius dat dez hō prefest halef in its divjn orijin and otoriti had, svn de best ov dem, so grevuali neglekted bōt de studi and de praktis ov it—struk me az so ekskwizitli ridik-yulus, dat i brōk intu a fit ov lafter hwiġ awōk me. I fēnd dat it woz brēd dalit, and de mernip sun woz stremip in at de windō, sfinip in kwjet radians upon de opn Bjbl hwiġ la on mī tabl. So stroppli had mī drem imprest me, dat i elmost felt az dō, on inspekfon, i fud fīnd de sakred levz a blapk, and it woz đarfōr wid jō dat mī jz rested on dez wurdz, hwiġ i red trō gratifal terz “De gifts ov God qv widst repentans.”—[Eklips ov Fat.]

A KWAKER JUMPIŲ A DIĖ.

Hezekja Brēdbrim woz a fat Kwaker in de Stat ov Nū Jērsi, hō had sōld mōlasez, kodfif, ġina, ērtēwar, klōdz, and ēl sorts ov likorz. We līk de Kwakerz, in ded, az wel az in nam, and Hezekja woz a Hikōri Kwaker. He woz sumhwot ov an ōld bagelor, and had a sister hō woz sumhwot ov an ōld mad! But se woz de best kretyqr aliv; strat az a kandl, blōmip az a rōz, and smīlip az ġariti. Hēr nam woz Derkas.

Hezekja and Derkas wēkt st wun Sunda afternōn in de blōmip munt ov Ma, tu brēd de fref qv, and vū de medōz. De wēkip woz smōd and delitful, wid nō maner ov obstrukfonz, eksept her and đar a diġ ful ov wēter, spand bī a fū hejez, and tō wid fēr a man ov ordinari jumpip kapasiti tu kros at a siggl bōnd. But Hezekja valyūd himself, az fat pepl komonli dō, on hiz ajiliti; and insted ov wēkip q fū adifonal rodz fēr de sak ov a brij, he must nedz lep everi diġ he kam tu.

“De’d beter not trī đat, Hezekja,” sed hiz kīnd and konsiderat sister.

“Never de mīnd, Derkas,” replīd Hezekja, “đar-z nō danjer; i-v jumpt meni a biger diġ hwen i wozn’t hqf mī prezent sīz.”

“Ōl đat’s veri līkli; but rēkolekt đē-z grōn eksedipli pursi sins de woz a yūp man!”

“Pursi! Wel, if i hav, đat’s nō rezon hwiġ i fud not be az ajil az befor; i tel de, Derkas, i kan jump đis diġ widst so muġ az tuġip a figger.”

“Al, but de’l tuġ đī fet tu de botom.”

“De’z but a wuman, Derkas, and đī ferz magnifī đis diġ evn tu a river. Ns stand de asīd, dat i ma hav a ful swēp akērdip tu mī abilitiz.”

“Na, bruder Hezekja, de’d beter not. De diġ iz wīd and de botom mudi—and de’l asīdredli spōl đī Sunda klōdz, if nō wura.”

“I fuj fēr đī ferz, ġerl; de šal not sta me a jot. Na, dō not hold me, fēr i’m rezolvēd tu jump đis diġ, if it wēr merli tu konvins de ov mī ajiliti.”

Akērdipli, Hezekja went bak a fū yqrdz, in order dat he mīt hav a fār run, and dat de impuls đarov mīt kari him ōver. Havip retrēted fār enuf, he kam ferward wid a mōmentum prōpōrfond tu hiz wat and velositi—and fēnd

himself in de dig. He weter splaft arænd on el sîdz, and bespoted de Sunda klødz ov Derkas, hœ kud not, wid el her Kwaker sœbrjeti and kjnd felip, help burstig inta a lœd lqf. Hœr woz Hezekja, sœig hiz ajiliti (!) and flœnderig in de mud lyk a hwal? He weter woz not sœ dœp az tu be danjerus—and de sen woz tœ irrezistibli komik fer evn a sant tu abstan from lœfing, dœ on de Lœrds da.

At leq̃t, hwen her rizibiliti wuad ałs her de psœr ov speq̃, Derkas kjndli held œt her hand and sœd — “Kum hider, Hezekja, and j-l help de œt!”

“Wel, wel,” returnd de flœnderd in a tœn ov veksaſœn — “de duz wel, Derkas, tu stand dœr and lœf at me—az dœ it wœr mer sport tu se me stik in de mud and weter up tu mj veri midl!”

“Na, Na, Hezekja, de hast sœn dœ ajiliti sœ mœrvelusli, dœt j kud not help beip plezd fer de lœf ov me—and nœ j tak sam tu mjself fer hœvig opœzd de sœ strenyusli, œr fer hœvig a sigl mœment dœtœd dœ kapasiti fer jumpig.—But if dœz satisfjd wid dœ eksplœt, and q̃r redi tu kum fœrœ, j wil lend de a hand tu help de œt.”

Æus saig, Derkas drœ ner tu de dig—but Hezekja hœvig got himself in bj hiz unaded psœr—deklœrd he wuad get himself œt in de sam wa. But de mud woz dœp and adhesiv; and az he got wun fut œt, he got de uder in; and dœus be kœutinyud tu labor and plunj, til he woz fuli satisfjd hiz œn abiliti woz beter kalkylated tu help him in dœn tu help him œt ov de dig! He grœ rœt, and sœ fœr forgot de plan laggwaj, dœt he eksklamd —“bj —

“Don’t de swœr, bruder Hezekja, interrupted Derkas.

“Swœr!” rœrd Hezekja, “dœd swœr, tœ, if de wœr in her!”

“Swœr not at el, Hezekja, but evn lend me dœ hand, and j-l yuz mj abiliti tu pul de œt, akordig tu de skriptyur, hœwig sœt, “If dœjn œks œr dœjn œs fel inta a dig on de sabœt da—”

“Nœ, sister, dœ iz tœ bad. Verili, de wuad not mak me sœ hevi az de fœrmœr œnimal nœr sœ stupid az de later.”

“Az tu dœ wat,” returnd Derkas, “de must be priti wel satisfjd bj dœis tœjm—az fer dœ stupiditi, it woz indœd œnsisterli tu lœkn de tu de loq̃ œrd œnimal. But if dœ iz satisfjd on dœœ pœnts, and wil fœrtwid rœq̃ me dœjn hand, j-l dœ az muq̃ az in me lœt tu brig de saf tu land.”

Hezekja woz priti wel konvinst bj dœis tœjm, dœt hiz œn abiliti wuad never fœq̃ him œt; hœwœrœr, humbli rœq̃ig hiz hand tu Derkas, he sœd—“Verili, sister j wil aksept dœ ad, inazmuq̃ az mj œn abiliti duœ deseœv me.”

Derkas kjndli lent him asistans, and bj pulig vigœrusli, Hezekja at leq̃t kam tu land. Sœkig of de mud and weter lyk a spanyel, he returnd hom, but q̃œrjd hiz sister, bj de wa, nœver tu menſœn hœ he kam tu hiz katastrofe. Derkas promist, œv kœrs, and az ſe woz a gœrl œv trœt and kjnd felipz, ſe woz az guœd az her wurd. But; wuns œr twis, hwen da wœr in kumpœni wid sundri uder Kwakerz, diskœrsig veri sœberli, Derkas lukt q̃œgli at œnœder gœrl, and merli sœd,

“Did j ever tel dœ, Rœq̃el, hœ bruder Hezekja, wun sunda—

Hezekja turnd œn œmbarœst and implœrig luk tœœrdz her, and ſe sœd, “na, na, Hezekja, j-m not gœig tu tel—merli tu œsk if j ever tœld hœ de ſœd dœ ajiliti wun sunda, and jumpœt inta de midl œv a dig.”

DE TORENT OV ARABIA.

JIMZ GILBORN LAONZ, L. L. D.

De mæntens ov Arabia konten nqmerus sprigs, hwiq, fod bi de yzrii rans, send strems ov woter troe de valis dat desend toard de lo kuntri. Most ov dem, hsever, qr lost in de sand as son as da enter de plan. It ma be wel tu ad, dat an Arabian tent, is, in jeneral, blak, and dat Akuf is de nam ov an ekstensiv desert.

Ol fomig den its nativ hils
 De torent ov Arabia lepe,
 Hwen fserz hav sweld its fænten rils
 For up de bliq and æri steps;
 Ljk sum qæt sted dat spurns de ran,
 In rajig fulnes swift and fre,
 It rufes tu de færi plan,
 Bændig tu req de distant se.

And nu dæz dep kæl woterz gjld
 Alop de gren and nare val,
 Hwar brod trez qrg de kristal tjd,
 And fragrans bræds in everi gal;
 De duski tent and flævi slop
 Lj mirord in dat wav at færst,
 And dæz de timid anteløp
 Oft støps tu kweng her nonda dærst.

But, ær de wjd and wjld ekspans
 Ov Akufs burnig sand is kroest,
 Dat strem, so ful and fomig wuns,
 Sigks on its ruf wa spent and lost;
 Lost in its sultri wonderigs,
 And huft in an etærnal slep,
 It wasts unsen, and never briqs
 Wan tribyqt tu de mæti dep.

Wek æz dat torents falig wav
 Art de hæ, bern fer Hevn and Troeð,
 Hast livd a fols wurlds mænest slav,
 Eamig a blest and gloriøs yøb;
 Hæ, væd in lifs færst hapiest da
 Tu jeneras fæð and deds ov wurð,
 Hast fanted on dji hevnward wa,
 Prest bi de van lo kærz ov Erb.

Fatful—as a dog, de lonli seperds prjd;
 Troe—as de helm, de bqrs protektig gjd;
 Færm—as de fast dat props de tæring dæm;
 Swet—as tu siprekt semen land and ham;
 Luvli—as gjld, de pærents sol deljt;
 Radiant—as morn dat braks de stormi njt;
 Gratful—as strems wibin sum dep resee;
 Hæz rils wið hop de pantig traveler bles.

Sefakles and a gud Wif.

Simpli bi moral menz. Muç az moral fers iz tèkt ov n̄-a-daz ðar q̄r fū h̄o ferm a tr̄o konsepsjon ov its influens and p̄ser, and h̄o rep̄oz sufisjent f̄at in ðe elokwens and grandur ov a gud egzempl. Gres and R̄om had past awa fer t̄o t̄szand yerz, yet ðe heroizm ov ðar grat men, az rek̄erded in ðar gl̄oig literatyr, animated and eksj̄ted ðe m̄overz in ðe f̄erst Freng Rev̄olusjon tu a pig ov ðe wj̄ldest entuziazm. If ðe loç-lap̄et past haz ðus ministerd s̄o l̄qr̄li tu ðe felip ov ðe prezent, h̄s muç m̄or ma not ðe wj̄z, dek̄orus, and prosperus lejislasjon ov ðe Angl̄o-Sakson nasjonz eksj̄t tu imitativ emyul̄asjon amup̄st ðar naborz. And be it rem̄qr̄kt, ðe t̄jd ov inkres in Angl̄o-Saks̄ondom iz f̄qr from beip at its flud: it iz r̄j̄zig h̄jer and h̄jer da bi ða, distansip, bi f̄qr, el r̄j̄valz. Meni a yug man h̄o redz ðez pajez wil yet s̄e ðe ras tu h̄wiç h̄e belopz dubld in numberz, h̄w̄j̄st uder nasjonz, l̄jk Frans, wil not hav aded an adifonal f̄ort tu ðar poppyul̄asjon. A grat del iz ment bi ðis dubliç ov Angl̄o-Saks̄ondom. ðe adifon ov anuder Inḡland and Ȳun̄ited Stats tu ðe k̄ipdomz ov ðe ̄r̄t wil, ov a j̄urti, ferm n̄o blak era in ðe wurldz histori. ¶Ov hwot q̄r we pr̄sd. ¶Upon hwot d̄o we gaz wið suç sup̄rem satisfakjon. Upon enl̄j̄tnd Kristianiti, a fre pres, m̄isjonz, edyuk̄asjon, ralwaz, çep postaj, stembots, and everi s̄jentifik impr̄ovment. Abstrakt ðe Angl̄o-Saksonz from humaniti, and ¶h̄w̄qr q̄r ðez tipz. Ek̄o anserz, ¶H̄w̄qr. Yes, it iz a fakt h̄wiç it wud be afek̄tasjon tu konsel, ðat ðe h̄jest and best ov ðe wurldz mental sun̄j̄n felz ðr̄o ðe medium ov Amerikan and Inḡlif solz.

88 YUNIVERSAL LAGGWAJ—¶HWIÇ WIL IT B8.

¶I belef in ðe f̄utyr prevalens ov a yun̄iversal laggwaj, aperz tu meni pepl az a vizonari j̄dēa. ðat a yun̄iversal laggwaj iz gratli tu be deçj̄rd, el freli admit; ðat it wud foster frendli felipz amup̄ nasjonz, temper d̄sn ðar prej̄udisez, and r̄ot ̄t animositiz, iz self-ap̄arent; ðat it wud beatended wið inkalkulabl advantajez in everi depart̄ment ov l̄j̄f,—in kom̄ers, literatyr and relij̄on,—el ðetful men wil at wuns persev; but ðe j̄eneral opinyon iz, ðat l̄jk meni uder blesed tipz tu be enj̄ed in “ðe gud t̄jm kumiç,” it must be loç and paçentli wated fer; ðat in ðe ment̄jm nub̄ip kan be dun tu hasn its ap̄roç; and ðat it iz litl beter ðan a wast ov wurdz tu spekyul̄at on ðe subjekt. We disent from ðis konklugon, and wil brefli stat ðe gr̄ndz ov ̄r̄ belef in ðe akompl̄iment ov ðis j̄ēus antisip̄asjon.

¶Har hav bin several teoriz and gesez az tu ðe laggwaj most likli tu bekum yun̄iversal. De Kwinsi, fer instans, haz predik̄ted ðat Span̄if and Inḡlif wil yet divj̄d ðe ̄r̄t. Uderz hav pr̄on̄st̄nt similar juj̄ments upon Freng and Jer̄man, but ap̄arentli from n̄o watier rez̄nz ðan a personal admirasjon ov ðe kwolitiz ov ðoz tupz, and ðar sup̄ozd adaptasjon tu ðe purpusez ov nasjonal interk̄ors. It iz evident ðat it wud be yusles for eni individyual, soçjeti, er guv̄ernment, h̄sever p̄serful, tu selekt sum wun laggwaj, h̄weder liviç er ded, h̄sever ekselent it m̄jt be, and advok̄at its adop̄sjon bi el nasjonz az a komon, medium ov interk̄ors. Not ðus wil ðis magnifis̄ent end be realiz̄d. Lejislasjon on suç a mater wud be az fatal and impotent az dekrez ab̄st relij̄on and

Artikl ov fat. Tu tjm and de komon vos ov mankind, must el sug deteminafonz be left.

It ma not be eltageder a profitles task tu defjn de kondifonz upon hwig a laggwaj kan posibli gan yuniversaliti; and, givn dez kondifonz, sum sert ov konkluzon ma be arjvd at, az tu de tup in hwig el men ma yet spek.

1. De laggwaj hwig iz tu wurk its wa tu yuniversaliti, must hav, az a primari rekwizit, a lqrj poppylafon basis.

2. Tu dis numerikal ekstenfon must be aded enerji in everi faz ov karakter, enterpriz and persistens in everi departmēt ov ljf. A listles ras, hsever numerus, er hsever refjnd in manerz, kud never suksed in impoziz dar laggwaj upon uder pepl. If Sanskrit and Cjnez wer az yufonius and ekspresiv az Grek, da wud never ekstend dar sfer ov influens fqr beyond de welz ov de yuniversitiz. De pser tu fors a laggwaj inta yuniversaliti, kan be ekserajzd onli bi a pepl hoz influens iz felt in everi afar ov dali ljf; de konstant prezens ov hoz mjnd, in everi transakfon, wil nesessitat de akwjrment ov an ezi medium ov komunkafon wid dem.

3. De yuniversal laggwaj must, neverdeles, pozes kopiusnes, and a lqrj kapasiti ov absorpfon, wid a fleksibiliti ov struktyur hwig wil redili admit ov inkres and grob bi de asimilafon ov de best pqrts, de most ekspresiv wurdz and idiomz, ov de laggwajez it ma supersed.

4. De laggwaj dat iz tu bekum yuniversal must be wel kultivated, rig in literatur, kontanig everi degre ov stjil, from de most simpl tu de most ernat. In fert, a yuniversal laggwaj must be endsd wid a turoli kozmopolitan karakter, so az tu akomodat itself tu everi jad ov intelijens and afekfon ov hwig de yuniversal mjnd iz kompozdz.

5. It must hav a fonetik reprezentafon, and dat fer to wati rezonz. In de ferst plas, a laggwaj not fonetikali represented, wud son ses tu be wun and indivizibl; pronunsiafon wud go astra, and soner er later de laggwaj wud be dividjed and lost in a medli ov dialekts. Wid a fonetik reprezentafon, pronunsiafon wud bekum fikst, and dus yunifermity wud be prezervd. In de sekond plas, a fonetik reprezentafon wud be nesasari az a menz ov makig de el-impertant qrt ov redig ezi ov akwizifon. De wurd kan never be keld upon tu wad trw sug an ertografik kwogmjz az de Ipglij laggwaj, in its prezent ertografi, prezents.

Brigij de laggwajez ov antikwiti tu de abuv tests, it iz at wuns sen dat dar revjval iz an impossibiliti. Brigij de laggwajez ov tu-da, and mezurij dem bi dis standard, we fjnd sum lqrjli endsd wid wun er to ov de rekwizit kwolitiz, but defisent in uderz. Tus, de Italyan iz a butifal laggwaj,—a kombinafon ov muzik and poetri; but dar its yusez ma be sed tu end. It iz unfit fer komers, it laks de poppylafon basis, and de pepl qr destitut ov de enerji dat kud fors it inta wider serkulafon. Its da ov glori iz past. Jernan iz admirabli adapted fer presjs and metafizikal ekspresjon, but it iz wontij in elmost everi uder kwoliti. Trw, it iz nerli fonetik and iz wjdli spokn, but it iz lost in diversiti ov dialekt, and st ov its on teritori iz seldom herd ov. It haz mad no konkwests, and iz not likli tu mak eni. Freng iz unmagt az a medium ov konversafon and poljt interkors, but de hjer yusez ov konversafon it kan not

fulfil. Xeridan did not gratli  er hwen he sed  at  e Freng had "emaskulated  ar laggwaj, and mad it rezembl wun ov  ar panted kortezanz, adern  wid friperiz and fololz." Evn Voltar felt it  a be an imperfekt vehikl ov  et in  e hjer weks ov  oetri; and eni wun h  haz mad it hiz studi must be awar ov its inadekwatnes fer  e embodiment ov  e sorip  ets ov a Milton,  r  e ponderus kojita onz ov a Jonson. Ov Spanif litl kan be sed, felip fert az it duz, in elm st everi partiky lar hwi  kan en ur y niversality. It wuns had  ar prospekts ov a wjd  ominyon but  ez hav bin bl ed.  t ov Span itself,  e laggwaj ma be sed  a egzist merli on tolera on. In  is kuntri it haz lost its puriti b  intermiksty r wid  e Indian; and evn at hom, Portugez, hwi  iz veri diferent,  arz  e peninsula wid it. Spanif kan not,  arf r, be  e y nitari laggwaj ov mankj nd.

 fter  e Italian,  e J rman,  e Freng, and Spanif, last and gratest k mz  e Ingli  laggwaj  a klam  r konsidera on az  a its kapasiti ov fulfilip  e el-impertant ofis ov y nivers l spe . Tri p it b   r fiv tests,  e rezult, in el but wun partiky lar, iz hijl favorabl  a it. It haz a l rj popy la on basis, hwi  yer b  yer, iz wjd ip  a a m rvelus ekstent, and b   ar  tstripip el r valz. Sp kn b  60,000,000 in 1853, b  mer hereditari transmis on, it wil, in el probabiliti, be y zd b  150,000,000 in 1953. But  is iz  nli  e komensment ov its trj mfs. Its fulfilment ov  e rekvjrmnts ov test Num. 2, iz evn m r stri ip. Everi wun n z  at  e spekerz ov Ingli  qr not sleperz, n r dwelerz at hom; and  at kwjet d, ind lens, and non-agre on qr not  e ledip trats in  ar karakter. Everi rejon ov  e wurld n z  em; upon everi land  ar vigorous of- ots qr planted; and  ar iz n  na on hwi  duz not,  a sum ekstent, fel  ar influens.  ar fips fil el h rborz;  ar kom rs sweps el sez; and  ar many fakty rz, and  e gratifika on ov  ar wnts, giv emplement and rekompens  a milyonz. Am p  e multitudz ov Hind stan,  e Ingli  laggwaj iz makip slo and  ur inr dz, and in t m,  r   e inkrest aten on, b    e kom rf l and filan ropik, hwi   at stranj land wil s rtenli abserb,  e laggwaj wil obt n a wjd and komon kurensi. Hwen a f rm futip iz gand  ar, a t rli impertant    iatik basis ov opera on and eksten on wil be akw rd,  e ful influens ov hwi  we kan not prez m  a atemt  a demonstrat.

It ma elm st be sed  at Amerika and Briten hold  e destiniz ov Afrika and  e negro ras in  ar p r.  e Briti  havi  establi   emselvz at  e Kap, f rm a senter from hwi , in futy r d z, it iz probabl meni benefi al influensez wil radiat  ver  e kontinent. Agen, in  e Y nited State,  ar qr upwardz ov  re milyonz ov Afrikanz, h , el   under subjek on  a a hard and biter bond j, qr yet in a bet r p zifon   n  a wud be, w r  a under  e savaj r l ov pagan kipz in  ar   n ben ted land.  is vast and inkresip bodi ov Afrikanz, k gregated widin  e Amerikan Y nyon, hav hevi klamz upon  ar p sesorz, h  we trust wil s n awak  a a t r  dea ov  e responsibiliti hwi  apertanz  a  em in  e government and kontrol ov  re milyonz ov  ez pepl. We hav  e direktip ov  e strem ov edy kated and emansipated blaks  a L beria, upon  e Afrikan k st, and  us f ndip a negro kol ni. We hav  us institut d an  rder ov tipz hwi  wil giv  e Ingli  laggwaj and fredom, a naty ral futip in Afrika, and hav prov ded menz b  hwi   e blesip ov Kristianiti, ov edy k  on, and

ov komers, ma be mor rapidli and advantajusli konvad tu ramot and inland tribz. Æe negro ras haz obtand a settlement in ðis kuntri hwiġ it iz veri evident wil be permanent, and soner er later ultimat itself in a nasjonaliti, levnd wið ðe Amerikan spirit, laggwaj, and lez. Her, ðen, we se in kler perspektiv, wun ov ðoz blesigz hwiġ, under Providens, ðe wurld and ðe Eurġ wil ó tu ðe wið-spred and enerġetik Anglō-Saksonz.

Æe konfuzion in hwiġ el ðe spekerz ov ðe kontinental tupz qr involvd, egurz il fer ðe grater ekspanion ov ðar laggwajez. Æe orijin ov ðe turmel and perpetyual unkwjet ov ðez Yuropean komunitiz, liz deper ðan mer eksternal politikal events. Æe disperfon ov ðe Ærif, we hav ofn ðet, iz perhaps a presaj ov ðe isq ov ðez ekstensiv disturbansez. Æe sam kezez hwiġ orijinated ðe Ærif aksodus, qr at wurk wið ƣr kontinental naborz. It wud be prezumfon in us pozitivli tu ansns a presajli similar rezult; but ðe paralelz qr so mrk-edli vizibl, and pent so definitli tu a lik konkluzion, ðat we hav timidli vent-yurd tu rekord ðe konjektyur. In ðe pursut ov ƣr argumnt, we wud ataq nō wat tu it, but simpli remqrk ðat fud disperfon er intermikstyur be ðe lot ov ðe kontinental rasez, ðar laggwajez must nesesarili underġo important ǵanj-ez, leviġ tu ðe Ingliſ an undivjded supremasi.

Kumig tu ðe þerd kwolifikasjon, — kapabiliti ov absorpfon, and fleksibiliti ov struktyur, — it wil be redili admitted ðat in ðez partikyularz ðe Ingliſ laggwaj standz unrjvald. It haz bin az witiġ, az troðfuli sed, ðat it iz “ðe trō plum-pudig laggwaj,” beig kompozð ov ðe rigest varjetiz gaðerd from el sorsez. Tu its simpl, ferm and ekspresiv Sakson basis, it adz ðe ǵoæst merselz gaðerd from ðe Keltik, Grek, Latin, Nerman, Jerman, and Freng tupz. Rig az it iz, it iz stil inkresig bi kontinyud absorpfon and fresj kenaj. Let eni wun kom-par ðe Pilgrimz Progres, er ðe etorizd verfon ov ðe Biðl, (eksekuted tō hundred and fifti yerz ago, bi ðe most erudjt men ðen livig,) wið ðe buks ov ðe prezent ða, and he wil obzerv ðe pesiti ov ðe ansjent Ingliſ vokabyulari. Its grōð wil evidentli be sen tu hav bin boð vigoros and abundant. Æe influks, morover, iz unabated; and ðe freer komers ðat iz springig up betwen el nasfonz and ðe Anglō-Sakson ras, must inevitabli prodys evn grater akwizifon tu ðar welt ov wurdz, and endz ðar laggwaj wið a betar kapasititi ov akomodasjon tu ðe wonts and idiosinkrasiz ov ðe yunivørsal mjnd.

In ðe fulfilment ov ðe kondifonz ov test Num. 4, ðe Ingliſ laggwaj ma be sed tu derjv its hjest glōri. Æe literaturz ov uder laggwajez ma hav individ-yual pozejonz ov hjer ekselens, but nun embodiig suq a tregur ov yunivørsal jenjus. †Dō yō rekwiſ hj poetri, and dramatik pser, — we refer yō tu Milton and Šaksper. †Dō yō ask fer ðe kenest wit, and ðe drolest yumor, — yō hav Swift, Pop, Adison, Goldsmith, Šeridan, and kēntles uderz. †Dō yō deziſ ekselens in fikfon, and grasful and imajinativ romans, — in Skot, Bulwer, Dikenz, and a hōl literari lejon, yō hav el yō kan wiſ fer. Nam but ðe wek ov Literatur in hwiġ yō deziſ tu behold ðe best and most butiful developments ov ðet, and we wil giv yō sum Anglō-Sakson nam. Æe most vørsatil ranj ov mjndz hav fēnd in ðe Ingliſ tup and its resorsez, a satisfaktōri medium fer ðe transmjfon ov ðar jdeaz. Æus ðe kultivasjon ov ðe laggwaj haz not bin wun-sjded, but haz met wið refjnement and improvment in ðe ekspre-

fon ov everi faz ov tet. From dis we se h̄s p̄fektli d̄s Ingliſ lagwaj mets d̄s nesesiti ov a yunitari tup in its kozmopolitan karakter. In its lq̄j and inkres-iſ popyulafon basis, —in d̄s adventyurus and enerjetik karakter ov d̄oz em-pleiſ d̄s lagwaj, — in its welt ov ekspresfon and aproprativ abiliti, and in its laboriusli kultuyrd literatur, we ma in sum meſur persev h̄s d̄s Anglo-Sak-son speſ must, da b̄j da, from fer nesesiti, bekum w̄jdi, and at last, we h̄op, yuniv̄ersali, difuzd. In d̄s olden t̄mz ov mer buk l̄rniſ, and ov retald tet, Latin woz mad d̄s yuniv̄ersal medium ov komunikafon amup d̄s l̄rned, and amup el h̄o aspīrd tu be on a p̄qr wiđ d̄s best p̄rts ov d̄s wurld, and konver-sant wiđ its d̄oipz; but in d̄ez yup and fres t̄mz ov akfon, — ov ralwaz, stem-bots, ̄ep postaj, and fre and unrestrand naſonal komunikafon, d̄s liviſ Ingliſ tup, — d̄s speſ ov d̄s p̄rim m̄overz in el d̄ez progresiv and h̄umaniz̄iſ influ-ensez—must s̄on bekum a yuniv̄ersal desideratum; fer if Latin woz indispens-abl tu d̄s w̄jz and yuſful men ov d̄s past, a t̄szand t̄mz m̄or s̄o wil an in-timat akwantans wiđ Ingliſ be tu d̄s w̄jz and yuſful men ov d̄s futyur. If d̄s 60,000,000 ov Anglo-Saksonz n̄s liviſ, q̄r d̄s ̄ef kezez and sup̄ortez ov d̄s benefis̄ent sistemz tu h̄wig we hav al̄uded, hwot wil be d̄at influens and its re-zults, hwen d̄s siksti milyonz hav bin dubld, trebld, or perhaps kwodr̄opl̄d. D̄e anser ̄r rederz wil redili suplj.

Kumiſ den tu test Num. 5, ̄r egzilerated h̄ops met wiđ grat d̄epresfon; fer, in tr̄ot, it must be sed d̄at d̄s Ingliſ lagwaj felz f̄qr beh̄ind J̄erman, Span-iſ, Italian, and evn Frenc̄, az reḡrdz its erb̄ografik reprezentafon. In d̄ez kontinental tupz, tu a grat ekstent, preval order and h̄armoni in d̄is respekt: but in Ingliſ d̄ar egzists d̄e d̄irest konfuzon. ¶ Iz it not enuf tu mak d̄e blud fl̄j tu an Ingliſmanz ̄ek, hwen he iz told d̄at n̄o man kan tel h̄s tu spel eni Ingliſ wurd d̄at he herz spokn, but haz never sen ritn; n̄er h̄s tu pron̄s̄ns eni wurd h̄wig he sez ritn, but haz never h̄erd spokn.

[*Tu be kontinyud.*]

W I D E R D F L Ø E R Z.

B̄ W. HENRI SMITH.

¶ Hw̄ar q̄r d̄e fl̄serz, d̄e f̄ar yup fl̄serz, d̄at latli sprap and stud
In brīter l̄jt and softer ̄arz, a b̄q̄tins sisterhud.
Alas! d̄a el q̄r in d̄ar gravz; d̄e jenti ras ov fl̄serz
fl̄r l̄j̄j in d̄ar l̄oli bedz, wiđ d̄e f̄ar and gud ov ̄rz.
D̄e ran iz foliſ hw̄ar d̄a l̄j, but d̄e k̄old N̄ovember ran
Kol̄z not from ̄t d̄e gl̄omi ̄rt̄, d̄e luvli wuns agen.—*Briant.*

¶ Livz d̄ar a man wiđ sol s̄o ded az not tu her d̄e spirit ov d̄e past h̄wisper
tr̄o d̄e h̄sl̄ij etum windz; or h̄o felz not a tr̄il ov m̄ornful plegur az d̄a wal
tr̄o d̄e lesles brangez ov d̄e trez—a sad rekwiem tu d̄e ded fl̄serz;—and h̄o
haz not, at d̄e krekiſ ov d̄e futerz wiđst, turnd himself tu d̄e f̄ir-grat, and sat
fer ̄rz, muz̄iſ—muz̄iſ on d̄e past; fer sadniſ d̄ets never briſp imajez tu d̄e
m̄jnd ov d̄e futyur; iz iz onli hwot haz bin ov sor̄o and ov plegur d̄at iz re-

flekted ; and suq daz az daz, hwil Natyqr sams reveltig widst, de sol turns widin itself, and holdz tu vu de grat miror ov de past—den intua hwiq i ofn go jurniip, gaderig de skaterd golden strez hwiq i left in mj rekles hast. Daz tu me qr presus reliks, and i karfuli stor dem up az remembransez ov mis-spent tijn. Hs da spek ov human fralti, hwiq seket de surfasez gliter, hwil belø li skaterd de perlz ov lif, høs pozejon rekwjrz onli de removal ov de sljip ov tijn! Hs da tel us ov de grat wurld abuv, and de imajez ov spirits we n̄ se reflekted dar, dat wuns wër ner tu us, but lik az we kul a boka tu enjō its swets fer a tijn, den tro it awa, we karlesli past wid dem an ɛr, and den stord not up dar wormt ov hqrt az pressaj levz fer de sol tu fed upon—fer de reper kam, and dar imajez wër bruft awa bi de hslip windz. Yet agen i se dem reflekted from de perli jlz fqr, fqr awa, and da sem tu reproc me fer mj forgetfulnes. But, qi! hō nū dat Det—Det de Destroer, yet Det de Rest-briger—wud kum sō sōn ! We wër kontent wid de smil, er de jous lqf, but qdid we enter widin and rap de mantl ov dar afekjonz abst us.

“Hrō widerd levz de wind hslz wjld.” Na, hwil i sit in mj ezi qar dar muzik kelz up a tiszand troyip saps hwiq hav lan hidn fer yerz in de nuks and kernerz ov memoriz çamber—saps dat whispe ov Log Ago. And just n̄, az i tak de poker tu put tugeder de brandz hwiq hav feln upon de hqrt, i tipk ov mj Uqkl Jon, and ov de meni ɛrz i past in hiz hospitabl mansjon. Uqkl Jon woz a gad, kjnd hqrted man, wid everitij wel-tu-dø in de wurld ; and den in hiz dekljip yerz he woz “smøkiq de pip ov kontentment,”—and inded trø hiz høl lif he had bin remqrkabl fer hiz rezignasjon tu de “Wil ov Providens,” az he sed ov everitij dat semd tu prosper him, er de kontrari; and az he woz a belever in de doktrin ov Eleksjon, he kwjetli left hiz on destinasjon in de hand ov de øver-rølij Providens, hō “døet el tijz wel,” and hō “çasnet hōm he luwet.”

Mj Ant Sali woz a patern ov a wuman, sō i tet, fer let us gildren mak ever sō muq raket, js wud never qjd us. “N̄, luv, dønt dø dat,” er, “Der, dønt be sō nøzi,” woz de mōst js ever sed. But mj Ant—pes be tu her afez—haz log sins departed ; mj Uqkl haz gon, tō, and mj ga, wjld kuznz hav eq takn diferent pqdz in lif, yet qr el travelij toardz de sam fjnal plas ov rest. Hweder da fulfil de grat rekwjments ov lif, i no not ; onli dis, dat da qr aktij a pqrt in de grat lif drama. De plan, net kotaj haz past intua uder handz ; and de køzi sitij rōm, hwqr we yuzd tu pla hjd-and-sek, er blind-manz-buf, and lien tu de kigen-mad, Beti, telij gøst stōriz til de blud wud setl ar̄nd de hqrt, and fel az dø de hqr on ɛr hedz wër standij on end ; and if de wind fjad mak de dør kreke, we wud stqrt az if we ekspekted dat sum grim monster wud aper tu us, az Beti sed her fqder had sen ; den js wud tel ov herij dem upon de røf in de njt, klaterij lik sō meni høft animalz ; we wud prefer nodij in de kerner til kwjt lat, røder dan tu ventyqr alon tu bed. Den on suq njts h̄s kloslī we wud la, wid ɛr qrmz ar̄nd eq uder—Jamz and i—eq pretendij he woz brav ɛruf tu met el de gøsts in gøst land wër da tu kum ; dis rōm, i woz saip, haz sins bin fited up kwjt njslī fer uderz ; but i dønt belev da hav suq jous tjms az we yuzd tu hav hwen we wër gildren dar.

But qhwot haz dis tu dø wid mj subjekt ov “widerd flöerz.” A, muq

veri muq inderd, fer wið ðis i asoʃiat ðe remembrans ov flærsz ðat nʒ lɪ wiðerd; ðis nerer briʒz ðar vʒz nʒ tu ðe sʒz ov mɪ sɔl.

Der kuzn Amelya! sɔ gud, sɔ kjnd, sɔ amiabl, and ðe lɪt, ðe ʒɔv ov ʒr fɪrsɪd sɛrkl, ðe prɪd ov ðe skɔl, and ðe luvd wun ov el. Hʒ bʊtɪfʊl ðɪ fæs sɛmz tu mɛ nʒ az rɛflɛktɛd bɪ mɛmɔrɪz mɪrɔr. Hʒ swat tu tɪpk ov ðe az ðe bʊtɪfʊl stɔr ðat lɪtɛd ðe sʊrsndɪʒ hevnz; but, alas! ðɪ lɪt haz bɪn put ʒt, and vakant ɪz ðe spæs alotɛd ðe. Hʒ wʊd ðɪ tuʒ hɛl evɛrɪ wɔnd, and ðɪ vɔs kɔm evɛrɪ pafonat burst ov fɛlɪp ov ðat lɪtl grɔp ðat sʊrsndɛd ðe. Yet ðɪ hand haz bekum az faples kla, and ðɪ vɔs haz bɪn huft, and ɪts mʊzɪk lost tu ɛrθli ɛrʒ; but ʒsɪʒs ʒs not wɪð ðat anʒɛlɪk kwɪr abʊv, evn nʒ mɪ sɔl hɛrʒ ðe ɛkə ov hɛr ʒɛntl tɔnz. Sɪns ʒs rɔt ov wiðerd flærsz:

Bʊtɪfʊl ɪz ðe spɪrɪt-brɛdɪʒ spɪrɪtɪm, hwen wʊd, and mɛdɔ, and brʊksɪd ʒr ga wɪð flærsz; hwen, ɪn ðe dʊɪ mɛrɪʒ, ðe bɛrdz pɔr fɔrð ðar ʒɔfʊl sɔpʒ az ɪf ðɛz wɛr ðe dɛnɪʒ daz ov kʀeʒʃɔn. Bʊtɪfʊl ɪz ðe sʊmɛr wɪð ɪts fɛrvɪd hɛt; ɪts tɪk, kɔl fadʒ; ɪts hɔrvɛst mɔn, and rɪpɪʒ hɔrvɛst fɛldz.

But mɔr bʊtɪfʊl ðan ðɛz ɪz ðe golden ɛtʊm, wɪð ɪts mɛnɪ kulɔrd forests and drɛmɪ atmoʃfɛr. Sɔbɛr rɛflɛkʃɔn wɛks wɪð us hwɛrɛvɛr wɛ go, pɛntɪʒ tu ðe lɔdɛd vɪʒʒ and ðe land tɛmɪʒ wɪð plɛntɪ, and ɔks us ɪf fɛr el ðɛz tɪpʒ wɛ tʌpk not ðe Gɪvɛr ov el Gud. ɪn ðe hazi nɪts, ʒs bɪdʒ us lɪsn tu ðe mɔnɪʒ wɪnd ðat brɪʒz wɪð ɪt ðe vʒz ov ðe past, hwɪsɛrɪʒ tu ɪts wiðerd flærsz. Fɛr, az ɪn ðe wʊd and mɛdɔz, and bɪ ðe brʊk-sɪd, ðe flærsz hav fadɛd and dɪd ɛt ðe kɪs ov ðe frost-kɪp; sɔ el alɔp ʒr wɔ ov lɪf, ʒhav not hɔps, and gud rɛzɔlvz and frɛndʃɪps, and trusts bekum az ða. ʒs ɛlsɔ pɛnts tu ðe fʊtʏʏr, evɛr un-rɔlɪʒ and prɛzɛntɪʒ nʏ sɛnz, sɔ ðat ðe tɪpʒ ðat nʒ ɪntɛrɛst wɪl bɛ but mɛmɔrɪz. Wiðerd flærsz! wɛ ɛlwɛz wɛr ɔ rɛt ov ðɛm. Yɔt! hɔpɪ sʒz and skɔl daz pasɪʒ az ɔ drɛm; klasmats and tɛʒɛrʒ, ðɛr tu us bɪ mɛnɪ tɪʒ ov afɛkʃɔn, hav ʒɔn tu ðe batl ov lɪf; and wɛ, tu ʒr wɛz; and ʒr wɪdli-dɪvɛrʒɪʒ pɔdʒz mɛt nɔ mɔr. ʒus ɪt ɪz ðat wɛ ʒɛdɛr wiðerd flærsz!

Sɔ kwɪɛtli ʒr plamat past awɔ, ɪt sɛmz tu mɛ but ɔ drɛm. ʒs fadɛd slɔli, hwen wun ɛtʊm ða hɛr spɪrɪt dɛpɔrtɛd wɪð ðe mɛsɛnjɛr, and nɛt tu us wɔz lɛft but ɪts klai tɛnɛmɛnt.

“O! ʃhwɔt ɪz Lɪf, but ðe sʊm ov lav,
And Dɛθ, but tu lɔs ɪt el;
Wɛdʒs bɛ fɛr ðɔz ðat ʒr lɛft bɛhɪnd,
And not fɛr ðɔz ðat fɛl!”

Hɛr wɔz ɔ vakansi nʏn kuɔd fɪl, nɛr kuɔd hɛl ðe wɔndɛd spɪrɪts ov ðɔz ðat mɔrɛd hɛr. But ðar wɔz wun hɔz sɔrɔ wɔz grɛtɛst; wun ðat had okʏʏpɪd ɔ nerer plas ɪn hɛr afɛkʃɔnz ðan ɛnɪ ʊðɛr. Hɛ, tɔ, wɔz wun ov ðe sɛrkl at ʏpkɪz, ɛn ɛrfan, yet hɛ wɔz az ɛn ɔn ʒɪld, and ɪ kɛld hɪm kuzn, az ɪ dɪd ðe rɛst. ɛn afɛkʃɔn had ʒrɔn ʏp bɛtwɛn hɪm and kuzn Amelya, and az ða ɔprɔʒt manhud and wʊmanhud ɪt bɛkam ɔ pɔrt ov ðar bɛɪp. ɛndrɔ wɔz ɔ hɔrd stʏdɛnt: nɪt ɔftɛr nɪt, az hɛ pɔrd ɔvɛr hɪz buks, tɪl ðe lɪt ov hɪz fadɛd lamp wʊd ðɪ awɔ ɪn ɪts sɔkɛt, and kɔmpɛl hɪm tu sɛk hɪz bɛd; az ðe lɪt ʒlɛmɛd frɔm ðe ɛst, hɛ mɪt bɛ sɛn lɔbɔrɪʒ ɛt hɪz lɪtl bɛdrɔm wɪndɔ, wɪð ɔ buk, but hwɔt ɪt wɔz el fɛr, ɪ kuɔd not ðɛn ʏndɛrstɛnd. Wɛ ʏʒd sʊmtɪmz tu tɛz hɪm bɪ hɪdɪp hɪz buks, sɔ az tu ʒɛt hɪm tu pla wɪð us, hwɪʒ hɛ wʊd dɔ vɛrɪ plɛzantli, and ðɛn ʒɛt us tu brɪʒ hɪz buks.

Wun evnig he kam inta ðe sitig róm, lukip veri sad and päl, and hwen we fænd we kud not indys him tu pla, we stöl kwjetli inta ðe kerner, felip veri soröful, and wunderig hwot mad kuzn Andrö luk sö päl. He studiz tö hqrd, mī mind sujested; and az ðe jdea popt inta mī hed, i began, "Kazn Andrö, yō studi tö mug, ðat iz it; yō'l put yör jz st, and it wönt dö yō eni gud, neder. Pepl qr just az njs widst lörnig az wid it, and her yō qr, wastig yör lif awa över ðem musti old buks ov yörz. ð wif yō hated buks lik i dö, kuzn, and ðen yō wuadn't luk at ðem from wun yorz end tu anuder." ð n's ekspektad, at lest, he wuad öpn hiz jz wid astonishment at sug a grat speq; but he önlī razd hiz hed, and wid sug a sad smil sed, "Yō qr yet yun, and dönt nö abst sug tipz."

Wel, tīm past on; he stil labord wid hiz buks, but seldom pläd wid us; he semd tu be sērgip fer sumtig ðat woz yet beyond hiz rēq. Ofn wuad he spek bj ðe sjd ov Amelya, and tek ov hwot he woz laborig fer, hē in hiz slēp viz-onz wuad aper tu him, bekonig him on tu fār feldz ov sam, yet ðar wuad el' waz kum a spirit after ðem, saig ðar woz sumtig stil hjer, and brjter feldz wuad be sōn him, and a wa woz pönted him az ðe rōd tu "Lif Eternal."

Hwen se djd, hwot a qanj! Sug gref i never se; el tipz semd lost tu him. After a tīm, ðar kam a lōp dārk njt, hwen ðe buks wēp lad awa, but he woz not in ðe sērkl wid us; hwen ðe skren woz plast befor ðe fjr ðat it mjt not afekt ðe sik sjt; hwen nözles steps wēp mad in ðe rōm; hwen ðe wind sjd mōrnfuli widst; and ðe pater ov ðe ran mad mōrnful muzik on ðe rōf. ð wel remember ðat last farwel ov Andröz, ov hiz telip mē tu trj tu be veri gud, fer it woz önlī ðe gud hō livd properli, and met ðel widst fer; but yorz hav past sins ðen, and i hav fald tu fulfil ðe injupkjon.

Mj Upkl and flut ðus berevd, went soröip tu ðe grav; ða, tö, bekam az ðe "ser and yelö levz." Hus it iz we gader wīdard flöerz!

Gren Mont Kolej, Richmond, Indiana.

"SKRÖIK" IN KOLEJ.

We prezqm ðat meni ov sr rederz hō ma se ðe wurdz we hav plast at ðe hed ov ðis qrtikl, amug ðe tjtiz in sr tabl ov kontents, wil wunder hwot sert ov an operafon "skröip" iz; and ðöz hōz rekolekjonz ov kolej lif qr fertyunatli distigkt in respekt tu ðe menig ov ðe fraz, wil wunder, perhaps, stil mör, hwot we kan hav tu sa abst it. Fer ðe sak ov ðe former we must eksplan a litl.

Skröip, ðen, iz a kant fraz fer ðe qrt ov putig a deligkwent student tu a sert ov literari tertyqr hwjl at resitasjon befor hiz klas, az a sert ov punishment fer jdlness er neglukt. ðe köld sivilliti and digniti ov manerz hwiq preval be-twen ofiserz and students widin kolej welz, forbidz direkt reprof, unles in sum ekstrerdinari kas.—Stil mör dö ða forbid eni ov ðöz komon punishments rezerted tu in uder institufonz tu infors dali atenfon tu studi. ðe skrö taks ðe plas ov el ðez.

In a werm sumer afternoon, hwen ðe studi ov Gräk er Matematiks pozases

nō q̄arm, it iz de dred ov de "skrō" at de kumip resitaſon, hwiq furniſez de spur tu de lazi klas, hōz konſepſonz ov de intrinsik valyū ov nolej qr not veri distipkt, er at lest not veri efektyqal az a stimyqlus tu efort. De tertyur, hwen it kumz tu be aplid, haz varius degrez, dō nun ov dem qr plezant; đar iz getip "rubd," getip "stuk," takip a "ded skrō," and takip a "ded set."

De idl yup man hō haz wasted hiz afternōn in a forbidn wek, er redip de latest novel, taks up hiz Greka Majora hqf an ɛr befor de tīm ov resitaſon, and "runz over" hiz leson. Az hiz i pasez alog from paragraf tu paragraf he fīndz from sum ov de sentensez a sert ov ſado ov a meniſ flitiſ over hiz mīnd,—we s̄a ſado, bekez a metafor dren from dqrknes iz rađer mōr apropr̄iat đan wun dren from līt. Abst hqf ov de sentensez luk perfektli dqrk and unintelijibl; but he hope đat de meniſ wil kum tu him, and đat he wil be abl tu briſ hiz paragraf int̄a sum tolerabl ſap hwīl de wun đat presedz him iz reſitiſ de pre-vius porſon. Hwen de bel sumonz him tu resitaſon, he iz sen wekiſ sloli and apkjuſli akros de kolej yqrd, pōriſ over hiz opn buk, and askiſ ov wun and anuder de meniſ ov everi stranſ lukiſ wurd hwiq hiz i kan kaq. Đis he konſiderz az multipliſ de ǵansez in hiz favor.

But unlukili fer him ǵans alon iz not in đis kas tu desīd de kwestyon. It hapnz đat de t̄utor, sitiſ at hiz windō, haz sen de yup jentlman steliſ bak from hiz untīmd wek,—er haz overherd l̄ed er plaful konversaſon in hiz rōm,—er haz obz̄ervd hiz grōiſ inatenſon and neglekt, and đus, hwīl de pupil ǵoz tu hiz plas in hops đat gad luk wil sav him from disgras, de t̄utor haz veri kōldli desīded đat luk ſal hav nubip at el tu dō wiđ de aſar. He haz selekted in hiz on rōm wun ov đoz noti sentensez hwiq he himself had perhaps ta studi hqf an ɛr tu understand, and mqrkiſ, wiđ hiz pensil, haz dētermind tu let hiz yup frend trī hiz filoloſjikal streſt upon it. Đis beip de "stat ov de portiz" de klas wek in, tak đar sets, and resitaſon beginz; after hqf an ɛr ov apz̄jeti and ajitaſon, de pōr deliykwent fīndz đat el de ezi sentensez qr givn tu hiz naborz rīt and left, and hiz hqrt sipks widin him tu her hiz on nam keld at de komensment ov de veri pasaj hwiq, ov el de uderz in de leson, he lukt upon wiđ de utmōst abhorens.

Đar iz nō remedi,—he must rīz and begin. He beginz bōldli, wiđ a vs ov aſyrans, in hops đat wiđ a litl blunderiſ and a litl help he ma get trō; but befor he haz translated hqf a duzn wurdz, he duz opn vjōlens tu sum mōd tens, kas, er rōl ov sintaks. "Hɛ," asks de t̄utor, in de most polīt and sivil maner posibl, "q̄ hɛ did yō render đat wurd." De st̄udent hezitat̄s, begins agen, perhaps in a litl diferent wa, but iz agen bret up, az s̄on, az polītli, and az disagreabli az befor.

In de men tīm, a prōf̄s̄nd silens—mōr apeliſ tu de suferer đan hisez and grōnz tu eni uder performer in publik—spredz over de klas. De st̄udents hō w̄er el bizili engajd "lukiſ on ahead," tu be preſpard fer đar on turn, kum bak tu de pasaj under egzaminaſon. Đar pōr kumrad, bekumiſ everi instant em-barast mōr and mōr bī de inkresip publiſiti ov hiz sityuſjon, gets deper and deper int̄a difikult̄i. De t̄utor lets him stand and hezitat az loſ az he wil, and hwen he atemts tu ǵo, ekspoz̄ez, bī sum simpl kwestyon, prōpōzd in de most simpl maner, hiz total ignorans ov de hōl subjekt. De lukles viktim

trjs tu go ðis wa and ðat wa, but in van,—everi aveny semz bqrd agenst him,—fer a difikulti in a Grek poet, or a matematikal demonstraſjon from a komplikated figyur, iz ðe veri wurst tþj in ðe wurld fer a man tu ekspekt tu blunder ðrø wið. He iz feld at everi pqr, —he standz fęrst on wun fut, ðen on ðe uðer,—hiz forhed burnz,—ðe perspiraſjon startz ęt upon hiz templz, and he standz befor hiz klas egzested and sęlent,—at a DED SKRØ!

He tųtor, hwen he tþjks he haz inflikted enuf, pasez on tu anuðer, and ðe suferer, unles he haz bekum kalus bj repeted previus inflikſjonz, sigks ðęn in hiz set, and beriz hiz burnig brs in hiz qrmz, folded upon ðe beng befor him.

Sug iz skrøig,—a kjnd ov suferig inflikted fer jdlnes, hwię iz fqr mör ekstensivli apljð, and konstituťs a fqr mör important pout in kolej disiplin ðan iz jenerali supozd. It ma be deskrijbd jøkösli, and kolej stuðents ma red ðe deskripjon wið a smjl,—but it iz nō jøk tu bq, —and it iz nō jøk in its moral konsekwensez upon individyual mjndz, and its influęns upon kolej konsiderd az a sofal komųniti.

DANYEL MÖRGAN AND HIZ AMERIKAN RÆFLMEN.

A REVOLUẼONERI SKEE.

He stposts ov ðe tō qrmiz węr veri ner tu ęę uðer, hwen ðe Amerikan komander, ðezjrus ov obtanig partikyqlar informaſjon respektig ðe pōzifjon ov hiz adversari, sumond ðe famd leðer ov ðe Rjflmen, Kur. Danyel Mergan, tu hed-kwtertz.

It woz njt, and ðe ęef woz aløn. Ofter hiz yuęual pōljt, yet rezęrvd and dignifjð salutaſjon, Wofjpton remqrkt: “Æ hav sent fer yō, Kur. Mergan, tu entrust tu yōr kuraj and sagasiti, a smel, but important enterprjz. Æ wiř yō tu rekonoter ðe enemiz ljn, wið a vų tu yōr asertanig korektli ðe pōzifjon ov ðqr nųli konstruktred redsts, elsø ðe enkampments ov ðe Britiř trops ðat hav latli arjvd, and ðoz ov ðqr Heřan egziliariz. Selekt, sęr, an ofiser, a non-komifond ofiser, and abęt twenti pikt men, and under kuver ov ðe njt, prōsed, but wið øl keřon; get az ner az yō kan, and bj ða ðen retjr and mak yōr report tu hed-kwtertz. But mqrk me, Kur. Mergan, mqrk me wel; upon nō akęnt hwotever qr yō tu brię on eni skęrmij wið ðe enemiz; if diskuv-erd, mak a spedi retret; let nuðig indųs yō tu řjr a singl fot. Æ repet, sęr, ðat nō fōrs ov sęrkumstansez wil ekskųz ðe disęqrj ov a singl řjfl on yōr pqr; and fer ðe ekstrem presjşnes ov ðez ørderz, permit me tu sa, j hav mj rezonz.” Filig tō glasez ov wjn, ðe Jeneral kontinyųd: “And nę, Kur. Mergan, we wil drięk a guð njt, and sukses tu yōr enterprjz.” Kur. Mergan kwafť ðe wjn, smakt hiz lips, and ařjrd hiz Ekselensi ðat hiz ørderz řjad be pupktyqali øbad, and leťt ðe tent ov ðe Komander-in-Čef.

Čqrmd at beię ęozen az ðe egzękyųtiv ofiser ov a ðarię enterprjz, ðe leðer ov ðe wuðsmen repard tu hiz kwtertz, and kelig fer Gabriel Loę, hiz favorit kapten, ørderd him tu detal a trusti sęrjent and twenti prjm feløz, hō beię

musterd and erderd tu la on đar qrmz, redi at a moments wernip, Morgan and Loy strečt đar manli formz befər đe woq-fjr tu wat đe goiŋ đən ov đe mən, đe signal ov depqrtyr.

Ųi litl after midnjt, and hwjl đe raz ov đe setip mən stil fantli glimerd in đe western horizon, "Up, Serjent," krid Loy, "stər up yər men," and twenti atletik figgyr z wər on đar fet in a moment. "Indian fjl, mqrq," and awa đa el sprug wiđ đe kwik, and yet ljt and stelbi step ov đe wudsmen. Đa rečt đe enemiz ljn, kræld up əw kłos tu đe pikets ov đe Hesanz az tu inhal đe odor ov đar pips; diskuverd bj đe nuli-turnd ərđ đe pəzifon ov đe redəts, and bj đe nūmerus tents đat doted đe feld fər "meni a rəd arənd," and šod dimli, amid đe ljt haz, đe enkampment ov đe Britif and Jərman re-infərsmnts, and in šert, perfermd đar perilus dūti, wiđst đe sljtest diskuveri, and, plezd wiđ đemselvz and đe sukses ov đar enterpriz, preparđ tu retjr, just az a ęantikler from a naborip fqrn-həs woz "bidip salyqtasjən tu đe mern."

Đe adventyurus pqrđi rečt a smel eminens at sum distans from đe Britif kamp, and komandip an ekstensiv prospekt əwer đe adjasent kuntri. Her Mergan helted tu giv hiz men a litl rest, befər takip up hiz ljn ov mqrq tu đe Amerikan ət posts. Škərslı had đa trən đemselvz upon đe gras, hwen đa persəvd ifjuip from đe enemiz advans pikets a bodi ov hers, komanded bj an ofiser, and prosədip aloy đe rəd đat led direktli bj đe spot hwər đe rjflmen had helted. Nə spot kud be betər ęəzn fər an ambuskad, fər đar wər roks and ravenz, and əlsə skrubi əks, đat grə tikli on đe eminens bj hwig đe rəd hwig wə hav just menšond past, at not eksədip a hundred yqrđz.

"Đən, bəz, đən," krid Mergan, az đe hers aprəčt; nər did đe klanzmen ov đe Blak Roderik disaper mər promptli amid đar nativ heder đan did Merganz wudsmen in đe prezənt instans, ęg tu hiz tre ər rok. "Lj kłos đar, mj ladz, til wə se hwot đez feləz qr abst."

Mentjm đe hersmen had gand đe hjt, and đe ofiser dropip đe ran on hiz ęqrj-erz nek, wiđ a spj-ęlas rekonəterđ đe Amerikan ljn. Đe trəps kləzd up đar fjlz, and wər əder karesip đe nobl animalz đa rəd, adjustip đar əkwipments, ər ęazip upon đe sursndip seneri, nš fast brjtnip in đe bemz ov đe rjzıp sun.

Mergan lukt at Loy, and Loy at hiz superior, hwjl đe rjflmen, wiđ pantip ęests and spqrklip jz, wər ənli awatip sum signal from đar ofiserz "tu let đe rəin flj."

At lepyđ đe mqršal qrdor ov Mergan əwerkam hiz prəđens and sens ov militari subordinasjən. Foręetful ov konsekwensəz, rekles ov everi tjp, but hiz enemı, nš wiđin hiz ęrasp, he wəvđ hiz hand, and ləđ and šqrp rap đe rəpərt ov đar rjflz amid đe sursndip əkəz.

At pənt bləpk distans, đe šerten and dedli am ov đe huntip šerts ov đe rev-əlyfənarı qrmi iz tə wel non tu histori tu ned rəmqrk at đis tjp ov đa. In đe instans wə hav rekərded, đe efekt ov đe fjr ov đe rjflmen woz tremendus. Ov đe hersmen, sum had fəln tu rjz nə mər, hwjl đar liberated ęqrjerz rušt wjldli əwer đe adjənip plan; uderz, wənded, but entəęęld wiđ đar stərups, wər dragđ bj đe infuriated animalz əkəpjripli aloy, hwjl đe veri fų hə wər unskədd, spurd hqrđ tu rəgan đe šelter ov đe Britif ljn.

Hwjl đe smək yet kanəpid đe sən ov əleter, and đe piktjresk formz ov đe

wudzmen aperd amug de foliaj, az da wer relodig dar peser, de kolosal figyr ov Mergan stud apqrt. He semd de veri jenyus ov wer, and glomili he contemplated de havok hiz order had mad. He spok not, he mævd not, but lukt az wun abserbd in de intensiti ov tet. De mqrjal fst wid hwiq he woz wont tu çer hiz komradz in de sr ov kombæt, woz huft; de sel from hwiq he had blon ful meni a not ov batl and ov trjumpf on de feld ov Saratoga, huq bi hiz sjd; no order woz givn tu spel de slan; de qrmz and ekwipments, fer hwiq dar woz elwaz a benti from Kongrea, de ferts ov hwiq dar woz sug a ned, at dat, de sorest period ov sr kuntriz privaſon, el, el, wer abandond, az, wid an abstrakted ar and a ves strugliq fer uterans, Mergan sudenli turniq tu hiz kapten, eksklamd, "Lop, tu de kamp, tu de kamp." De favorit kapten obad; de riflmen wid trald qrmz fel intw fil, and Loy and hiz pqrtri søn disaperd, but not befor de hqrdi feløz had eksçanjð opinyonz on de stranq terminafon ov de lat afar. And da agred, nem kou., dat dar kurnel woz trikt, [konjurd,] fer afurdli after sug a fir az da had givn de enemi, sug an emtiip ov sadlz and skateriq ov de trøperz, he wud not hav orderd hiz pør rifl bøz from de feld, widst so mug az a fy ferts er pqr ov stokipz beip divjded amug dem. Yes," sed a tel, len and swerdi-lukip felø, an Indian hunter from de fronter, az he qarfuli plast hiz mokasind fet in de fuat-prints ov de fil-leder, "Yes, mj ladz, it standz tu rezn sr Kurnel iz trikt."

Mergan folod sløli on de tral ov hiz men. De ful førs ov hiz militari gilt had ruft upon hiz mjnd, evn befor de report ov hiz riflz had sest tu ekø in de naboriq forests. He bekam mør konvinst ov de enermi ov hiz ofens, az wid dul and megurd strjdz, he persqd hiz solitari wa, and duz soliløkwjzd:

"Wel, Danyel Mergan, yø hav dun fer yørself. Brøk, sçr, tu a sertenti. Yø ma gø hom, sçr, tu de plæ; yør sord wil be ov no furder yqs tu yø. Brøkn, sçr,—nubiq kan sav yø; and dar iz de end ov Kur. Mergan. Føl, føl, bi a singl akt ov madnes, dus tu destro de çrnipz ev so meni tølz and ov meni a hqrð-fet batl. Yø qr brøkn, sçr, and dar iz an end ov Kur. Mergan."

Tu disturb hiz reveri, dar sudenli aperd at ful sped de ad-e-keq, {aid-de-camp,} de mçkuri ov de feld, hø, ranip up, akosted de Kurnel wid, "Æ am orderd, Kur. Mergan, tu asertan hweder de firiq just nç herð proseded from yør detaqment."

"It did, sçr," dogedli repljd Mergan.

"Æen, Kur. Mergan," kontinyqd de ad, "i am furder orderd tu rekwiçr ov yø, yør imediat atendans upon hiz Ekselensi, hø iz fast apøçiq."

Mergan bød, and de ad, hweliq hiz çqrjer, galopt bak tu rejen de çef.

He glænz ov de mernip sun, jiniq upon de sabers ov de hers gqrðz, ançnst de arjval ov de dred komander—dat beip hø inspird wid a degre ov ø everi wun hø apøçt him. Wid a stjern, yet dignifjd kompøçur, Wofjpton adrest de militari kulprit:

"Kan it be posibl, Kur. Mergan, dat mj ad-e-keq has infermd me arjt. Kan it be posibl, after de orderz yø resevd last evnip, i dat de firiq we hav herð proseded from yør detaqment. Surli, sçr, mj orderz wer so eksplisit az not tu be ezili misunderstad."

Mergan woz brav, but it has bin ofn, and justli, tø, obçervd, dat man woz

never bern ov wuman hō kud aproq dē grat Wofington, and not fel a degra ov e and venerafon from hiz prezens. Mergan kwald fer a mōment befor dē stērn yet just displegūr ov hiz çef, til aræzig el hiz enerjiz fer dē efort, he unkuverd and repljð:

"Yōr Ekselensiz orderz wēr pēfektli understud; and agreabl tu dē sam j proseded wið dē selekt pqr̄ti tu rekoneter dē enemiz līnz bj̄ njt. Wē sukseded evn beyond s̄r ekspektasjonz, and j woz returnjg tu hed kwerters tu mak mj̄ report, hwen, havjg helteð a fū mōments tu rest dē men, wē diskuv-erd a pqr̄ti ov hērs kumjg s̄t from dē enemiz līnz. Hā kam up imediatli tu dē spot hwār wē la konseld bj̄ dē brufwud. Hār dā helteð, and gæferð taged-er ljk̄ a flok ov pqr̄trijez, aferdijg me sō temptjg an oportuniti ov aneijg mj̄ enemi, dat, ma it plez yōr ekselensi, flej and blud kud not refran."

At dīs ruf, yet frap̄k, bold and manli eksplanasjōn, a smjl woz obzērvd tu pas over dē Jeneralz swet {suite.} Hē Çef remand unmovd; hwen wavjg hiz hand, he kontinyd: "Kurnel Mergan, yō wil retjr̄ tu yōr kwerters, dār tu awat furder orderz."

Arijd at hiz kwerters, Mergan thrō himself upon hiz hqrd kēg, and gav himself up tu refleksjonz upon dē events hwjg had sō latli and rapidli sukseded eq̄ uder. Hē woz awār he had sind agenst el hōps ov forgivnes. Widin twenti-fōr s̄rz he had feln from dē komand ov a rejiment, and bejg an espe-ſal favorit wið hiz Jeneral, q̄ tu be hwot;—a disgrast and brōkn soljer. Kondemd tu retjr̄ from dē senz ov glōri, dē dārljg pason ov hiz hqrt—forever tu abandon dē "fār feldz ov fjtjg men;" and in obskūr̄iti tu drag s̄t dē remnant ov a regeð egzistens, neglekted and forgotn. And dēn hiz rapk, sō hqrdli and sō nobli wun, wið el hiz "blufjg onorz," akwjr̄d in dē mqr̄q akros dē frōzn wildernes ov dē Kenebek, dē stermjg ov dē Lōer Tēn, and dē galant and glōrius kombāt at Saratoga.

Hē s̄rz dragd glōmili awa, and njt kam, and wið it nō rest fer dē trubld spirit ov pōr Mergan. Hē drumz and fjs̄s merili s̄nded dē soljers dēn, and dē sun aroz, givjg "promis ov a gadli dā." And tu meni widin dē s̄rkit ov dīs wjðli ekstended kamp, did hiz jenial bem giv hōp, and jō, and gladnes, hwjl̄ it gerd not wið a siggl̄ ra dē despārijg Leder ov dē Wadsmen.

Abst̄ ten øklok, dē Orderli on dūti reperted dē arjval ov an ofiser ov dē staf from hed kwerters, and Lūtenant-Kurnel Hamilton, dē favorit ad ov dē Kom-ander-in-Çef, enterd dē mqr̄k.

"Be seted," sed Mergan; "j̄ nō yōr erand, sō be fert, mj̄ der felō, and put me s̄t ov mj̄ mizeri at wuns. F̄ nō dat j̄ am arested, tiz a mater ov kors. Wel, dār iz mj̄ sōrd; but s̄rli hiz Ekselensi onorz me inded, in dēz last mōments ov mj̄ militari egzistens, hwen he sendz fer mj̄ sōrd bj̄ hiz favorit ad, and mj̄ mōst estemd frend. A, mj̄ d̄r Hamilton, if yō nū hwot j̄ hav suferd s̄ns dē akurst hērs kam s̄t tu tempt me tu mj̄ roin."

Hamilton, abst̄ hōz strikipl̄ intelijent kēntenans dār elwaz lurkt a plafal smjl, n̄s obzērvd, "Kur. Mergan, hiz Ekselensi haz orderd me tu—"

"F̄ nō it," interrupted Mergan, "tu bid me prepar fer trjal; q̄ but, sē, hwj̄ a trjal; Gilti, s̄r, gilti past el d̄st. But dēn," rekolektjg himself, "perhaps mj̄ s̄rvisez mj̄t pled—nonsens—agenst dē disobediens ov a pozitiv order; nō, nō,

its el over wið me. Hamilton, ðar iz an end tu yor old frend, Kur. Mergan."

Ðe agonized spirit ov ðe hero ðen mænted tu a pig ov entuziazm, az he eksklamd: "But mj kuntri wil remember mj sêrvisez, and ðe Britif and Hef-anz wil remember me; fer, ðo i ma be fqr awa, mj brav komradz wil dæ ðar durti; and Merganz riflmen wil be, az ða elwaz hav bin, a teror tu ðe enemi."

Ðe nobl, ðe jenerus sold Hamilton, kud nō logger bqr tu witnes ðe struglz ov ðe brav unfertyunat; he kold st, "Her me, mj der Kurnel; onli promis tu her me fer wun moment, and i wil tel yō el."

"Gō on sêr," interrupted Mergan, desparigly, "gō on."

"Ðen," kontinyd ðe ad-e-keg, "yō must nō ðat ðe komanderz ov rejiments djn wið hiz Ekselensi tuada."

"I Hwot ov ðat," agen interrupted Mergan; "hwot haz ðat tu dæ wið me, a prizner and—"

"Nō, nō," eksklamd Hamilton, "nō prizner—a wuns ofendip, but nē a forgivn söljer; mj erderz qr tu invt yō tu djn wið hiz ekselensi tuada, at ðre øklok presjeli; yes, mj brav and gud frend, Kur. Mergan, yō stil qr, and ljkli loq tu be ðe valyud and famd Komander ov ðe Rejiment."

Mergan sprap from hiz kamp-bed, upon hwiq he woz sitip, and seziq ðe hand ov ðe grat litl man in hiz jiant grasp, rup and rup it, til ðe ad-e-keg literal strugld tu get fre, ðen eksklamd: "I Am i in mj sensez; but i nō yō Hamilton—yō qr tō nobl a felō tu spōrt wið ðe felipz ov an old bruder söljer."

Hamilton asjrd hiz frend ðat el woz trō, and gali kisip hiz hand, az he mænted hiz hers, bidip ðe nē delitēd Kurnel remember ðre øklok, and be kqrful not tu disōba a sekond tjm, galopt tu hed kwërterz.

Mergan enterd ðe pavilyon ov ðe Komander-in-Cef, az it woz filip wið ofiserz, el ov hōm, after paip ðar respektz tu ðe Jeneral, fjld of tu giv a kordial økwæz ov ðe hand tu ðe Komander ov ðe Rifl Rejiment, and tu hwisper in hiz er wurdz ov kongratyulafon. Ðe kloð remōvd, Wofipton bad hiz gests fil ðar glasez, and giv hiz ønli, hiz unwaverip tōst ov ðe daz ov trjal, ðe tōst ov ðe øvniq ov hiz "tjm onord" ljf, amid ðe fadz ov Mænt Vernon,—“Øl ær Frendz.” Ðen wið hiz yuzual øld-fafond pøljtnes, he drapk tu øg gest bj nam. Hwen he kam tu "Kur. Mergan, yor gud helð, sêr," a tril ran trō ðe manli fram ov ðe gratifjd and agen favorit söljer, hwjl everi i in ðe pavilyon woz turnd on him. At an ørli ær ðe kumpani brøk up, and Mergan had a pørfekt eskort ov ofiserz akumpaniip him tu hiz kwërterz, el apkfus tu kongratyulat him upon hiz hapi restōrafon tu rapk and favor, øl plezd tu asjrd him ov ðar estem fer hiz pørson and sêrvisez.

INDIVIDYUÁL RESPONSIBILITI.—Ðe moment a man pqrts wið moral independens; ðe moment he juzez ov durti, not from ðe inward vøz, but from ðe interests and wil ov a partii; ðe moment he komits himself tu a leder ør a bodi, and wipks at øvil, bekez divizion wuad hurt ðe kez; ðe moment he faks of hiz individyual responsibiliti, bekez he iz but wun ov ðe tšzand ør milyon bj hōm ðe øvil iz dun—ðat moment he pqrts wið hiz moral pøer. He iz jørn ov ðe enerji ov a singl hqrtd fad in ðe rjt and trō. He hops from manz polisi hwot nubig but lealti tu God kan akomplif. He substitu kørz weponz, forjd bj manz wizdom fer ølestyal pøer.—Dr. Canip.

1 KAN A HERS REZON.

Sum tjm sins ðe On. Juj Talor, ov Møbel, Alabqmq, adrest a komunika-
 fjon tu ðe editor ov ðe Dali Advertizer ov ðat siti, ov a most interestig and
 ekstrordinari karakter. Mr. Lapdon, in introdusig ðe komunika fjon tu hiz
 rederz, maks ðe afjrans "ðat everi fakt stated kan be koroborated bj hundredz
 ov hiz most verafus felø sitizenz. Ðoz hø hold in venerafjon ðe nøbl kwol-
 tiz ov ðe hers, ðat sagafus az wel az sèrvisabl animal, wil be serten tu giv ðe
 qrtikl a karful perøzal. Ðe rjter ov ðis individyual animalz histori, haz
 skarsli told ðe hqf ov ðe evidens he givz ov pozesig pserz ov rezonig fqr abuv
 most uder animalz ov ðe brøt kreasjon. If el ðez mqrks ov intelijens qr not
 referabl tu a proses ov tet er rafiosina fjon, ðen we nø not upon hwot prinsipl
 ða qr tu be aknted fer; ða qr sertenli, in ør estimafjon, a lofti remøv abuv
 instipkt."

C. C. Lapdon, Esk: Mj purpus iz not tu diskus ðe kwestyon at ðe hed ov
 ðis qrtikl, but tu submit sum faks fer ðe spekyula fjon ov ðoz hø ma be kyrius
 in suq materz. Az yø qr awar, i øn a hers kold Jon, ðat fer several yerz haz
 not ønli amyzd, but astonift ðe publik, bj hiz varius fets ov intelijens and
 sagasiti.

Everi bodi nøz Jon; and if he iz sen, az he ofn iz, in a bugi and nø wun
 in it, wøkip, trotip er galopig, trø ðe most krøded strets, tredig hiz wa amup
 karijez and draz, nø sitizen øferz tu stop him; but if a stranjer atemts it, he
 ønli øksjts a lqf, and iz øskt q hø log he haz bin in ðe siti. Ð hav witnest sum
 amyzig senz ov ðis kjnd at ðe ekspens ov sum wunz guad inten fjonz. It iz
 proper ðat i juad stat, ðat fer ðe lust sevn yerz, wid ðe økse fjon ov ðe pøst and
 prezent winterz, i hav rezjded abøt tø and a hqf mjlz from ðe siti. Ð jenerali
 kum tu tøn everi da abøt 11 er 12 øklok. Ð frekwentli drij tu tøn and bak
 widøt tuqig ðe ran. If i kum døn St. Fransis st., he iz serten tu stop at ðe
 Waverli, widøt øni tjp beip sed tu him, and az øøn az i get øt, he wil øtqrt in
 a trot er galop and stop at ðe Kørintian. If i kum døn Defin st., he wil gø
 direktli tu ðe pøst ofis, hwar he wil stop until i get øt, hwen he wil hwel akres
 ðe stret and reman ðar, in hiz øpinyon, a reznabl tjm; if he wønts weter, he
 wil gø tu a pump, and from wun tu anuder, until he fjudz a frend tu pump
 it fer him, hwen he wil return.

Jon iz ølsø a jeneral favorit. Ðe "fredom ov ðe siti" wøz log sins prezen-
 ted tu him in a bugi! He iz ðarfør not konfjnd tu øni partikyular stret, but
 gøz hwar he ljks, in pursut ov me ør hiz øn amyzment. He wil sumtjmz gø
 tu Weter st., and ðen tu Komers, hwar wid økselent tast and jujment he wil
 sampl balz ov ha øn ðe sjdwek; but unljik ðe kotn samplers he wøz never
 nøn tu fil a bag and kari it of øn hiz bak. He not ønli nøz me from uderz,
 but kan distingwif mj vøz from øl uderz, az ma be øzili prøvd. Hundredz ov
 perønz ma pas him dali, widøt atraktig from him øni partikyular notia.—If i
 kum tøardz him hwen hiz hed iz turnd from me, and hapn tu be tekiq at ðe

he wil turn hiz hed rənd, restip it agenst hiz sɪd, hiz ɪ hwiɡ ðen egzibits a pekulyar tremyulus mɔʃən, fɪkst ɒn me til ɪ pas. If he ðen deziəz tu ɡo hom, he wil raz hiz hed, pɒnt hiz ɛrɪz and stɔrt after me, stepɪŋ loftli and kepiŋ me in vu.

Əldə a spirited animal, nutip "frɪnz him from hiz prɒpɹɪɪti;" in fakt, he "dɔrz tu də el ðat ma bekuɪm a" hers. It iz a fakt kwɪt notɔriəs ðat he wil ɡo abst de siti in pursut ov me; it iz ekwali so, ðat eksperimentz hav bin mad tu indus him tu lev me, bɪ turnɪŋ him up ðe stret ledɪŋ tu ðe kuntri, but after turnɪŋ a blok ɜ tə he wud invariabli kum bak. Əqər qɪ meni instansez ov jentlmən havɪŋ drivn him tu ðər rezidensez in variəs pɔrts ov ðe siti, and turnd him lɔs tu kum bak; and ɪ am informd sum betz hav bin poketed on sug performansez. But a fɪ mʌnts sɪns ɪ sent him from mɪ hɜs akros ðe kuntri tu ðe sprɪŋ rɔd, and up ðat rɔd ðe distans ov a mɪl, tu ðe hɜs ov a frend, əldə he had not bin ðər fɜr mɔr ðan a yer. Ə hav ofn sent him on ɛrəndz ov a simɪlar karakter. Ə hav ɔnli tu ɡo wɪð him tu a plas and he never forgets it. He iz pɜfektli under komand ov mɪ vɔs. Ə spek tu him az ɪ wud tu a sɜrvant, and ðat he understandz meni tɪpɪz ðat qɪ sed tu him, iz prɔvd bɪ ðe fakt ðat he ɔbɔz me. In hɔrres ɜt ov it, he folɔz me abst lɪk a dog. He standz in nɔ fɜr ov me, and haz nɔ kɔz, fɜr ðə ɪ ma sumtɪmz skold him, ɪ hav never struk him, az ɪ belev, in ðe sevn and a haɪf yerz ðat ɪ hav ɔnd him. He ðərfor duz nutɪp from fɜr, but ɛvri ðɪŋ from kɪndnes.

It iz getɪŋ kwɪt lat—2 ɜ 3 ɔklok—ɪ must hav ɡon up ðe stret. He turnz up Rɔal st., and stopɪŋ a fɜrt tɪm at ðe Literari Depo, and severəl uðer plasez, he ɡɔz tu ðe Waverli. Əqər iz nɔ yʊs in ɡoɪŋ fɜrðer in ðis dɪrɛkʃən, fɜr he nɔz ɪ seldom ɡo abʊv ðat pɒnt. He bekuɪmz unezi; turnz bak and ɡɔz ðɛn ðe stret az sɜrɔz ðe Kort Hɜs. He turnz agen, muɡ eksɪtɛd; hiz ɛrɪz trɔn bak, hiz nek qɪt, hiz nostrɪlz flatnd, and stɔrtz intʊ a fast trot. Az he pasez ðe Manʃən Hɜs he iz in a rənd galop, wɪldli tɹoɪŋ hiz hed from wun sɪd tu ðe uðer. If he sez me, he wil stop ɜr kum tu me. Ə ɡet intʊ ðe karij and wɪð-ɛt saɪŋ a wɜrd tu him, ɜr tuɔɪŋ a ran, he taks up ðe fɜrst stret ledɪŋ tu ɜr hom. Her iz a narə lan ledɪŋ tu ðe gat, and tu mak a klen turn tɹo it, it iz nesesari tu kep tu ðe rɪt, nɛr ðe fens, Jon nɔz it, and stops at ðe proper pɒnt; ɪ ɡet ɛt, ɔpɪ ðe gat and pas tɹo. He hwelz fɜrt rənd, deskɪɪbɪŋ a kwɔrtɜr sɜrkl, and sez el iz rɪt befor him—ðe gat iz narə, ðər beɪŋ but fɪv ɜ sɪks ɪnɛz tu spɔr betwɛn ðe hwelz and ðe pɔst. Jon nɔz it, and in mɔr ðan fɪv hundred tɪmz pasɪŋ tɹo ðe gat, he haz not tuɔt ðe pɔst mɔr ðan tɹe ɜ fɜr tɪmz; but hwen he hapnd tu də so, he wil imedɪatli bak, fɜr ɜf ov hiz ɔn akord, and pas tɹo—never falɪŋ in hiz sekond atempt. Əqər qɪ instansez ov hiz havɪŋ lɔkt hiz hwelz wɪð uðer karijez, hwen endevoɪrɪŋ tu ɡet a ɡʊd fad, and dis-ɛŋaɪz himsɛlf in a simɪlar maner. But fɜr ðe ɔdɪti ov it ɪ fad yʊz neder ran nɛr brɪdl. In ɡoɪŋ tu ðe siti and bak, espɛsɪali at nɪt, ɪ wud trust him sɔner ðan a prɔfɛst wɔɔmən. Not ðe slɪtɛst ɪnɔʊrɪ haz ɛvɜr ɔkurd tu ðe karij bɪ ɛni fɛlt ov hiz.

He haz əlsə a mɔd ov komʊnikatɪŋ hiz wɪfez and wɔnts, bɪ sɪnz, luks and akʃnz, hwiɡ qɪ az pɜfektli komprehensɪbl bɪ me, az ɪf eksprest in ðe planɛst lagwəɪ spɔkn bɪ man. He not ɔnli yʊzez a lagwəɪ tu ekspres hiz ɪdeəz,

emoſjonz, &s., but he haz invented dat langwaj himself az i tipk i jal klerli pröv. I porſon ov de yer, de stabl beip left opn fer dat purpus, Jon kan kum tu de hæss and kiçen hwen he lijks. At 12 oklok wun nit i herd a hevi nokip at de kiçen dör. De nõz kontinyud so loy and læd, dat i got up and went tu de windo, and fænd it woz Jon kreatip de disturbans. Hiz hjnd fet wër on de grænd and hiz fər fet on de uper step. Liftip hiz fut he wud strik de pont ov hiz huuf agenst de dör, ten ər fifteen tijnz, and repet it everi fū minits. From meni uder fets ov hiz sagasiti, i woz wel konvinst ov hiz objekt. I kold up de sərvant and qərjd him wið neglektip tu fed de hersez, but he stətli denjd de qərj. It woz sərten dat i did not belev him. But de sam tijn hapnd several tijnz afterwardz, and i had az ofn kold up de sərvant hō stil aserted dat he had fed de hors. Wun da i hapnd tu her de old negro tekij tu de sərvents in de kiçen, lqfig hqrtili, and repetip, "Jon wont ij and Master noz it. He belevz Jon and wont belev me. I wont tel eni mōr lij abst fedip Jon, its nō yus."

Hwen he wonts woter he wil gō tu de wel and nok agenst de kurb ov de woter tub in de sam maner. Ov lat yerz de sərvant gets up at de ərliest nokip fər he nõz dat nō slep iz tu be had on de premizez until Jonz wonts qr kompljd wið. I ofn direkted dat he fud not be fed in de mornip, fər de purpus ov indusij him tu adopt sum uder mod ov komunikatip hiz wifsez. Ofter egzestip hiz pafens in hiz yuqwal efforts, he wud kum tu de hæss, and wok bj de dör, stepip fərt and kwik, and hwelip abruptli arənd. Ofter praktiseip in dis maner fər sum tijn, he wud giv wun ov de kwærest skwelz i ever herd, az muç rezembling de yel ov a Cokto, az eni tijn els, oldo he kan, if he lijks, skwel in veri gud Inglijf. In November last, Mr. H. ov K., hō woz at mj hæss, deɹjd tu witnes sum ov Jonz performansez. Ofter perfermip several fets hwiç i hav related, and we had gon intu de hæss, de hæss sərvant kam tu me and sed, Jon wud not let hër go tu de kiçen. We went ət on de galeri, and se dat Jon had planted hiz helz direktili opozit de kiçen dör, lukij veri savajli. I ərderd de gərɹ tu drijv him awa wið a stik. But nō, Jon wud not mōv an inç. Wið hiz hed ner de grænd, hiz ərz bakd, stampip vjōlentli, and fakiç hiz hed, he bid defjans. Dis i nū woz merli fər efekt. I nū he wud not hav injurd de lest ov livij tipz. I den told hër tu gō and drō him sum woter. Az sōn az se stərtd in dat direkſon, he drō of hiz teatrikal karakter and folōd hër, lukij plezd and hijli gratifjd at de sukses ov hiz injenyus eksperiment.

I wil relat wun fet ov a diferent karakter. I yer ər tō ago, hwen i kam tu de siti wun mornip, i left Jon in de fop in Curg stret tu be fod, rekwestip de smit, after he had dun so, tu put de hors in de bugi and let him go; a praktis i hav pursud at dat and uder fops fər several yerz. An ər ər tō after, i woz standip on de sjd wek opozit tu de Manſon Hæss, hwen i se Jon kumip dən Guvernment stret, and den up Rōal in a fast trot, stopij widin a fū fet ov me. He sōn komenst stampip vjōlentli wið hiz fər fet, hwiç kontinyud fər a minit ər tō. De West Werd Omnibus woz standip sum terti ər ferti fet in frunt ov him. Wekij up tu it, he put hiz fut on de uper step, and komenst betij it. Ofter relevij himself ov de flj, (az i supōzd it woz) he bakt de bugi tu hiz old pōzifon. Jon nū, and had hiz rezon hwiç he went tu de

omnibus, az hiz çek ran wud not als hiz hed tu be bröt dñn tu hiz fut, he đarför tuk dis plan tu briğ hiz fut tu hiz hed. Mr. P., ov dis siti, and a number ov uder jentlmen wër amuzd spektatorz ov dis performans.

¶ Hav đus related a fų onli ov a grat number ov similar fakts tu so đat đe teori, đat el đe akts ov đe bröt prosed from mer instigkt, et not tu resev absolūt belef; đat it iz not a teori hwiğ praklųdz el đst. If đe proper definifon ov instigkt be a blųd tendensi tu sum mōd ov akfon, independent ov đe konsiderafon tu hwiğ đe akfon tendz, đez varius akts kan be onli đe rezult ov mer çans — ov aksident! But ¶ wil eni wun supoz sug tu be đe fakt. Undstedli, instigkt ma, in sum kasez, be komon bōt tu man and brōts. Bōt ma et instigktivli tu prezerv lįf. But, if yō plas a varjeti ov difez befor a man, he wil selekt đat hwiğ iz most agreabl tu hiz tast. Nō wun wud đst đat dis akt wud be đe rezult ov rezon. Put several pçrselz ov fōd ov diferent kwolitiz befor a hers, and he wil dō đe sam đįp wiđ ekwal tast, from đe sam mōtivz; yet metafizifanz tel us dis akt iz mer instigkt. An elefant ma đriğk from instigkt az wel az a man. In traveliğ over a dezert, man supljz himself wiđ weter. Đe elefant, after satisfįj hiz đerst, filz hiz trunk. In bōt đe mōtiv iz đe sam — tu prøvjđ a suplj, not fer đe prezent, but fer fųtųyr yųs; đus ekstendiğ đot beyond đe realiti ov đe prezent, tu lįt up a vizon in đe vōd ov đe fųtųyr. ¶ man er a hers ma wēk instigktivli, wiđst objekt er mōtiv operatiğ upon eđer at đe tįm; but plas đem in an enklōğur wiđ a narō opniğ, and eg wil dētermin wiđ ekwal jujment, hweđer it iz sufisenti lqrj tu enabl him tu pas wiđst injuri. In đe man đe akt wud prosed from đe operafouz ov đe mįnd — from rezon; đe objekt ov eg beįđ đe sam, — tu go ęt; đe rezult ov deliberafon beįđ identikal đat he kuđ or kuđ not pas ęt. Hwį not admit đe proses bj hwiğ đe jujment woz ariğđ at, prosediğ from đe sam sors — from rezon. ¶ Iz it simpli bekoz man in hiz arōğans and prįđ ov pęer, deejrz tu prezerv so mqrkt a distįpkfon; tu kreat so imeğurabl a span betwen himself and đe lōer animalz!

¶ Hav stated a fų fakts hwiğ ma tend tu đrō sum lįt on an abstrakt subjekt, hwiğ ov lat haz eksjted sum atenfion; in đe men tįm į fal hav redemđ a promis tu meni frendz at đar solisitafon, tu giv sum akęnt ov đe qrts, dōiğz and karakter ov mį hers Jon. He iz a nōrdern hers, fįnli fermd, and wiđst a blemįf; and elđō in hiz twelfđ yer, he haz đe plafulnes ov a kōlt.

Mabel, Alabama, April 4, 1843.

H. W. TÄLOR.

U JAPANEZ TÄL.—Đe prins Isōmō-Kamj, a Japanez noblman, had bet for wun hundred kōbanz (abst for hundred dolarz) a saber ov grat valų. Delįt wiđ đe çepnes ov đe bqrğen, he ran tu hiz fqđer, and told him đe prįs. "¶ kan not konsev," sed hiz fqđer, "hwar yō pikt up dis saber, er ęt ov hwot wel yō hav drōn it." (An eksprefon yųzd in Japan in referens tu everi tįđ đat iz sold fer les đan its valų.) Isōmō aknolejđ đat it woz đert çep, and semđ overjōđ wiđ hiz bqrğen. Hiz fqđer sōn mad him ařamd ov hiz egzultafon. "Suğ a bqrğen prøvz đat đe seler iz in distres, and đat nesesiiti kompēlz him tu dispoz ov hiz saber. ¶ Duz it bekum đe prins ov ¶z, wiđ an inkum ov tertį-siks tēzand kōbanz, đus tu tak advantaj ov đe misfortųynz ov anuder." Đez wurdz wër uterd in so eđer a tōn, đat đe sun, ařamd and konfēnded, set đe vender, and gav him wun hundred kōbanz mōr đan đe stipųlated prįs..

THE SUNBEM.

MS. HEMANZ.

H's qrt no liggerer in monqrks hel;
 A jø d's qrt, and a red tu ol—
 A bqrer ov hōp untu land and se;
 Sunbem! hwot gift haz d's wurld lyk d's.

H's qrt wokip d's bilōz, and ojan smilz—
 H's hast tuqt wid glōri biz tyszand jls!
 H's hast lit up d's fips and d's federi fōm,
 And d's gladnd d's salor, lyk wurds from hom.

Tu d's solem depts ov d's forest sadz,
 H's qrt stremit on trō dār gren qrkadz,
 And d's kwiverip levz dat hav kot d'j glō,
 Lyk fir-flis glans tu d's pōls belo.

H' lukt on d's mōntenz—a vapor la,
 Foldip dār hjs in its dqrk ara;
 H's brok fōrt—and d's mist bekam
 A krsn and a mantl ov livip flam.

H' lukt on d's pezants lōli kot—
 Samtip ov sadnes had rapt d's spot;
 But a glem ov d's on its kasment fel,
 And it lqft intu bqti at dat brjt spel.

Tu d's erts wjld plasez a gest d's qrt,
 Flusip d's wast lyk d's rozez hqrt;
 And d's skornest not, from d'j pomp, tu sed
 A tender ljt on d's nōinz hed.

H's tak'st trō d's dim gurq-ij d'j wa,
 And its pilars from twijlt flaf fōrt tuda,
 And its hj, pal tōunz, wid dār trofiz old,
 Fir badd in a flud ov burnip gold.

And d's turnest not from d's humblest grav,
 Hwār a flser tu d's sipip windz ma wav;
 H's skaterest its glōm lyk d's dremz ov rest,
 H's slepest in luv on its grasi brest.

Sunbem ov sumer! ol! hwot iz lyk d's,
 Hōp ov d's wildernes, jø ov d's se!—
 Wun tip iz lyk d's, tu mortalz givn,
 H's fat, tagip ol tips wid hqz ov Hevn.

IMITHEON PERLZ AND DEAMONDZ.

He sjens ov imitafon ov de wurks ov natyur haz never bin karid tu grater perfekfon dan bi de Freng; and in nun ov its brancez duz it eksjt mor astonishment and admirafon dan in de qrt ov imitativ presus stonz.

Wun ov de most kyrius sjts in Paris, or, inded, in de hol wurld, iz aforded bi a vizit tu de vast attlia ov M. Borgenyon, (Bourguignon,) sityuated at de Barar de Trop, hwar de hol proses ov transfermig a fu granz ov derti, hevi lukip sand intia a djiamond ov de purest weter, iz dali goip on, wid de avsd purpus ov deseip everi bodi but de bjer. He sand emplod, and upon hwiq everi tyn dependz, iz fnd in de forests ov Fontanblo, (Fontainbleau,) and enjz so grat a repyutafon in de trad dat lqj kwontitiz qr eksported. He kul-orig-mater for imitativ emeraldz, robiz and safjrz iz entjrli mineral, and haz bin bret tu hi perfekfon bi M. Borgenyon. He mentanz in konstant emplement abst a hundred wurkmen, besjdz a number ov wimen and yungjrlz hoz biznes it iz tu polif de kulord stonz, and ljn de fels perlz wid fij-skalz and waks. He skalz ov de roq and das qr qfli emplod fer dis purpus, and ferm a konsiderabl sors ov profit tu de fifiermen ov San, in de environz ov Kerbel, ho brig dem tu Paris in lqj kwontitiz duriq de sezon. Ha must be stript from de fij hwil livip, or de glisip hu hwiq we admjr so muq in de real perl kan not be imitated. He Paris perlz hav bin ov lat yarz perfekted tu so grat a degre, dat de Roman perl, hwiq deljted sr grandmuderz bi its supozd skilful imitafon ov natyur, haz bin entjrli betn st ov de feld. It iz, hsever, tu de "kultivafon" ov de djiamond dat M. Borgenyon haz devoted de hol ov hiz injenuiti; and wer he tu detal de misteriz ov hiz kraft, sum ov de most singgular historiz ov "famili djiamondz" and "qr-lomz" wud be bret tu ljt.

He sigl fakt ov de suden felip of in de patern orderz, dat iz, de eksekufon ov orderz akerdip tu patern, on de dekres ov de farer (fureur) ov lanskwenet, givz rjs tu meni a sad konjektyur, and M. Borgenyon kud tel us de tal, no dzt, ov de gradyual konverfon ov meni a far ladiz akrq, (ecru) hwiq, kumip tu her on her marij from Fosqrz splendid so-röm, hav bin replast, in sekret, bi Borgenyon, and worn in de veri fas ov him ho gav dem, widst eksjtiv de smolest suspifon. Ofn, on de uder hand, haz de qrtists skil bin keld in rekwisifon tu deseve de trustip wif ho had konfided her djiamondz tu de saf kepip ov her huzband or hiz konfidenfal men ov biznes. Sum kyrius koincidensez, wurd ov dramatik rekord, hav okurd in dat sam retjrd, (distingue) distingga-lukip sop ov Borgenyonz on de Bolvqr. U fu munts ago, wun ov sr far kompatriots enterd it, lukip rader flust and eksjted, and dreip from her muf a number ov moroko kasez ov meni saps and sjez, opnd dem wun after apuder, and spred dem st on de kenter.

"E wif tu lern de pris ov a parur (parure) tu be mad in egzakt imitafon ov dis," sed se, "dat iz tu sa, if yo kan imitat de wurkmanfip wid sufijent presigon fer de distingkfon never tu be obzervd." Borgenyon egzaminde de qrtikls atentivli, namd hiz pris, and gav de most unekwivokal promis dat de parur

Jad be an egzakt k nterp rt ov  e wun bef r him.  e ladi insisted agen.  e woz urjent  over mug, az iz  e kas wid  e f r seks in jeneral.  Woz he f r  e imitafon wud be perfekt.   Had he obz rv d  e b t  and p riti ov  ez st nz.   Kud he imitat  e pek lyar maner in hwi   a w r kut, &s. "Sweya tronkel, (soyez tranquille) madam," repl d B rgenyon; " e sam wurkman fal hav  e job, and y  ma reli  upon havij an egzakt k nterp rt ov hiz former wurk."  e ladi opnd h r j  in astonishment and trepidafon, and M. B rgenyon, wid unkonfus s reniti, aded, bi wa ov r sf rij h r, "  wil atend tu  e  rder m self, az i did hwen i resevd  e komandz ov Milor ———, h   rderd  is veri par r, i tipk, last Feb rari;" and wid  e gratest unkonse n, he pros ded tu s r  hiz lejer, tu asertan hwi  ov hiz wurkmen eksek ted it, and hwot  e dat ov its deliveri. Menhwil  e ladi had sugk d n in a komplet fantij fit. Mjlor ———, h m B rgenyon, had namd, woz h r  n tre erus l rd and master, h  had forst ld h r, bi eks anjij Rundel and Brijez gudli wurk agenst B rgenyonz deseptiv k nterfit; n  d t tu likwidat hiz obligafon on  e turf. "But  e wurst ov  l," adz  e wurd  qrtist, h  rek nts  e sen wid infinit y mor, "woz  e uter furi int  hwi  mj ladi fel, hwen  e rekuverd from h r sw n, repro ij m  f r havij aded h r huzband in desevi  h r; f r  e h rs lf had never diskuverd  e diferens betwen  e fels and real,  ld   e d amondz mad bi Rundel and Brij had bin in h r poze on ever sins h r marij, and had bin w rn bi h r upon everi stat okagon.

Not  nli, h ever, iz d mestik dese fon karid on bi menz ov M. B rgenyonz qrtistik skil, but he haz ofn bin k ld upon tu lend hiz ad tu diplomatik kraft l kwjz. Numberles q r  e snuf-boksez, " dernd wid valy abl d amondz," hwi  if r from hiz alia in sekret, az  e rew rd ov publik s rv s,  r skilfal nego iasjon; inn merabl  e portrats, "set in brilyants," hwi  hav bin m nted   r, tu gladn  e h rts ov f rga-d- f rz, ataf z and v s konsulz.  e grat Mehemet Ali, l k  l grat men h , hwen  a komit litl ak onz,  lw z d  s  on a grat skal, ma be sed tu be  e f rst h  ever introd st  e brit del gonz ov M. B rgenyon tu  e unkonfus akwantans ov  e gildren ov  at profet "h  suferd n  desevez tu liv."

 e wili  ld Musulman, h  n   e wurld t  wel not tu be konfus ov  e valy  ov an aperans ov prof gon, on s rt n okagonz, had an st dat everi pas  h  kam tu  e set ov guvernment, tu sw r alejans tu hiz p  r, wud return tu hiz provins laden wid prezents ov ju lz f r hiz wjvz. It ma redili be imajind  at, under sug kondifonz,  e d ti bekam a p   r, and  at   r neded n  sekond bidid. Menhwil, Mehemet, wid karakteristik k  on, had disp gt an  rder tu hiz env ,   n sojurnij in Paris, tu send him forbwid az meni ov  e diabolikal dese fonz ov  e l ij Fr  ks, in  e wa ov mok d amondz, az he kud kolekt. B rgenyon undert k tu furni   e  rder, hwi  woz eksek ted in d  k  r, and d li appropriated, n  d t k z j meni a Mas l ! ov del t tu fel from  e lips ov  e harem b t z ov  j pt, and meni an Al  hu! ov l  liti from   z ov   r huzbandz, at s t ov s  mug jenerositi. It iz   s  at sivilizafon wil in t m str jd r nd  e     and enabl us tu dese  wun an der ak rdij tu  r pek lyar menz and resorsez — a rezult s rt nli not antisipated bi  ni ov  e grat siviliz rs ov  e wurld.

Wun ov de most injenyus invenfonz ov M. Børgenyon, and de wun upon hwiġ he prjdz himself de most, iz dat ov krisofat, hwiġ, fer a lop tġm, kreated a kjnd ov furęř {*fureur*} amupst de fasonablz ov Paris, and woz deskřjbd amupst de diskuveriz ov de period az a pear prasieř, {*pierre precieuse*} nuġli diskuverd, valer inestimabl {*valeur inestimable*}. De invenfon iz, hęever striktli du tu de Duęes de Beri, hęez ekselent tast and refjnd koketri kondyst in so grat a degre tu de advansment ov everi qrt ov de tolet durjg her tġm.

Upon de kreasjon ov de grand fat {*fetes*} givn tu de Dyk d'Ongolam, on hiz return from Span, her Reäl Hjnes, hę at dat tġm woz de glas ov fason, woz apksus tu diskuver sum paręř hwiġ wud in daljt help her komplekjon tu a litl hęrmoni. De task woz difikult; dġamondz węř tę brilyant for her dednd glans; perlz blaknd her skin; turkwęř mad it luk yelo; emeraldz węř dęrk and hevi. "If j kud onli fjnd sum presus stęn ov a brjt gren!" eksklamd je in veri werines, hwen je had trjd de hęl ov Talękonz displa. Old Talękon lqft, az wel he mjt—de tġp did not egzist. Madam wud not belev it. In van he protested. If it did not egzist it must be diskuverd, fer brjt gren je must hav! Fronikali de nam ov Børgenyon woz menfonđ az de most fitjg man fer suę diskuveriz, but kontrari tu ekspektafon, de duęes tuk de tġp o sarię {*aux serieux*}. Se sent imediatli fer Børgenyon, and de rezult ov đar konferens woz de diskuveri ov a "brjt gren stęn, kęld krisofat, ov a valy inestimabl," hwiġ adernđ de ęver-brjt tresez ov de đar duęes on de okazon ov de militari resepfon at St. Klę, and hwiġ de jurnalz ov de da deskřjbd az haviġ bin fęnd in de mġnz ov Cele, and az bejg destind tu be rejisterđ amupst de gratest diskuveriz ov modern tġmz.

A vizit tu Børgenyonz fop wil inspjř de mġnd wđ wonder tu behęld de perfekjon wđ hwiġ qrt kan be mad tu imitat de most ekskwizit prędukfonz ov natyř. De luster ov de dġamond; de rięnes, de dubl reflekfjon ov de rębi; evn de kapres and deviasjon in de ferm and kulor ov, de perł, eskap not de j ov de qrtist. Sum ov de paryř qr valyđ az hj az fjv ęr siks tęzand frapks. De wurkmanřjg, hęever, iz az tastful and kostli az eni pręduyst in de world. De setjg iz elwaz ov real gold, and de fason ov de nęest kjnd. A tjara from de fop ov Børgenyon, ov de prjř ov siks hundred frapks, wil rjval in efekt and delikasi ov finjř its nabor hwiġ ma hav kost az meni hundred pęndz: nun kan tel de diferens but đęz hę hav bin alęd tu handl it, and bređ upon it, and tug it wđ de tųp, and aplj an asid tu it, in ęrder tu se hweder ęr nę it bekumz tqrnjst on de instant!

Reali, if el đis trubl bekumz nesasari tu detekt desepfon, hwiġ, ignorans iz blis, and de distjgkfjon must be literali wun wđst eni diferens hwotever.

DE HANDFUL OV GRĒN. — Tak a handful ov gran. La it up bj de, and it profited de not. Grjnd it tu flęř; and ljķ her ov Zarepta, mak de a litl kak đarof, and it řal yeld de a moments kumfort and suport. But sę it in de ęřt, and it řal brjg de fęrt a bsntiful inkres. Sę it iz ov welđ. Hęrd it, and it yeldet nęder profit ner kumfort. Spend it on đj pleęurř; đa qr but fer a moment. Bestę it on de pęř, on de řęđerles and wđę, on de litl wunz ov Krjst, and he řal remember it wđ a plenteus řawerđ.

PREMONITIONZ OV DER.

De fêrst simtom ov aproçig det wid sum, iz de strog prezentiment dat da qr abst tu dij.

Ozanam, de matematifan, hwil in aparent helt, rejekted pupilz from de felig dat he woz on de ev ov restig from hiz laborz; and he ekspiird sôn after ov an apoplektik strok.

Fleger, de divjn, had a drem hwiç jadod xt hiz impendip disoluçjon; and belevig it tu be de mersiful wernig ov Hevn, he sent fer a skulptor and orderd hiz tom. "Begin yor wurk fortwid," he sed at pqrtp, "ðar iz nō tîm tu lōz." And unles de qrtist had obad de admoniçjon, det wud hav prøvd de kwiker wurkman ov de tō.

Mozqrt rōt hiz rekwiem under de konvikçjon dat de monyument he woz razig tu hiz jenyus wud, bj de pser ov asoçiaçjon, prøv a yunivèrsal monyument tu hiz remanz. Hwen lîf woz flitig fast he kold fer de skor, and muzig over it, sed, "Did i not tel yō trōli, dat it woz fer miçself dat i kompozd dis det çant."

Anuder grat qrtist, in a diferent depqrtment, konvinst dat hiz hand woz abst tu lōz its kunip, çoz a subjekt emblematikal ov de kuniç event. Hiz frendz inkwîrd de natyur ov hiz nekst dezjn, and Hogqrð repljd, "He end ov el tipz." "In dat kas," rejōnd wun ov de number, "ðar wil be an end ov de panter." Hwot woz uterd in jest he anserd in ernest, wid a solem luk and a hevi sj. "ðar wil," he sed, "and ðarfor de sōner mi wurk iz dun, de beter." He komenst nekst da, labord upon it wid unremitig diliçens, and hwen he had givn it de lost tug, sezd hiz palet, brok it in pesez, and sed, "E hav finift." De print woz publift in Mqrg under de tjtl ov "F&NIS;" and in Oktōber de kyrius jz hwiç sē de manerz in de fas wēr klōzd in de dust. ðr ansestorz, hō wēr prōn tu luk in de qr for kezez hwiç wēr tu be fnd upon ert, atribyutēd dez intimaçjonz tu varius supernatyrul ajensiz.

Jon Hunter haz solvd de misteri, if misteri it kan be kold, in a sigl sentens. "We sumtjmz," he sez, "fel widin ærselvz dat we šal not liv, fer de livig pserz bekum wek, and de nērvz komynikat de inteliçens tu de bran."

Hiz on kas haz ofn bin kwoted amup de mqrvēlz ov hwiç he afordēd de raçonal eksplanaçjon. He intimated, on levig hom, dat if a diskuçjon hwiç awated him at de hospital tuk an agri turn, it wud prøv hiz det. A koleç gav him de lî; de kors wurd veriftj de profesi, and he ekspiird elmost imediatli in an adjōniç rōm. ðar woz everi tip tu lament in de sērkuṡtans, but nubig at hwiç tu wunder, eksept dat eni individyual kud so suq disrespekt tu de grat jenyus, a sigl yer ov hōz egzistens woz wurē de yunited lîvz ov hiz oponents. Hunter, in uterig de predikçjon, had onli tu tak kænseel in hiz on eksperiens, widxt de intervençjon ov invizibl spirits. He had loç labord under a dizez ov de hqrt, and he felt de disorder had reçt de pōnt at hwiç eni fqrp ajitaçjon wud brig on de kriçis.

A memorabl instans ov de weknes hwiġ akumpaniz de gratnes ov man, hwen an abusiv apelaſon kud ekstingwiſ wun ov de brietest liſt dat ever iluġmind aġens. Nø diskuwerer haz leſt mōr varid tjiſt tu ſam, and nun haz givn mōr abundant evidens dat he wud hav aded tu de number de longer he livd; fer hiz mjnd tēmd wið oriġinal ideaz, and az fast az wun krop woz klērd awa anuder sprag up.

Serġumstansez hwiġ at anuder tġm wud ekajst nō atenſon, qŕ aksepted fer an omen hwen helt iz ſalip. De order fer de rekwiem wið Mozart, de drem wið Fleġer, turnd de kurent ov đar tets tu de grav. De det ov a kotemporari, hwiġ razez nō ferz in de yuġ and vigoros, iz ofn regarded bi de old and febl az u ſumonz tu deſmſelvz.

Fut, priġr tu hiz depŕtġyŕ fer de kontinent, stud kontemplatip de portrat ov a bruder aktor, and eksklamd, hiz ġz ſul ov terz, "Pōr Weston!" In de sam dejektēd ton he aded, after a pōz, "Sōn uderz ſal sa, 'Pōr Fut!' " and, tu de surpriz ov hiz frendz, a fġ daz prōvd de justis ov hiz prognostikaſon. De ekspektaſon ov de event haz a ſŕ in prōduſip it; fer a sliġ ſok komplets de destrukſon ov prostrat enerġiz. Meni an ġdl belef, in superſtiſus tġmz, lent a stimyulz tu dizez, and puſt intu de grav đōz hō hapnd tu be tremblig on de brġk.

De kas ov Wułsi woz ſingular. De mōrnġ befōr he dġd he askt Kavendiſ de ſr, and woz anserd, past at. "Elt ov de klok!" replġd Wułsi, "dat kan not be—at ov de klok—na, na, it kan not be at ov de klok, fer bi at ov de klok ſal yō lōz yōr maſter." De da he miſkalkulāted—de ſr kam trō. On de ſolōġ mōrnġ, az de klok ſtruk at, hiz trubld ſpirit past from liſt. Kavendiſ and de biſtanderz tot he muſt hav had a revelaſon ov de tġm ov hiz det; and, from de wa in hwiġ de fakt had takn pozeſon ov hiz mjnd, we ſuspekt dat he reliġd on astroloġikal prēdikſon, hwiġ had de kredit ov a revelaſon in hiz on eſtem.

Pērſonz in helt hav dġd from de ekspektaſon ov dġġp. It woz wuns komon fer đōz hō periſt bi vġolens, tu ſumon đar deſtrōerz tu aper widin a ſtated tġm befōr de triġunal ov đar God; and we hav meni pērfekti atested inſtansez in hwiġ trō fer and remōrs, de pērpetratorz wiġder under de kurs, and dġd. Peſtilens duz not kil wið de rapiditi ov teror.

De profligat abes ov a konvent, de Prinſes Gonzaga, ov Klevz, and Gġs, de profligat Aŕġbiſop ov Remz, tuak it intu đar hedz fer a jeſt, tu vizit wun ov de nunz bi nġt, and egzērt hēr az a pērſon hō woz vizibli dġġp. Hwġl in de pērformans ov đar hŕtles ſkem, đa hwiſperd tu eġ uġer, "Se iz juſt depŕt-ġp!" ſe depŕtēd in eŕneſt. Hēr vigor inſted ov detektiġ de trik, ſapġ benēd de alġm; and de pŕſan pŕr diskuverd in de miġst ov đar ſport, dat đa wēr maġiġ meri wið a korps.

A kondēmd kriminal woz handed ōver tu ſum Freġġ ſiſiſanz, hō, tu trġ de efeġts ov imajinaſon, told him it woz intended tu diſpaġ him bi bledġp, de eziest metod nōn tu đar qŕt. Kuveriġ hiz ſas wið a klob, đa pinġt him tu kēnterfiſt de priġ ov a lanſet, plasip hiz fet in a baġ, az if tu epġuraj de ſtrem, and konverſt tagedēd on de trajik ſimtomz ſupōzd tu ariġz. Wiġſt de los ov a drop ov blud, hiz ſpirit dġd widin him from de mental impŕeſon; and hwen de val woz razd, he had ſeſt tu liv.

Æe brav and fivalrus Jeneral Dæ Kqb, hæ fel in ðe batl at Kamden, at ðe ev ov ðat memorabl engajment, told hiz bruder ofiserz ðat he felt, for ðe færst tjm ðat hiz ær had kum; and makij hiz last rekwest, rød inta ðe batl, and søn resevd ðe fatal bulet ðat bret hiz tæriþ ferm tu ðe ęr ð.

Æe galant Jeneral Pjk, ðe njt befor ðe stærmij ov ðe Britij færtres at York, Kanada, in ðe wer ov 1812, mad hiz preparafonz for ðet, and rot a leter givij direkfonz fer ðe futyur edyukafon, ets., ov hiz beluvd dæter; under ðe avæd impreson ðat he wud not survjv ðe ekspekted batl, ðo az komandij ofiser, he woz not nesesarili tu be ekspozd tu danjer. Æe batl kam, ðe færtres woz bløn up bj ðe tæretnij fæ, and a smel støn, ðron tu ðe distans ov a kwæter ov a mjl, struk Pjk, hæ woz sitij on a stump, apærentli æt ov ðe wa ov el hqrm, and kezd hiz imædiat ðet.

Ær lamented Ransom, az we qr informd bj an ofiser ov hiz rejiment hæ fet bj hiz sjd, ðe njt previus tu ðe batl ov Çapultæpek tækt ov høm and famili, and ðe melankoli tætt ov fælij so fqr awa from ðem in a stranj land, in a maner hwię konvinat el ðat he had bin sezd wið an øverpæserij prezentiment ov hiz apæroęij fæ.

MENTAL DISIPLIN.

—
 SOLOMON HÆQRD.
 —

Æe grat objekt ov edyukafon sjud be ðe proper disiplin ov ðe mjnd; and ðis we fer iz øverlukt in meni ov ðe sistemz ov instrukfon adopted at ðe prezent da. We belev in stem pæer hwen apljð tu ralrødz and bøts, but we ðo not wif tu se it apljð tu ðe mjnd. Tjm iz nesesari tu tran ðe pæerz ov ðe mjnd, tu develop its resorsez, and teg ðe man hæ tu tjp. Tu akwjr a nolej ov sjens, in ær hj skølz, kolejez, and stor ðe mjnd wið yysful fakts, qr ov sekondari importans. Trø, ðis iz important. It iz nesesari fer ðe praktikal survaor tu understand ðe prinsiplz ov jeometri and trigonometri; wiðst ðe nolej ov aritmetik it iz imposibl tu be a gud ækøtant. Æe sip kan not be navigated akros ðe øfan wiðst a nolej ov matematiks. Æe misteriz ov astronomi, ðe lez hwię guvern ðe planetari ørbz, kan not be komprehended bj ðe astronomer unles he haz akwjrð a familjar and prøfænd nolej ov ðe hjer depærtments ov matematiks; yet ðær iz stil a hjer and mør important objekt ðan ðez tu be atand.

Not ønli sjud ðe mjnd be størd wið a nolej ov ðez brængez hwię wil be yysful in prøfesonal ør biznes lif, but it sjud be ðe kær ov ðe edyukator ov yøtt, tu teg hiz pupil hæ tu tjp, tu tran him hæ tu pursu pæsentli ðe kløs and turo investigafon ov øni subjekt ðat ma be presented wurdi ov konsiderafon. Æe nesesiti ov ðis iz depli imprest on ðe mjnd previus tu mental kultyr. Æe mjnd ov yøtt wiðst disiplin iz ljik a wjld qs kølt, unguvernabl, wjld, lazi, and jndispozð tu labor ør tu tjp kløsl. Hens ðe nesesiti ov kontrolij ðe mjnd gij it habits ov industri, insjij tu aktiviti; and tegij ðe pupil hæ tu kolekt

hiz pærz ov mînd and brig dem tu bær upon a pønt. Hærfør, we konsev, dat sistem ov edyukasjon hwiġ akomplifez ðez deziæbl objekts, el tîgz els beip ekwal, iz ðe best. ðe yung man hœ levz ðe hî skœl er kolej wið ðe pærz ov tîgkiġ korekti, wið a luv fœr klœs and pæsents investigasjon, wið ðe fakultiz ov hiz mînd dren æt, developt, and streptend, iz in ðe pozesjon ov dat hwiġ wil be ov mœr importans tu him ðan an undijested mœs ov trœdz and fakts, gæderd from a multitjyd ov etorz, over hwiġ a gredi tœrst ov novelti ma hav burid him. We fînd ðœz stjdents, hœ, dyrîġ ðær kontinyuans in ðe hî skœl er kolej; hav bin tœrœli drild in ðær tekst-buaks, and hœ hav konfînd ðæmselvz eksklusivli tu ðem, devotîġ litl er nœ tîm tu jeneral redîġ, ðœ ða hav fœr a tîm labord under sum disadvantages, suksed beter and atan a hîer eminens ðan ðœz hœ hav pursjd a kontrari kœrs.

We tîgk an eror haz krept in amug us, arîzîġ from ær eger deziæ tu run over ðe hœl feld ov sjens in tœ fœrt a tîm. We qœr tœ impæsents: nu sistemz ov edyukasjon qœr prœpœzd, ðe sœl rekomendasjon ov hwiġ iz, dat ða prœpœz tu tæg in a mœr ekspedîfus and ezi wa, hwot befœr rekwîrd tœl and loġ kontinyjd mental labor. It iz, hœever, trœ, and ever wil be fœnd so, dat ðær iz nœ rœal rod tu noleġ. In el ðis hast, and sekîġ after mœr ekspedîfus and fœrtær wæz, ðe grat end ov edyukasjon haz bin lost sît ov. Hœns meni hav kondemd ðœz brængez tot in ær skœlz hwiġ rekwîr tîm and kontinyjd labor tu akwîr. Sum hav gon so fœr az tu la handz, Vandal handz, on ðe kœrs ov studîz jenerali adopted in ær institjonz ov ðe hîer erder, hwiġ ðe wîzdom ov ajez haz aprœvd. Hæ wud fœrtær er drop eltugeder ðe kœrs ov severer studîz, sug az ðe studi ov ðe ded lagwæjez, and ðe hîer and mœr abtrœs brængez ov matematiks, and substitjt fœr ðem ðœz brængez hwiġ rekwîr litl er nœ mental labor.

ðe kwestyon iz ofn askt, hwiġ devot so muġ tîm and muni tu ðe akwîzîjon ov ðe ded lagwæjez and ðe hîer depœrtments ov matematiks. Hwot advantæj iz tu be gand. We anser: if ðær wœz nœ uder end tu be atund ðan ðis, ðe disiplin and tranîġ ov ðe pærz and fakultiz ov ðe mînd, ða wud dæzœrv el ðe tîm and atenjon nœ bestœd upon ðem: muġ beter wud it be fœr ðe kœz ov ænd edyukasjon tu ekstend ðe kœrs in ðez depœrtments ðan tu fœrtær it. ðe tîm jenerali alsd fœr ðe studi ov ðez brængez iz nun tœ loġ, nœr inded iz it loġ enuf tu akwîr dat mental vigor and pærz wîðst hwiġ nœ wun kœn be reali grat in eni depœrtment.

We wud hav everi yung man and everi yung wuman, hœ hav it in ðær pærz (and if ða hav it not in ðær pærz it iz a misfœrtjyn,) devot several yerz tu klœs and sever studi, until ða qœr konfus ov abiliti tu kontrol ðe pærz ov ðær mînd and brig dem tu a fœkus. Let, ðen, ær yung men go fœrt from ðe akademik hœl wið ðe pærz tu tîgk, kombîġ, and aranġ ðær îdeæz, wið ðe pærz tu investigat and analîz, ðœ it ma be at ðe sakrifîs ov noleġ ov a jeneral karakter.

KUMFORT OV A BARBARIAN. — ðe Empror ov Japanz bedsted iz supœrbli kœrvd and gilded. Bî a siggularli injenyus kontrîvans, a kurent ov weter ma be kondnktd of ærœnd ðe tester, and at plegjær mad tu fœl in transparent kurtenz ov ran, kompletli ensœrklîġ ðe rœal kœg, fœr ðe dubl purpœs ov kepiġ æt musketœz, and temperîġ ðe wœrm ær tu ðe delîfus kœlnes, hwiġ in dat sultri klîmat, iz ðe konsumasjon ov blis tu repœz in listlessness.

EDITORIAL NOTS AND GLENIWZ.

NWZ OV HS MUNH.—Sins w last isq de wurd haz bin revolvig on its aksis, and travelig roud de sun in abst de sam wa, and at abst de sam sped, so for az we hav bin abl tu asertan, dat it haz bin for de last for tszand yerz. Wer and bludfed hav bin stil progresig in de Old World, and muni materz hav bin but litlon de mend in de Nq.—Wurkmen st ov emple, uders at hqf pa, provizon der, and menl familiz suferig fer went ov fad, haz bin de krj from ol pqrts ov de Yqnited State. Brokn bakz stil falig tu met dar paments,—uders klesig up dar dorz, and an advokasi ov a jeneral Yqnited Stats bak bekumig dali mor and mor poppyqlar—Ral Rod rjots renqd—ded-hedz kut of from ol hops ov travelig fre—Siti fqderz and ral rod superintendents ditw.

Guvernmental afarz karid on in abst de sam old wa. Nert stil kontendig agenst Slav-eri. Stokontinyqig tu wor fer de admison ov Nq Slav teritoriz—Hus runz de jeneral Nqs.

We luk at Hom, and find fer de frend ov de reform, mor interestig inteliijens. De Nq Testament haz bin isqd in Amerika—De Ohjo Stat Asosiasjon has konvend, enjeyig a most plezant, interestig and hqrmounius sejon, pasig several progresiv rezolqjonz, takij steps toard desjded akjon in regqd tu munetari materz; herig and akseptig abl reports on de etimolozikal barips ov de reform, memorial tu de Bjbl Sosjeti, ets., ets., de elekjon ov ofisierz fer de ensqig yer woz mad az foloz:—

PREZIDENT—Lorin Androz, *Gamber.*

1st. **VFS PREZIDENT**, L. A. Hjn, *Luvland.*

2nd. “ Dr. E. L. Kran, *Cyrlston.*

TREZURER, Dr. Adams, *Jqet, Doton.*

SEKRETERI, W. Henri Smith, *Rigmond, Ind.*

EGZEKYUTIV KOMITE, Eqliz S. Ros, *CHARMAN Plimut, Rigland ks.*; Wm. Denton, *Ubel Merwin, H. W. Persip, Harriet N. Miler, W. T. Hotorn, W. W. V. Bqkanan.*

FINANS KOMITE, Edwin Regal, *CHARMAN, Hopdal*; Dr. Ljman Trusk, *Ljgram*; Ms. Jan Pitman, *Sinsinati.*

De elekjon ov de ofisierz ov de Amerikan Fonetik Asosiasjon, woz olso, desjded last munt, and we qr abl tu giv de foloig Report.

PREZIDENT, Ben Pitman.

SEKRETERI, Eljas Loqli.

TREZURER, R. P. Proser.

EGZEKYUTIV, KOMITE, E. S. Ros, Dr. J. W. Ston, A. J. Graham. S. D. Nqbro, F. G. Adamz.

TRUST IN PROVIDENS.—We wqr jurnig upon de rulwa, krafij past de hamlet and feld, foloig de teribl jurn hors in hiz mad sped. Prezntli we arjvd at a kontinyqal skop in de holo rok, and dafij on we planjd intia dqrknes amid de rorij ekaz and flafij spqrks. On, on, we went, until at lepd we emejd. I gaud arsed me to diskuver if mj felo pasenjors wqr not hwjt wid fer; but da wqr unmovd, no wun woz alqrm, and de konversasjon went on az kwjetli az over. Hen, trembligli i sed tu wun besjd me, “I Wqr yo not afrad in pasij tro de dqrknes amid de ror.” He lqft, and anserd, “De konduktor taks kar ov us: dar iz no mor danjer in de dqrk tunel dan on de opn rod.” Hen sed i, in mj hqrt, “If yo kan hav fat in dis rulwa konduktor, i Xal i distrust mj Henvnli Fqder, de Olmjtl konduktor, ho gidz us safli tro de dqrknes, and de rorij ekaz ov advrsiti intia de brjt ljt ov da.”

De abuv bqlifal insident remjndz us ov anuder hwig we red, sum tjm sins, ov a naval ofiser in a teribl storm; hiz wjf woz sitig ner him fild wid teror, and surprjzd at hiz kqmes, je eksklamd, “Mj der, i qr yo not afrad.” De kapten dafst hiz qar akros de kabin, and dreig hiz sord, pented it at her brest. Ze sat unmovd. “i Ar yo not afrad,” ekaklamd de kapten. “No,” woz de anser. “Dis sord iz in de hands ov mj husband, and he luvz me to wel tu

als it tu infqr me." "Æn," sed ðe kapten, "i no in hom i hav belevd; and he ðat hokiz ðe wind in his hand iz mī fqrðer.

Æ GRÆT SEL OV IUGLAND.—Æ græt sel hwarwið Kwen Viktoria signifið tu her subjekts her real wil and pleqqr, iz nō wafer or seliq waks afar, suq az suffsez in ðis Republikan kuntri; but a solid kak or waks, sum siks inqez in djamter, bī tō inqez in tiknes, and waip at lest tře pēndz. It iz tīd tū ðe dokymment ov hwiq it formz a pqrð, bī tō er tře yqrðz ov ribon. On ðe sel qr varius inskripsonz and ðevjsez, amup hwiq iz a figyqr ov a kwen on horsbak.

Æ OLDEST BUK IN Æ YUNXTED STÆTS, it iz sed, iz a manyqskript Bjbl in ðe pozejon ov Dr. Wīðerspon ov Alabqma, ritn over a tyszand yerz ago. He ðeskrībð it az folow: "Æ buk iz stropli bōnd in bōrdz ov ðe old Inglið ok, and tīd wið toyz. Æ levz qr entīrli mad ov pqrqment, ov a most supērior kwoliti, ov fīnnes litl inferior tū ðe best satin.

Æ pajez qr el rold wið græt akyqrasi, and ritn wið græt yunifōrmity and bqtī in ðe old Jerman tekst."

UNWÆZ MEN.—Æ aggrī man, hō sets hiz on hēs on fīr, in order ðat he ma burn up ðat ov hiz nabor.

Æ envius man, hō kan not enjō līf bekoz uðerz dō.

Æ rober, hō, for ðe konsideraþon ov a fū dolarz, givz ðe wurld a rīt tū hap him.

Æ hipokondriak, hōz hīest hapīnes konsists in makīp himself mizerabl.

Æ jelus man, hō pēzonz hiz on bagkwet, and ðen erts ov it.

Æ mīzer, hō stqrvs himself tū ðet, in order ðat hiz qr ma fest.

Wun ov ðe most bqtīfūl jōmz in oriental literatqr, iz kontand in a pasaj from a Pērgan poet, Sadī, kwoted bī Sqr W. Jonz, ðe sentiment ov hwiq iz embodid in ðe folowī līaz:

Æ sandal tře perfūmz hwen rīvn,

Æ aks ðat lnd it lō:

Let man hō hops tū bē forgīvn,

Forgīv and bles hiz fō.

Æ wekēst livīp kretyqr, bī konsēntratīp hiz pserz on a singl objekt, kan akomplīf sumtīp; ðe stroggest, bī dispērsīp hiz pserz ower meni, ma fal tū akomplīf enī tīp. Æ drop, bī kontīnyqd folīp, forsezt its pasaj tū ðe hqrðest rok. Æ basti torent rufēz ower it wið uprōr, and levz nō tras behīnd.

He submīts tū bē sen tū a mīkrōskop, hō suferz himself tū bē ket in a fit ov paþon.
—Lavater.

KORRESPONDENS OV Æ MUNH.

Ær qat wið ær frēndz dqrīp ðe mūnd ðat iz past, haz bin tū us at lest verī interestīp. We hav bin hīllī plezð tū her ðat ær frēndz wēp sō wel satisfīd wið ær fōrēt eforts. We hav had but wun not ov diskord, and ðat merli a suspīson ðat ðe prīs ov ðe Jurnal wōz tō hī, and ðis wōz esīllī hqrmonīd hwen ðe ekstra kqr, erts., ov a fonetīk Jurnal wōz konsiderd. We intend, hōever, tū dō el we kan tū giv satisfakþon on ðis skor, and it wīl aford us græt plezqr tū dubl ær prēzent sīz az sōn az ær list iz sufīfentli lqrj tū justīfī suq a meqqr.

Æ jēnēral satisfakþon ðat haz bin eksprest ma bē gaderd from ðe fū ekstrakte hwiq we kopi belō:—

"Æ tīqk i must tak yor Jurnal; i līk it verī mūq; it ðezērvs prosperitī." Wm. Bqrīlet, Jr. Baggor, Mān.

"Æ must sa it iz bqtīfūl gotn up, and ðō i am sumhwot in fāvor ov an alfabet on ðe basis ðat Fzak Pitman and Mr. Graham yūz, i am glād tū sē in enī alfabet a Jurnal sō wel aranjd, sō netli gotn up, and sō abli edited." H. B. Brsn, Wīlbrāham, Mas.

"It iz a produkfjon ðat Amerīkanz ma hīllī ostēm, and wun ðat Ingland haz not yet ekwald." Tomas Sqrrp, Kqrđīqton, Ohjo.

"De koz must be progresig hwen it is no longer 'Hobsonz qes, tak dis er nun.'" F hop yo wil resev patronaj enuf tu mak yor undertaking a suksesful wun." Silvester B. Bserz.

"F enklöz to dolarz, and wif yo el sukses in yor nq enterpriz." Jon Rankin, Ripli, Ohjo.

"Old Tjm haz de nam ov beig a veri sober personaj, but it iz hwisperd dat hiz desendant ov de prezent da, iz radter tjz. But fer wun, i kan spar to dolarz for suq a luksyuri az yor Jurnal promizez tu be. It iz hwot i hav log wift tu sz." E. W. Speldig, St. Loi, Mi.

"F am wol plezd wid its aperans, and hop yo wil hav guad sukses in yor nq enterpriz." S. W. Kori, Toledo, Ohjo.

"Veri muq plezd wid ydr muq neded periodikal." K. Kampbel, Pöter Hil, N. Y.

"Suq a jurnal sud fjnd its wa inta everi famili serkl dat wud not be behjnd de tjmz, and espejali sud everi fonetifjan aval himself ov de yqsful redig mater it kontanz." Joel W. Smit, Est Hampton, Kon.

"F am wol plezd wid de Jurnal; sukses tu yo." Danl. Hal, Plimut, Ind.

Dr. Trask ov Hiram, O., hä sent us a dolar beför he had sen de Jurnal, ns rjts; "F am wol plezd wid de Jurnal, and must send anuder dolar fer de last hqf yer. F jal dö el i kan for it."

Löd Bolderston, ov Port Deposit, Md., rjts: "F hav elredi mor paperz ov diferent kjnds dan i hav tjm tu red, but am wilip tu subskrib fer dis."

Isa Her ov Dqbuk, Iowa, rjts fer a duzn kopiz, saig, "It must plez everi laver ov de bq-tifal and trö."

Anuder frend rjts, and meni mor ov sr leterz simpatiz wid hiz:—"F kan not rezist de de-zjr tu dö sumtig hsever smol, tu help a koz so meritorius, and so wol begun az de Janyqari number ov yor paper. F darfor send yo wun kworterz subskrifon onli, regretig dat az dis iz de last hqf dolar i pozes, i kan not subskrib furder at prezent." Suq iz de run ov most ov sr leterz; okazonali we hav suq az de foloig:—

"Kant aförd it dez dul tjmz. * * * F lik de reformand wud lik tu suport it, but i must hold on at prezent, az i hav not legyr tu atend tu it. * * * F wud be plezd tu ad it tu mj list ov publikafoz but it iz elredi to numerus; but if wijez wil dö eni guad yo jal hav ten tszand ov dem from me." (Wijez qr wel enuf in dar plas, but da wil neder fed de editor nor pa de printer. Ed.)

Wun mor sampl and we qr trö. "F lik de aperans ov de Jurnal, but belevig az i dö, dat we qr ner de klöz ov Erts Drama, mj mjnd iz direkted in anuder ganel. F belev dar iz trob in it, but dar qr mor trodz ov revelafjon hwiq i kan regyrd as mor important."

ARTS, SENSEZ, ETS.

PAPERIJ RÖMZ. An eksqanj paper sez dat meni livz hav bin lost from de lazines or ignorans ov paper-hagerz, hä hav lad on wun paper abuv anuder, insted ov tarig of de old wun beför hapiq de nq. Har woz a veri handsum hsever wun ov de best provinjal tsn in Igland, hwiq kud never kep its tenants, and at last stud emti, and bekäm wuröles, bekas a detestabl fever sezid upon everi famili dat livd in it. A redi-wited obzerver promist de öner tu fjnd st de koz. He trast de misqif tu wun röm, and prezentli konjektyurd hwot woz de mater dar. He let a slip ov glas inta de wol, and fsnd it de nekt da dimd wid a fetid kondensat vapor. He tördyn a slip ov paper and fsnd abundant koz fer eni amönt ov fever. For jenerafoz de wol had bin paperd afref, widst de removal ov eni tip undernet and dar woz de pütrid siz, and de fermented old paperz, ingez dep. A tuwö klerans put an end tu de fever, and restörd de valyq ov de hse.

KAMFOR AND INSANITI. De Toronto Kolonist sez: "We qr informd dat no les dan at pörsönz hav bin admited inta de lqnatik asylum in a stat ov insaniti, okagend bj konsymig kwontitiz ov kamfor tu prevent kolera. Sum ov dem karid it abst in dar pokets, and

kept from tîm tu tîm stîg smol kwontitis ov it. Uderz tuk it dizolvd in brandi. In ol kas-es hwar it woz takn in eni kwontiti it prodqst insaniti. It iz a fakt wel non dat a komparativli smol kwontiti wil set a dog mad, and dat he wil son afterward dj.

ÆS O KARIER. In ðe laps ov sentqriz ðe js in ðe Boltik haz modifjd tu nò unimpor-tantekstent its jsolojikol kondifon. In ðe nordera parts ov ðe se hwar ðe woter iz lest sa-lîj, ðe surfas iz frøzn tu ðe dept ov fîv er siks fet. 'Hîj stonz at ðe botom, and ðe dislokated tops ov roks qr hens imbeded in ðe konjeld mas. Hus graspt bj ðe strop hand ov winter, ða qr rasd up hwen ðe woter rîxes in ðe sprîj from ðe molting ov ðe sno, and born of bj fløtig js jlands, tu be fjnali lojd in a diferent sjt. In a similar maner, frag-ments upon ðe surfas ov ðe js, detaqt from kliifs alop fôr, undergø ganj ov plas. Hqr qr sum kqrus and wel stentikated instansez ov dis transportig proses. Profesør Von Baer, in a komqnikaon tu ðe akademi ov St. Petersburg, menfonz a blok ov granit, waig a milyon ov punds, hwiq woz karid bj js, dqrîj ðe winter ov 1838-9, from Finland tu ðe jland ov Hogland; and taw uder bloks wqr removd bj pakt js on ðe sst kost ov Finland, abst ðe yer 1806 and 1814, akerdig tu ðe testimoni ov ðe pilots and inhabitants. At Memel, in 1821, hwen ðe Nemen brøk up, a mas ov js desended a strem, and woz tron afor, bqrîj in its buzom a trijagqlar pes ov granit, abst a yqrd in djameter, rezembliq ðe red granit ov Finland. O mor singqlar and kindred sêrkumstans iz related bj Dr. Forçam-er, ov Kopenhagen. "In ðe yer 1807, he stats "at ðe tîm ov ðe bombqrdment ov ðe Danîj flet, an Igglîf sløp ov wor, rîdig at aykor in ðe rødz at Kopenhagen, blq up. In 1814, ov fôrti-sevn yers afterward, wun ov sr dîverz, non tu be a trustwurdi man, went dsn tu sav hwotever mît yet reman in ðe fîprekt vesel. He fænd ðe spasbetwen deks en-tîr, but kuverd wîd bloks from siks tu at kqbik fet in sjz, and sum ov dem hept wun upon ðe uder. He also afermd dat ol ðe sunk fîps hwiq he had vîzited in ðe sænd, wqr in ljik maner strod over wîd bloks.

L I T E R A R I N O T I S E Z.

Ðe *Jerman Odfelø* haz bin lad upon sr tabl bj its publîferz, Turner and Gra. His iz ðe onli Jerman Odfelø serial publikaon in egzistens, and wil we dæt not merit ðe hqrti suport ov Jerman Odfeløz. Prîs \$ 1,00 per yer.

Temperans Mqzîfan, ðe most komplet kolekjon ov Temperans soqz we hav sen, bj A. D. Filmor, haw haz also prezented us wîd ðe Tre ov Intemperans, litograft bj MakBrjar, and jøz at wun glans ðe frøts ov ðe yqs ov alkoholîk dripske.

Nafonal Temperans Organ. H. S. Eliot haz takn ðe publikaon ov dis yqsfuol Advokat ov ðe kez. Jen. Kari stil holdz a nominal editorfîp; ma it under its nq publîfer in its bq-tîfual nq dres be enablð bj a liberal suport, tu kontend valyantli for ðe kez ov trøt.

Jenise Herald, an interestig familli Nqspaper, publîst at Lerø, N. Y., limpt up last wek wîd hqf a fet tu tel us dat its ofis had bin burnt tu ðe grønd; its subskripjon and aksnt buks ol destrød. Let ol its patronz send on ðar namz agen, and az meni uderz as wîf tu asist in gîvig it a fres stqrtd.

Ðe *Lîl Traveler*. An interestig qîldz paper, J. Henli, Editor, maks its aperans muntli. We understand dat it iz prøkqrîj for it-self a snug kørner in meni ov ðe Sunda Skølz ov sr on and naborîj Stats. Prîs 25 sents per anum.

Ðe *Parents and Trqers Gîl*, Earls Morli. O yqsfuol wurk hwiq everi pqrnt and Trq-er wuud daw wel tu red and praktis.

Ðe *Pser ov Kîndnes*, bj ðe sam otor; it konsists ov a kompilaon ov anekdots and skeqez, illustrativ ov ðe wunderfuol efekts ov a kînd wurd er akt upon ðe mjnd ov man, and ðe tempers ov inferior animals: a wurk ov interest tu ðe jeneral reder.

AGRIKULTYER.

ΣΙΔ ΤΡΕΖ. — Az de winter sfil hapz on ʒr handz, and ʒr fqrmerz hav mʒr or les legqr at dqr komand, da ma appropriat wid advantaj, a porʒon ov it in transplantij sed trez from de wudz, arsnd dqr bildijz, az meni ov dem luk bqr and forlern, and wout sed agenst de het in sumer, and protekʒon agenst de nʒdern blasts in winter. De ʒlea iz a veri guad wun; for dʒo dqr wil be surahwot mʒr labor in transplantij trez hwen de grsnd iz frozn, or pqrtili so, dan in de otum or spring, yet dqr iz mʒr sertenti hwen dun in de midst ov winter, dan at eni nder period ov de yer. Σud dqr be sno on de grsnd, so dat a sled kan be yqzd for konvaig de trez from de wudz, so mng de beter, az it wil sav mng labor. Trez ov lqrj sʒz kan be transplanted hwen de grsnd iz frozn, bj takij wid dem a guad bol ov frozn grsnd, hwig sʒud not be brokn or disturbed in de operafon. De maplz and tulip poplars ov ʒr forests, kan not be surpast for bʒti or for sʒadij, and da wil bqr transplantij in dʒis wa widst danjer. ʒr sedars, inkludij de juniper and ʒter varjetiz, kan also, in de sʒm maner, be saʒfli removd, and de most atraktiv evergrenz be dus sekqrđ, wid proper atenfion, dat ʒr kuntri kan bʒst. ʒ Wil not sum ov ʒr frendz trj dʒis eksperiment, and let us no de rezult.

ΔS HʒZEZ. — Σud we be vizited wid meni mʒr sumerz az hot az sum ov dʒoz we hav endqrđ widin de last fq yerz, an ʒs hʒs wil be konsiderd az wun ov de indispensabl ov everi fqrn. De ʒoloig plan wil dqrfor prov akseptabl tu mʒost ov ʒr rederz.

In a konvenient sityqʒafon, set a ruf fram on top ov de grsnd, plas anuder fram abst to fet lqrjer dan de fqrst over and arsnd it — fil de spas betwen de to framz wid tanerz bqrk, and psnd it in az kompaktili az psibl. De hʒs sʒud be fild in freziz weder, pakij de ʒs az klasli az posibl and den filij up wid water and levij de hol tu frez intia a solid bodi. De bol sekret lʒz in de yqz ov tanerz bqrk, hwig iz a non-konduktor ov het; and ʒs iz az wol protekted widin a fiat wol ov bqrk az in de best konstrukted ʒs hʒs.

GRʒSEZ. — In Grāt Briten dqr qr forti-sevn kjndz ov grasez kultivated. Amug dʒez, dqr qr sum natyqrali adapted tu everi kjnd ov sʒl, and everi modifikafon ov kljmat de kuntri prezents. In dʒis kuntri hwqr dqr iz so grāt a diversiti in dʒez respekts, de introdʒkʒon ov nq and mʒr suʒtabl varjetiz iz mng tu be deʒjrd. In dʒis deqrptment ov de fqrmiq qrt, ʒr improvements dus fqr hav bin limited, and bj nʒ meʒqr mqrkedli distingwiʒabl az we kud wif. In ʒder tʒjz we hav efekted wonderz; in dʒis, literali spekip, de wurk haz bqrtili yet komenst. In de old kuntriz, pastyqrz qr “stokt” wid severl kjndz ov grasez, in order dat de varius animalz ma ol be supljđ wid de kjnd ov fed hwig eksperiens haz demonstrated tu be best adapted tu dqr tast. It iz seldom de kʒs dat landz intended for pastyqrʒaj, qr “lad dʒn” wid wun or to kjndz, az wid us, espeʒali hwen de animalz intended tu be pastyqrđ qr ov diferent kjndz. Bj soig a varjeti, mʒr dan tre tʒmz de amʒnt ov fed iz obtand, and dat ov a fqr beter kwoliti, it iz sed, dan hwqr de sʒl iz okyqpiđ onli bj wun. Dʒis subjekt we regqrđ az ov sʒuffiʒent importans tu elisit de kandid atenfion ov ʒr fqrmerz and herdamen jenerali.

DRUJK. — Dʒoz hʒ wif dqr kʒz tu giv lqrj mʒsez ov milk in de winter sezon sʒud giv dem worm drjkk. De ekstra trubl wil be mʒr dan repad bj de inkrest kwontiti ov milk.

PROPAGETIJ OLIANDERZ. — Kuta smol brang ov Oliander from a trifiti plant, plas it in a vʒal pqrtili fild wid ran water, so dat de loer end ov de brang ma be imerst abst hqf an ing in de water. Plas dʒis in de sun in an opn rom, and in abst fiften or twenti dʒaz smol rots wil sot st from de end ov de brang, prezentiq a bʒtifʒul aperans. After dʒez rots hav ekstended to or tre inqez, de brang ma be set st in mʒost qrt, and if frekwentli waterd, it wil grʒo rapidli and sʒon form a lqrj trifiti stok. Ladiz hʒ qr fond ov fʒwerz ma ezili propagat Olianderz in dʒis maner, and in a fq mʒunts multiplj dʒez bʒtifʒul plants tu an indefinit ekstent.

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PAST PROGRES AND PREZENT PROSPEKTS.

"Yer-bj yer de wurd mœvz sloli on." So daz de spærk ov reformaſon. Mær dan hœf a skœr ov yerz sine, de wurd sœ dis "lil fjr" kindli in wun kœrner ov Ingland. Meni had previœsli endevoird tœ kindl de sam spærk but fœld in de atœmt. Wun mjœd, hœver, mœr suksesful dan de rest, had konœvd de posibiliti and aktyuali put it intœ eksekujon.* Wun lœft, anœder strœv tœ kuver, and fœ dremt ov its enliſtœn de wurd.

It livd, hœver, in spœt ov opœzifœn it grœdyuali develope, and puſt itself in- tœ notis, until it sekœrd a plœs in meni ov de ledig instituſonz ov lærnœn, and meni influenſal Jurnalz and periœdikœlz ov Yœrop and Amerika.

Sug haz bin de kœrs ov de Fœnetik Reform. Its mœrq haz bin ever onward, and at de prezœnt tœm its advœnsœn strœjd iz mœr rapid dan ever; but its progres haz bin retœrded, and dat bj its œn frendz. Tœ best jœ hœ dis haz bin dun, wœ insœrt de folœig kritœk œn œr Jurnal œr rœder œn de reforma itself, takœ frœm de Fœnœgrafik Repœrter:

"De Fœnetik Jurnal fer Febœœri wil plœz everi pœtron ov de Fœnetik Reform.

* Szœk Pitman, œv Bat, impreſt wiœ de œrtœgrafikal absurditœz and kœmbrœs- œœ œv œr kœmœn mœd œv rœtœn, and hœpœn tœ œverkœm œœm bœd bj œ singl œks- pœdient, gav tœ de wurd, in de yer 1837, œ sistem œv Fœnetik Sœrt Hand, un- der de nam œv 'Stœnœgrafik Sœnd Hand.' Hœ sistem under de nœ nam œv 'Fœnœgrœfi,' bekœm œksœdipli pœpyœlar, and œfter meni-œmprovements in mœterz, œv detœl (de grand fœnetik prinsipl beœn not mœrli left intœkt, but jelœsli-gœrded,) de 8th œdiſœn œv de sistem wœz publiſt in Julj, 1847, mœr dan 200,000 kopœz œv de vœriœs presœdiœn œdiſœnz hœvœn bin sold. Indœd de bœti and simplisœti œv dis sistem œv Fœnetik Sœrt Hand, and de novœlti œv its plan renderœ it frœm de fœrst sœ pœpyœlar, dat in 1842, Mr. Pitman wœz enœblœ tœ publiſ de fœrst number œv œ litœgrœft periœdikœl, œntœrli in œkœrdœns wiœ hiz sistem, and wiœst subjœniœ enœ eksplanœtœri œœ; œn eksperiment œn hwiœ nœ previœs sœrt hand rœter hœd œv- œr ventœyœrd. It wœz dœrœn de fœrst yer œv dis 'Fœnœgrafik Jurnal,' dat de idœœ prezœntœd itself œv endevoœrœn tœ print œz wel œz rœt fœnetikœli. Hœ wœz fœrst

Its aperans sujestis de idea dat it iz prepar'd fer de tetful and intelijent; — doz ho hav sens enuf ta aprejat and muni enuf ta bi de best qrtiki ov its kjnd.

Har iz a klas ov literatyr dat semz ta be prepar'd fer de inhabitants ov 'twodl-kum-alop;' sili, pontles, or personal; and it must be konfess dat de Fonetik Reform haz furnist sumhwot mor dan its kwota fer dis veri intelijent and dizernig klas ov pepl. Inded we kan not kel ta mind a singl moevment dezervig de atensjon ov tipkiq mindz, dat haz had mor dun bi its frendz fer its kondemnasion, in wurdz and wurks dan de Fonetik Reform; — a konfeson dat wud be les konsolatori wer it not fer de konviksjon dat it haz stlivd it el!

Konsiderig sr lofti pretensoz ta benefik mankjnd, and ta be reformerz, and ta be in advans ov de majoriti, we jud at lest do sr wurk az wel az uder pepl ho qr kontent ta adher ta de old metodz. We jud inded sek ta establis a klam fer de best wurk boð ov hed and hand. In de preparasjon ov a fonetik literatyr az wel az in uder materz we jud am at kompletneß, — perfeksjon, or az Kqrilj wel ses, we jud tri ta bild sr wel perpendikyular :—ta do so in realiti wud be an impossibiliti, but he ho in despar ov its akomplisment troz asjd plumet and ljn wil raz wurk onli ta be a monyument ov hiz foli and lak ov skil, if it duz not kum tumbliq abst hiz erz."

We qr hapi, wid Mr. Pitman, ta tipk dat de Fonetik Reform haz stlivd de foliz ov its yoth, and dat wid de statyur and aperans ov man-hud it iz klodig itseif wid manhudz wizdom and pser.

Har qr sertenli meni tipz in its histori dat indikat dat favorabl ganj. He karakter ov de buks and periodikalz dat qr demanded indikat de klas ov reders fer hom da qr intended. He number and kostlines ov de diferent wurks in kors ov preparasjon in koneksjon wid doz latli ifud, iz anuder indikasjon ov fast and progres.

We ma menjon amug de most important ov des

SMOLIZ FONETIK DIKSONERI.

His komprehensiv wurk, de ferst ov its kjnd ov eni impertans dat haz ever bin atempted, haz bin stereotipt az fqr az de fiv hundredð paj. Sertenli dis iz a sijn dat de frendz ov de reform hav konsiderabl konfidens in its sukses and permanens.

It wil kontan not maq les dan at hundred pajez. It iz yuales ta ad dat its kompiler, Mr. Dan. S. Smeli, ov Boston, Mas. iz yuzig hiz utmoest endevoez ta mak it de wurk dat iz neded.

Belø qr givn a fu sampl pajez.

publikli ansnat in de foloig wurdz : 'Fonografi must sön supersed el uder sistemz ov Zert Hand, den bekum de komon medium ov ritn komunikasjonz, and and lastli ganj de printed karakter ov de milyonz dat spek de Ingliß langwaj.' Nekst yer hqt a fet ov leter pres woz aded, and in Janyuari 1846 de hol Jurnal woz printed in Fonetips. From dis tijn de eksperiment ov Fonetik printig bekam mor and mor praktikal, til, in Janyuari, 1847, de alfabet woz redust ta a satisfaktori wurkiq stat.—Fonetik Jurnal fer Jan, 1848.

AVARICIOUS, Av-a-rif-us, a. posétt ov avaris; kuvetas; gredi ov gan.
AVARIOUSLY, Av-a-rif-us-li, ad. in an avarisjus maner. [munl.
AVARICIOUSNESS, Av-a-rif-us-nes, n. undt luv ov
AVAST, A-vást, water. hold; stop; sta.
AVATAR, Av-a-tár, n. ds inkarnasjon, or a meta-
 mórtosis ov ds Deit.
AVUNT, A-vúnt, ender. bens; begón.
AVE, H'v, n. [L.] an adrés tu ds Vörjin Mari,
 so höld from ds först wurd, ave Marja.
AVENGE, A-vénj, v. t. tu tak venjans on; tu punif.
AVENGEMENT, A-vénj-ment, n. venjans; punifment.
AVENGER, A-vénj-er, a. a punifer; vindikator.
AVENUE, Av'e-nú, n. a passaj; a wa ov entrans; an
 all ov tres befór a hús.
AVER, A-vér, v. t. tu deklár posítivt; tu asétt.
AVERAGE, Av'er-aj, a. a medium; a men propor-
 jon; a kontríbújon tu a jeneral íos.
AVERAGE, Av'er-aj, v. t. tu redús tu a medium;
 — v. t. tu be in a medial stat.
AVERAGE, Av'er-aj, a. medial; havig a medium.
AVERTMENT, A-vér-ment, n. posítiv afermasjon;
 ofer tu justifi; etablifment bj evidens.
AVERSION, Av'er-sén-jon, n. hatred; abhórens.
AVERT, A-vér, a. disinkljnd tu; unwillig; re-
 líktant.
AVERTLY, A-vér-li, ad. unwillig; bakwardli.
AVERTNESS, A-vér-nes, a. unwillig; díaljk.
AVERTION, A-vér-jon, n. hatred; díaljk; abhórens;
 repúgnans; hes ov averjon.
AVERT, A-vér, v. t. tu tarn asétt; tu put awá.
AVERT, A-vér, v. t. tu tarn awá.
AVIARY, H'vi-a-ri, n. a plas enklósd tu kyp bérds.
AVIDITY, A-vid-i-ti, n. egornes; gredines.
AVOCATION, Av-o-ká-jon, n. akt ov kellig asétt;
 bisnes dat kels asétt; emplement. [andl.
AVOID, A-vód, v. t. tu jun; tu eskáp from; tu
AVOIDABLE, A-vód-a-bl, a. dat ma be avóded.
AVOIDANCE, A-vód-ans, n. akt ov avódtig; depri-
 vasjon. [juns.
AVOIDER, A-vód-er, n. wun ho avóds; wun ho
AVOIDLESS, A-vód-less, a. dat kan not be avóded.
AVOIDUPOIS, Av-or-dú-póis, n. a. a wat, ov
 hwig a prind kontans siksten tines.
AVOLATION, Av-o-lá-jon, n. a fljt; eskáp. [der.
AVONET, Av'o-sét, n. a weter fál ov ds gralik or-
AVOUCH, A-vúg, v. t. tu asétt; tu deklár; tu vsq.
AVOUCHABLE, A-vúg-a-bl, a. dat ma be avúgt.
AVOUCHER, A-vúg-er, n. wun ho avúges or afermas.
AVOUCHMENT, A-vúg-ment, n. a deklarasjon.
AVOW, A-vú, v. t. tu deklár opull; tu on.
AVOWABLE, A-vú-a-bl, a. dat ma be avúdt.
AVOWAL, A-vú-al, n. opn deklarasjon; justifikasjon.
AVOWEDLY, A-vú-ed-li, ad. in an opn maner.
AVOWEN, A-vú-er, n. wun ho avús er justifijs.

AVOWRY, A-vú-ri, n. a justifikasjon bj wun ho
 has taken a dístrés in his on rjt.
AVULSED, A-vúl-sét, a. plukt of.
AVULSION, A-vúl-jon, n. ds akt ov tarig awá.
AWAIT, A-wát, v. t. tu ekspekt; tu stónd; tu
 wat fer.
AWAKE, A-wák, v. t. tu rus from sleep; tu wak.
AWAKE, A-wák, v. t. tu ses tu sleep; tu awák.
AWARD, A-wérđ, v. t. tu adjútt; tu sentens.
AWARD, A-wérđ, v. t. jujment; sentens; dekré.
AWARDEE, A-wérđ-er, n. wun ho asétt or fújes.
AWARE, A-wár, a. víjilant; kofus; aténtiv.
AWAY, A-wá, ad. at a dístans of.
AWK, O, v. t. tu strík wíđ reverens.
AWK, O, n. fer, míggld wíđ reverens; dred.
AWK-STROKE, O'strók, p. a. ímprés wíđ o. [fal.
AWFUL, O'fúl, a. dat stríks wíđ o; dredfúl; hat-
AWFULLY, O'fúl-li, ad. in an oful maner.
AWFULNESS, O'fúl-nes, n. kwóliti ov beig oful.
AWHILE, A-hwjl, ad. for sum títt; for a fót títt.
AWKWARD, O'k'wárd, a. ímpoítt; klunn; unhándl.
AWKWARDLY, O'k'wárd-li, ad. in an okwárd
 maner. [wárd.
AWKWARDNESS, O'k'wárd-nes, n. stat ov beig ok-
AWL, O, n. a pented ínstrúment tu pers hóls wíđ.
AWLESS, O'les, a. wídtst pter tu eskáp o.
AWN, On, n. ds berd ov grass or gran.
AWNING, On'ing, n. a kúver ov kanvas, spred over
 a bát, or eni plas wídtst a roof, fer sad.
AWOKE, A-wók, í. from *Awák*. Se (*Awake*).
AWRY, A-rj, ad. a. oblikli; askwint.
AXE, Aks, n. an jurn töl fer kutig and húp.
AXIFEROUS, Aks-íf-er-us, a. havig simpli an aksis,
 wídtst levs or apéndajes.
AXILLA, Aks-il-a, n. [L.] ds qrmpt.
AXILLARY, Aks-il-a-ri, a. belógig tu ds qrmpt.
AXIOM, Ak'si-om, n. a self-evident trod.
AXIOMATIC, Aks-i-o-mát-ik, } a. relattig tu,
AXIOMATICAL, Aks-i-o-mát-i-kal, } or kontanig
 aksíoms. [eni títt revólve.
AXIS, Aks'is, n. [L.] pl. Aks'is; ds lítt on hwig
AXLE, Ak'sl, } a. a fast on hwig karij
AXLETREE, Ak'sl-tre, } hwels turn.
AY, or **AYE**, Hie, ad. yes; ekspréttig asétt.
AYE, H, ad. elwas; ever; agón; wuns mor.
AYEY, H'í, n. ds neet ov a bak. Se (*Ayry*).
AZIMUTH, Az'i-mút, n. ds azimút ov ds sun, or
 ov a star, in an qrk betwén ds meridian ov ds
 plas and eni givn vertikál lítt.
AZOTE, Az'et, n. nítrojen gas, fatal tu animal lítt.
AZOTIC, A-zót-ik, a. relattig tu, or kontanig azót.
AZURE, H'zúr, or Az'yúr, n. blú; fant blú; skj
 kulord.
AZURE, H'zúr, n. ds kulor ov ds skj; ds skj.
AZURED, H'zúrd, a. beig ov an azúr kulor.
AZYMOUS, Az'i-mus, a. unlévnd; unfermented.

B.

B, ds sekond letér ov ds homon Igglj alfa-
 bet, is a vokál eksplodent, and is formed bj
 an skwal kontakt ov bot lítt hwjl uterig a díst-
 íkt vokál murrur. P is ds korespóndig hwil-
 pord eksplodent.

Baa, Bq, n. ds krj ov a sep.
Baa, Bq, v. t. tu krj lík a sep. [sun.
BAAL, Bá-al, n. an aníent ídol, representig ds
BABBLE, Bá-b-l, v. t. tu prat lík a gjld; tu tak ídl.
BABBLE, Bá-b-l, } a. ídl tek; sensles prat.
BABBING, Bá-b-lig, }

BABBLEMENT, Bá-b-l-ment, n. sensles prat.
BABBLER, Bá-b-ler, n. an ídl taker; a talor ov sekreta.
BABE, Bab, n. an ínfant; a yng gjld; babi.
BABERY, Bá-b-er-i, n. fínérí tu plas a gjld.
BABISH, Bá-b-íj, a. lík a babe; babíj.
BABISHLY, Bá-b-íj-li, ad. lík a babe; gjldíjli.
BABOON, Ba-bón, n. a kqr kjnd ov mupki.
BABY, Bá-bi, n. a yng gjld; an ínfant; bab.
BABYHOOD, Bá-bi-húud, n. ínfans; gjldhúud.
BABYHOUSE, Bá-bi-hús, n. a plas for gjldrens delz.
BABYISH, Bá-bi-íj, a. lík a babe; gjldíj.

DORIC, Dór-ik, *a.* pertanig tva Doris;—relatig tva an ordir ov Grajan árkitektúr.
DORICISM, Dór-i-ism, *n.* a Dorik fras er idiom.
DORMANCY, Dér-man-si, *n.* kvíðsma; áslp.
DORMANT, Dér-mant, *a.* áslp; not publik; konséld.
DORMANT, Dér-mant, } *n.* a lqj bem; a áslper.
DORMER, Dér-mer, }
DORMITIVE, Dér-mi-tiv, *n.* a soporífik medisin; an opiat.
DORMITORY, Dér-mi-to-ri, *n.* a plas tva áslp in.
DORMOUSE, Dér-mú-s, *n.* a smel animal.
DORSAL, Dér-sal, *a.* relatig tva á bak.
DORSEL, Dér-sel, } *n.* a panyer; a basket.
DORSER, Dér-ser, }
DORSIFEROUS, Der-sif-er-us, } *a.* hárgj seeds on á.
DORSIFEROUS, Der-sif-er-us, } bak ov á lev.
DORSE, Dós, *n.* á kwontítí ov medisin takn at wun tít.
DORSE, Dós, *v. i.* tva þrærfon; tva giv in dæses.
DORSIL, Dós-il, *n.* a lump ov lint fer a sár.
DOST, Dust, sekond person ov *Do*.
DOT, Dot, *n.* a smel pont er spot in a rítig.
DOT, Dot, *v. i.* tva mærk;—*v. i.* tva mak dots.
DOTAGE, Dót-aj, *n.* imbiállití ov mjnd; sili fondnes.
DOTAL, Dót-al, *a.* relatig tva á þær person ov a wuman.
DOTARD, Dót-ard, *n.* wun hæs mjnd is impærd bi aj.
DOTATION, Dó-tá-son, *n.* á ákt ov endvig; an-
DOZE, Dót, *v. i.* tva luv ekstræmli.
DOZER, Dót-er, *n.* wun hæs dots; a dotard.
DOTS, Dút, *or* Dót, þærd person sig. from *Do*; sam as *dus*.
DOTTINGLY, Dót-tig-li, *ad.* wið sili fondnes.
DOTTARD, Dót-ard, *n.* a tre kept ló bi kutig.
DOTTERR, Dót-er-el, *n.* á nam ov a þærd.
DOUBLE, Dúb-l, *a.* to-föld; to ov a sarr.
DOUBLE, Dúb-l, *ad.* twís over; dubli. It is mug ynd in komposíjon fer *dubli*.
DOUBLE, Dúb-l, *v. i.* tva ad as mug mar; tva repét; tva fæld; tva pas rænd, as a hedland.
DOUBLE, Dúb-l, *n.* twís as mug; a fæld; a trik.
DOUBLE-DEALER, Dúb-l-dél-er, *n.* a nav.
DOUBLE-DEALING, Dúb-l-dél-ig, *n.* qrtifis.
DOUBLE-ENTENDRE, Dó-bi-qá-táh-dr, *n.* [*Fr.*] a fras er sentens wið a dubl menig.
DOUBLENES, Dúb-l-nes, *n.* stat ov beig dubl.
DOUBLER, Dúb-ler, *n.* wun hæs dubls.
DOUBLET, Dúb-let, *n.* a wastkót; to; a þær.
DOUBLE-ROUNDED, Dúb-l-túpd, *a.* deséduál.
DOUBLING, Dúb-lig, *n.* a fældig; an qrtifis.
DOUBLOON, Dúb-lón, *n.* a Spaníj kón.
DOUBLY, Dúb-li, *ad.* in twís á kwontítí.
DOUBT, Dút, *v. i.* tva kwéstyon; tva hesitát.
DOUBT, Dút, *v. i.* tva suspékt; tva distrust.
DOUBT, Dút, *n.* unsértentí ov mjnd; hesitafon; suspéns; skrápi; suspíjon.
DOUBTABLE, Dút-a-bl, *a.* dat ma be dtæd.
DOUBTER, Dút-er, *n.* wun hæs dtæ.
DOUSTFUL, Dút-ful, *n.* dúbins; ambigýqus; ob-
 skúr; kwéstyonabl; unserten. [*gult*]
DOUSTFULNESS, Dút-ful-nes, *n.* suspéns; ambi-
DOUSTFULLY, Dút-ful-li, *ad.* in a dtæful maner.
DOUSTLESS, Dút-les, *ad.* wiðst dtæ.
DOUSTLESSLY, Dút-les-li, *ad.* undtædli.
DOUCEUR, Dó-sér, *n.* [*Fr.*] a brj; a lqj.
DOUCHE, Dóf, *n.* [*Fr.*] a stræm er færb bqd.
DOUGH, Dó, *n.* unbákt past; neded flæter.
DOUGH-NUT, Dó-nut, *n.* a pes ov pastri frjð er held in lqrd.
DOUGHTINESS, Dót-ti-nes, *n.* valor; braverí.
DOUGHTY, Dót-tij, *a.* brav; móbl; eminent.
DOUGHT, Dót-i, *a.* soft, lík dæ; soft.
DOUSE, Dús, *v. i.* tva þunz inta wæter; tva lær.
DOUSE, Dús, *v. i.* tva fól sudenli inta wæter.
DOVE, Duv, *n.* a domestikæted píjon; a píjon.

DOVE-COOT, Dáv-kót, *n.* a hæs fer davs er píjons.
DOVE-HOUSE, Dáv-hús, *n.* a hæs fer davs er píjons.
DOVELIKE, Dáv-lík, *a.* resémblig a dæv.
DOVEFEAL, Dáv-tal, *n.* a jont in á form ov a davs tal.
DOVETAIL, Dáv-tal, *v. i.* tva jón bi mens ov dæv-
DOVETAILED, Dáv-tald, *a.* jond bi dæv-tal.
DOWABLE, Dót-a-bl, *a.* kapabl ov beig dævrd.
DOWAGER, Dót-a-ger, *n.* a wido wið a jontýq.
DOWDY, Dót-dí, *n.* an ekward, lí-drest wuman.
DOWEL, Dót-el, *v. i.* tva fasn wið pins, as timber.
DOWEL, Dót-el, *n.* a pin fer fasnig timber.
DOWER, Dót-er, } *n.* a wífs er wíðes þærson.
DOWERY, Dót-er-i, }
DOWERED, Dót-erd, *a.* þærsond. [*þærsond*]
DOWERLESS, Dót-er-les, *a.* wontig a færtýq; un-
DOWLAS, Dót-las, *n.* a kars kjnd ov linen fer jerta.
DOWN, Dún, *n.* soft feders er hær; an ópn plan.
DOWN, Dún, *prep.* álóg a desént;—*ad.* on á grænd; tva a lær plas er stat;—*a.* dejektæd.
DOWNCAST, Dún-kast, *a.* bent dún; dejektæd.
DOWNFALL, Dún-fal, *n.* roin; kalamití; a suden fæl.
DOWNFALLEN, Dún-fél-n, *a.* roind; féln.
DOWNHILL, Dún-hil, *n.* a deklivítig;—*a.* áslp.
DOWNLYING, Dún-lý-ig, *n.* á ákt ov líg dún; bed-tím.
DOWNRIGHT, Dún-rít, *a.* plan; ópn; dírékt.
DOWNRIGHT, Dún-rít, *ad.* planli; tráli.
DOWNSETTING, Dún-sæt-ig, *n.* á ákt ov sitig dún; repós.
DOWNTROD, Dún-trod, } *p. s.* trampid up-
DOWNTRODDEN, Dún-trod-n, } ón.
DOWNWARD, Dún-ward, *a.* tendig dún; dejektæd.
DOWNWARD, Dún-ward, } *ad.* toards á senter;
DOWNWARDS, Dún-wards, } from a hær sitýq-
 afon tva a lær.
DOWNT, Dún-l, *a.* kævrd wið dún; soft.
DOWRY, Dót-ri, *n.* a wífs er wíðes þærson.
DOWZE, Dús, *n.* a slap on á fæ;—*v. i.* tva strík.
DOXOLOGICAL, Dóks-ó-lóg-i-kal, *a.* pertanig tva doksológli. [*tva* Glod.]
DOXOLOGY, Dóks-ó-ló-gi, *n.* a form ov givig glori
DOXY, Dóks-i, *n.* a kórkubín; a prostítút.
DOZE, Dós, *v. i.* tva slumber; tva áslp líli.
DOZE, Dós, *n.* a slíft áslp; slumber.
DOZEN, Dús-n, *n.* á number twelv;—*n.* twelv.
DOZINESS, Dó-si-nes, *n.* dærxines; áslpines.
DOZY, Dót-al, *a.* áslp; dærxí; slápig. [*træl*]
DRAE, Drab, *n.* a stræmpet; a slat; a tík klót; a
DRABBLE, Dráb-l, *v. i.* and *s.* tva træl on wet grænd.
DRABBLED, Dráb-lð, *p. a.* mæd dært bi dært in mud.
DRACHEM, Dram, *n.* a Grajan silver kón; á ató part ov an sús træ; á sístænt part ov an sús sturdrúps. Se (*Dram*).
DRACO, Drá-kó, *n.* [*L.*] á dragon; a konstelafon.
DRAFF, Draff, *n.* refús; lex; dærgs; swæpiga.
DRAFFY, Dráf-l, *a.* wúrles; dærgi.
DRAFT, Draft, *n.* a bil; a dærg; a þærson ov men dræn from an qrti;—an ordir fer muni. Se (*Draught*).
DRAFT, Draft, *v. i.* tva dræ rt; tva dræ; tva detág.
DRAE, Drag, *v. i.* tva pul álóg bi fære; tva dræ.
DRAE, Drag, *v. i.* tva træl er grat upón á grænd.
DRAE, Drag, *n.* a net; a hæk; a kjnd ov kór er sløj.
DRAGGLE, Drág-l, *v. i.* tva mak dært bi dragig.
DRAGGLE, Drág-l, *v. i.* tva græ dært bi beig dræn.
DRAGMAN, Drág-man, *n.* a fíforman hæs yqnes a dragnet. [*botom*]
DRAKNET, Drág-net, *n.* a net tva be dræn álóg á
DRAKOMAN, Drág-o-man, *n.* pl. Drág-o-mans; an interpreter in Turki and uder Etern kuntris.
DRAGON, Drág-on, *n.* a wípd serpent; a konstela-
DRAGONET, Drág-o-net, *n.* a líft dragon. [*fon*]
DRAGON-FLY, Drág-on-flí, *n.* a jænus ov inækte wið fer wíga.

DOUBTFULNESS, Dú-ti-fal-nes, *n.* óbedians; respekt.
DUTY, Dú-ti, *n.* hvozt wun is bnd tñ perferm; óbedians; sçrris; tak; impost; kustom.
DUUMVIR, Dú-úm-ver, *n.* [L.] wun ov tñ ofisçrs in anjent Rom.
DUUMVIRATE, Dú-úm-vi-rat, *n.* a government ekersjød bj tñ. [nari sjs.]
DWARF, Dwerf, *n.* a person or plant beló ðs árdi.
DWARF, Dwerf, *n.* beló ðs yðqual sjs.
DWARF, Dwerf, *v.* t. tñ hinder from ful grøð.
DWARFISH, Dwerf-íj, *n.* beló ðs nátyqul sjs; smol.
DWARFISHNESS, Dwerf-íj-nes, *n.* a litness ov stakyr.
DWELL, Dwel, *v.* t. [s. dwell, *ps.* dwellig; dwelt;] tñ liv in a plas; tñ resjd; tñ remán.
DWELLER, Dwél-er, *n.* wun hólivs in a plas.
DWELLING, Dwél-ig, *n.* a habitasjøn.
DWELLING, Dwél-ig, *pp.* resjdig; livig; kontinyq-ig wíð fíkt intensjøn.
DWELLING-HOUSE, Dwél-ig-hús, *n.* a hús in hwíg wun livs. [residens.]
DWELLING-PLACE, Dwél-ig-plas, *n.* a plas ov
DWINDLE, Dwin-dl, *v.* t. tñ fríq; tñ grø lítl.
DWINDLE, Dwin-dl, *v.* t. tñ mak les; tñ slqk; tñ leor.

DYE, Dj, *v.* t. tñ tinj; tñ kulor; tñ stan.
DYER, Dj-er, *n.* wun hø djs klot, &s.
DYESTUFF, Dj-stuf, *n.* materials fer djig. [&s.]
DYING, Dj-ig, *n.* ðz qrt ov stanig or kuloríg klot.
DYKE, Djk, *n.* a mýnd ov ert, &s. Se (*Dike*.)
DYNAMETER, Dj-nám-s-ter, *n.* an instrument fer detçrminig ðs mágnífíq pser ov téleskops.
DYNAMICS, Dj-nám-íks, *n.* ðs sçlens ov mekani-kal pters.
DYNAMOMETER, Din-a-móm-s-ter, *n.* an instrument fer meçuríg ðs strepð ov men and animals.
DYNASTY, Dj-nas-ti, or Din-as-ti, *n.* a ras or fam-ili ov soverçns in suksejøn; soverçenti.
DYSORAST, Dis-kra-si, *n.* a bad habit ov bodi.
DYSENTERIC, Dis-en-tér-ik, *n.* relatiq tñ disenteri.
DYSENTERY, Dis-en-ter-i, *n.* a panful diásç, aténd-ød bj mukts or bludi evakyqasjøn.
DYSPEPSY, Dis-pép-si, *n.* a difíkultí ov díjestyøn; indijestyøn.
DYSPEPTIC, Dis-pép-tik, } *n.* relatiq tñ dis-
DYSPEPTICAL, Dis-pép-ti-kal, } pépsel; havig bad díjestyøn. [pépai.]
DYSPEPTIC, Dis-pép-tik, *n.* wun afflíkted wíð dis-
DYSPRONX, Dis-fa-ni, *n.* a difíkultí in spekjg.
DYSPRONXA, Disp-ná-a, *n.* difíkultí in bréðig.
DYSURY, Dis-yu-ri, *n.* a difíkultí in vøðig yurín.

E.

E, ðz fíft leter ov ðz komon alfabet, is ðz sekond and ðz most frekwent vsel in ðz Iy-gíj langwaj. It has tñ prinsípál sunds: loq, as in (*mate*), and jert, as in (*met*).
EACH, Eç, *a.* eðer ov ðs tñ; evari wun ov eni number.
EAGER, Eçer, *a.* kenli desjrus; vřhement; impét-yqus; jarp; ksn; sevér.
EAGERLY, Eçer-li, *ad.* qrdentli; kenli.
EAGERNESS, Eçer-nes, *n.* qrdent desjr; impety-q-oniti; vřolens.
EAGLE, Eçl, *n.* a berð ov pra; a militari standard; a gold kørn ov ðs Yaqñted State, ov ðs valyr ov ten dolars.
EAGLE-EYED, Eçl-íj, *a.* jarp-sjted, as an egl.
EAGLE-SIGHTED, Eçl-sjt-ed, *a.* kwik-sjted.
EAGLET, Eçlet, *n.* a yug egl.
EAGER, Eçer, *n.* a tíð swellig abdy anáðer.
EAM, En, *v.* t. tñ bríp fært yug, as jep.
EAR, Er, *n.* ðz organ ov heríg; pser ov jujig ov hçrmoni; sens ov heríg;—a spík ov kørn or max.
EAR, Er, *v.* t. tñ jøt intñ srs, as kørn.
EARACHE, Eçak, *n.* pan in ðz sr.
EARED, Erd, *a.* havig srs.
EARL, Eri, *n.* a tíð ov Iy-gíj nobiliti.
EARLAP, Eçlap, *n.* ðz tip ov ðz sr.
EARLDOM, Eri-dom, *n.* ðz senyori ov an çri.
EARLESS, Eçles, *a.* destitút ov srs.
EARLINESS, Eri-nes, *n.* stat ov beíp çrli.
EARL-MARSHAL, Eri-mqr-fal, *n.* an ofisør hø has ðs çef kar ov militari solemnitis.
EARLOCK, Eçlok, *n.* a kurl or twist ov har.
EARLY, Eri-li, *a.* beíp in senn; sennabi.
EARLY, Eri-li, *ad.* in gad senn; betjms.
EARMARK, Eri-mqrk, *n.* a mqrk on ðz sr.
EARN, Ern, *v.* t. tñ gan bj labor; tñ obtán.
EARNEST, Eri-nes, *a.* qrdent; selus; eger.
EARNEST, Eri-nes, *a.* sçrínnes; not jost;—a plej;—ferst frøts;—munl advánst.
EARNESTLY, Eri-nes-tli, *ad.* wormli; egerli.
EARNESTNESS, Eri-nes-nes, *n.* sçerpes.

EARNING, Ern'ig, *n.* ðat hwíg is çrad.
EARPICK, Eçpik, *n.* an instrument fer klenig srs.
EAR-RING, Eçrip, *n.* an ornament fer ðz er.
EARTH, Ert, *n.* ðz mater hwíg komposçs ðz gløb; sol; ðz grønd; ðz terákweus gløb; ðz wurld;—in *kemistri*, sçrtøn metálík oksíds.
EARTH, Ert, *v.* t. tñ hjd in ðz ert; tñ beri.
EARTH, Ert, *v.* t. tñ retjr under grønd.
EARTH-BOARD, Ert'bord, *n.* ðs bord ov a pls.
EARTH-BORN, Ert'bern, *n.* a bern ov ðz ert.
EARTHEN, Ert'en, *n.* mad ov ert or kla.
EARTHINESS, Ert'i-nes, *n.* stat ov beíp çrli.
EARTHLINESS, Ert'li-nes, *n.* wurldlines.
EARTHLING, Ert'lig, *n.* an inhabitant ov ert.
EARTHLY, Ert-li, *a.* beløqíg tñ ert; wurldli; not hevnlí; kqrnal; sennqal; vjl.
EARTHNOT, Ert'nut, *n.* a pignut; a rot.
EARTHQUAKE, Ert'kwak, *n.* a konvulsjøn ov ðz ert.
EARTHY, Ert'i, *a.* konstistig ov ert; torén.
EAR-WAX, Eçwaks, *n.* sermonen ov ðz sr.
EAR-WIG, Eçwig, *n.* an insekt;—a hwisper.
EASE, Es, *n.* kwjet; rest after labor; faeliliti.
EASE, Es, *v.* t. tñ frç from pan; tñ reláf.
EASEL, Eçl, *n.* ðz fram on hwíg a panterç kan-vas or piktyqr resta.
EASEMENT, Eçment, *n.* es; supørt; reláf.
EASILY, Eçli, *ad.* wíðst difíkultí; redili.
EASINESS, Eçi-nes, *n.* redines; es; rest.
EAST, Est, *n.* ðz kworter hwar ðz sun rjzez.
EAST, Est, *a.* beíp from or toards ðz rjsg sun.
EASTER, Eçt'er, *n.* ðs ða on hwíg ðz resurekçjøn ov Kríet is komémorated, beíp ðz ferst Sunda after ðs ful mon hwíg hapns upøn, or nekst after ðz 21st ov Mqrç.
EASTERLY, Eçt'er-li, *a.* and *ad.* toards ðz est.
EASTERN, Eçt'ern, *a.* beíp in ðz est; oriéntal.
EASTWARD, Eçt'ward, *ad.* toards ðz est.
EASY, Eçi, *a.* not difíkult; kwjet; kompíjg.
EAT, Et, *v.* t. [i. at or et, *ps.* etig, etn or etç] tñ ðevér, tñ konstçm; tñ koròð.
EAT, Et, *v.* t. tñ fçð; tñ tak fòð.

BUSILY, Bis-i-li, *ad.* við konstant okkupasjon.
BUSINESS, Bis-nee, *n.* emplément; aa afár; engajment; konsérna; trad; a pent.
BUSK, Busk, *n.* a pes ov stel er hwalben, wörn bj wimen tta strengin ds staz.
BUSKET, Bús-ket, *n.* a kolekjon ov frabs; a busf.
BUSKIN, Bús-kin, *n.* a kjnd ov haf bát; a hj fo wörn bj anjent aktors ov tráfjedi.
BUSKINED, Bús-kind, *n.* drest in buskins.
BUSKY, Bús-ki, *n.* wudi; fadet wíð wuds.
BUSS, Bus, *n.* a kis;—a bát fer flsig.
BUSS, Bus, *v. f.* tta kis. [*Lo.*]
BUST, Bust, *n.* a statyq ov ds human figyur as fqr dñn as ds brest. [*kjnd.*]
BUSTARD, Bús-tard, *n.* a lqj bñrd ov ds tarki
BUSTLE, Bús-l, *n.* a tqmalt; huri; stqr.
BUSTLER, Bús-ler, *n.* an aktiv, stqrq man.
BUSTY, Bis-i, *n.* empléd wíð græstæne; aktiv; offfis; buslig; trublsuam.
BUSY, Bis-i, *v. f.* tta mak bist; tta emplé.
BUST-BODY, Bis-i-bod-i, *n.* a medlig person.
BUT, But, *kon.* eksépt; eksépt dat; besjd; onli; un-lés; yet; n; uderwjs dan át.
BUT, But, *prep.* eksépt;—*ad.* onli; nq mqr dan.
BUT, But, *n.* a bundari; a limit; ds end ov eni típ.
BUT, But, *v. f.* tta tug at wun end; tta abdt.
BUTCHER, Búq-er, *n.* wun hq kils animals fer fqd.
BUTCHER, Búq-er, *v. f.* tta kíl; tta slqter; tta murder.
BUTCHERLY, Búq-er-li, *n.* a krælli; bludi.
BUTCHERY, Búq-er-i, *n.* ds trad ov a buqer; slqter; ds plás hwar animals qr kild.
BUT-END, Bút-end, *n.* ds blunt end ov eni típ.
BUTLER, Bút-ler, *n.* a sèrvant intrdsted wíð lik-ors, &c.
BUTLERSHIP, Bút-ler-flp, *n.* ds offfis ov a butler.
BUTMENT, Bút-ment, *n.* ds supórt ov an qrc; abdt-ment.
BUTT, But, *n.* a mqrk; a puf; an objekt ov ridikql; a blo; a kusk konstant tñ bogsheds.
BUTT, But, *v. f.* tta strík wíð ds hed as a ram.
BUTTER, Bút-er, *n.* an oli subetans mad from krem.
BUTTER, Bút-er, *v. f.* tta spred wíð buter.
BUTTER-BUMP, Bút-er-bump, *n.* ds bitern; a heron.
BUTTERCUP, Bút-er-kup, *n.* ds krosfat, a yelq flser.
BUTTERFLY, Bút-er-flj, *n.* a jenus ov insekts wíð fqr wigs, a spirál tug, and harti bodi. [*fut.*]
BUTTERIS, Bút-er-is, *n.* a töl fer parq a heros.
BUTTERMILK, Bút-er-milk, *n.* hwa ov qurnd krem.
BUTTERNUT, Bút-er-nut, *n.* a tre and lts frót; ol-nut.
BUTTER-PRINT, Bút-er-print, } *n.* a stamp tta
BUTTER-STAMP, Bút-er-stamp, } mqrk buter.
BUTTER-ROOTS, Bút-er-toot, *n.* a lqj, bred, fqr toot.
BUTTERWORT, Bút-er-wurt, *n.* a mqrk plant.

BUTTERY, Bút-er-i, *n.* havig ds apstans ov buter.
BUTTERY, Bút-er-i, *n.* a room fer provigons; pantri.
BUTTOCK, Bút-ok, *n.* ds ramp.
BUTTON, Bút-n, *n.* a nob er kag fer famq klqd; a ræd mas ov metal; ds bud ov a plant;—a se-urqin.
BUTTON, Bút-n, *v. f.* tta fasn wíð a butn. [*butn.*]
BUTTON-HOLE, Bút-n-hol, *n.* a hal tta admit a
BUTTONMAKER, Bút-n-ma-ker, *n.* wun hq maks butns. [*tre.*]
BUTTONWOOD, Bút-n-wud, *n.* ds Amerikan plan
BUTTER, Bút-ree, *n.* a prop; a supórt;—*v. f.* tta prop.
BUTTRAGBOUR, But-i-rá-fus, or Bq-ti-rá-fus, *n.* havig ds kwolitís ov buter.
BUXOM, Búks-om, *n.* ga; jvli; brisk; wonton; jef.
BUXOMLY, Búks-om-li, *ad.* wontonli; ámerusall.
BUXOMNESS, Búks-om-nes, *n.* gásti; ámerusnes.
BUY, Bj, *v. f.* [s. bet, p. bjip, bet;] tta purqas; tta obtán fer muni; tta brj; tta redém.
BUY, Bj, *v. f.* tta tret abdt q purqas.
BUYER, Bj-er, *n.* wun hq bj; a purqasser.
BUYING, Bj-ip, *pp.* purqasig; bargenig fer a prjs.
BUZZ, Bus, *v. f.* tta hum lík bes; tta hwisper.
BUZZ, Bus, *v. f.* tta spred bj hwispers, or sekrelli.
BUZZ, Bus, *n.* ds nq ov bes; a hwisper.
BUZZARD, Bús-ard, *n.* a speser of hq; a duns; a kvard.
BUZZER, Bús-er, *n.* a sekret hwisperer.
BY, Bj, *prep.* at; in; ner; fer. It denóts ds ajent, wa, or mens; as, "*perfermd bj yo.*"
BY, Bj, *ad.* nar; besjd; pasig; in presens.
BY, or **BYE**, Bj, *n.* sumtíp not ds dirékt and im-diat objekt ov regárd; "*bj ds bj.*"
BY, Bj, *n.* in komposisjon, impljs sumtíp st ov ds dirékt wa; tréqyqlar; kolateral; prjvat; as a bj-lén, a bj-rad, a bj-pat, a bj-kerner.
BY-AND-BY, Bj-and-bj, *ad.* in a fqr tñ.
BYARD, Bj-ard, *n.* a strap akrds ds breste ov dñs hq drag slejes in kol mñs.
BY-END, Bj-end, *n.* prjvat advántaj; self-interest;
BYGONE, Bj-gon, *n.* gon bj; past.
BYLAW, Bj-lq, *n.* a prjvat rol er order ov a sosjeti.
BYNAME, Bj-nam, *n.* a nilknam.
BYFAST, Bj-past, *n.* past; gon bj.
BYFATH, Bj-pat, *n.* a prjvat er obekqr pat.
BYRE, Bj, *n.* a kv-hus. [*Latál.*] (*Eng.*)
BYSSINE, Bis-in, *n.* mad ov silk er fñ linen.
BYSTANDER, Bj-stand-er, *n.* a luker on; a spektator.
BYVIEW, Bj-vj, *n.* self interested purqas.
BYWAY, Bj-wa, *n.* a prjvat and obekqr wa.
BYWIFE, Bj-wip, *n.* a sekret strok er sorknam.
BYWORD, Bj-wurd, *n.* a saig; a proverb.
BYZANT, Bis-ant, } *n.* a gold kqn ov ds val-
BYZANTINE, Bis-an-tñ, } yq ov fíften prnds stqríp.

C.

C c, ds tñrd letor ov ds komon Inglij alfabet, hax tñ stnds; wun hqrd lík *c*, befór (*a, o* and *e*; also, *l* and *r*); ds uder soft, lík *s* befór (*e, i* and *y*). [*pinta.*]
CAB, Kab, *n.* a kq; a Hebrq megyur ov nerli tre.
CABAL, Ka-bál, *n.* a juntq er amel bodi ov men rjqtet tta efekt sum sinister purqas; intrég.
CABAL, Ka-bál, *v. f.* tta form klqs intrégs.
CABALA, Káb-a-la, *n.* Jqj tradisjon; sekret sjens.
CABALISM, Káb-al-izm, *n.* sekret sjens ov ds kab-alists.

CABALIST, Káb-al-ist, *n.* wun skild in Jqj tradij-ons.
CABALISTIC, Kab-a-lis-tik, } *n.* sekret; okélt;
CABALISTICAL, Kab-a-lis-ti-ka, } pertanly tta
ds misteris ov Jqj tradijons.
CABALISTICALLY, Kab-a-lis-ti-ka-li, *ad.* in a kab-alistik maner. [*treger.*]
CABALLER, Ka-bál-er, *n.* wun hq kabáls; an in-
CABALLINE, Káb-a-lín, *n.* a belógly tta a hwa.
CABARNT, Káb-a-ra, *n.* a tavern; a hus hwar lík-ors qr retáld.

DE DREMZ'.

DE KAROL E. GROVLAND.

At de klöz ov da hwen el iz stil, in de pesful twijlt strz, i luv tu sit me den in sum kwjet nak, sekluded from de busliq stər ov bizi man, er hī de opn windō ov mī studi, wiđ net tu disturb me đar, and lisniq tu de soft muzik ov de jentl evniq brez, az it sīz thrō de swaig wilō, er de fərwel werbl ov de tini sogster, az he seks hiz nest fer de nī, tu lōz mīself, and el mī teta, in dremz.

It iz at sug a tīm đat wīld, đō den not wīld, but jentl fansi taks de led, and on sīlent, swift, and stedi wīp, kariz mī sol awa, awa of inta de land ov dremz.

I am sitiq đus rapt in reveriz nx, wiđ de i ov mī dremiḡ sol gaziḡ intentli inta de distans hwiđer mī fansi penta. And đar se ope tu mī wunderiḡ iz, glōrius vigoḡs ov de fūtyur. Đar se penta, in vivid kulorz, gloiḡ wiđ sug fresnes, and buḡi, and pser, and magnifisens, el de wīsez, de qrdent logiḡs ov a yup, impulsiv, and ambifus hqrt, aded bī đat briliyant q̄rm hwiḡ de imajina-son elwaz thrōz arsnd de realiti, jous kaslz, kaslz in de q̄r. Se bildz up de tseriḡ templ ov fam, regiḡ hī up inta de dqrk depts ov de klēdz, yet fīniḡ forē wiđ el de brijtnes and splendor ov de mid-da sun; and upon de veri top, in lqrj, fīniḡ, gliteriḡ, blaziḡ leterz, iz ritn mī nam, and de dedz hwiḡ i hav dun. And el de wurld standz, and gazez upon đat tser, and upon đat nam, and upon đōz rakerded dedz; and az it standz and gazez, it smīlz, and pōrz et hepe ov blesigz upon đat nam, and tapks God fer de da đat gav me bērt.

And i, hō hold đat nam hwiḡ iz đar emblazond, in onor ov hōm đat vast pīl iz bilt, đō konfus ov a hevnli rās, a hevnli impuls, a hevnli deziḡ wiđin, tu đō de wurld gad, and tu disq̄rj de dūtiz hwiḡ i od tu mī God; konfus ov laboriḡ wiđ el mī mīt fer de advansment ov rjt and humaniti; yet kan not realiḡ hwi, fer đat, de admirafon and praz ov de wurld iz bestod upon me; kan not realiḡ hwi iz iz đat de wurld duz lak up tu me az tu de wurldz bensfaktor.

And in modest, natyur-givn difidens, i fīrink bak, and sek tu hīd from đar gaz.

Đus, đus duz bizi fansi hold up tu mī vū de fūtyur; đus duz se raz me up from an obskur, unnōn, neglekted fqrmerz bē, tu de hjest pinaki ov fam; not đat fam hwiḡ de werior winz bī wadiḡ thrō sez ov bludi gor, and kljiniḡ over, hepe ov ded, but đat trō, đat ouli trō and nobl fam, hwiḡ iz ever givn tu him hō tēlz, and praz, and fīts, fer rjt, fer Godz and fer rjts sāk.

Van and yusles az deez reveriz q̄r, i luv tu indulj in đem. ? Hō iz đar đat duz not. ? Hō haz not let fansi rōm awa and pant de fūtyur đus.

De fūtyur! Dqrk and unnōn! Not a sigl mōment inta de fūtyur kan

we luk wid ærtenti. I dærk val iz hup befor ær iz, trø hwiq a glimerig æ kan never fjin. Yet fænsi tærz awæ dat val, and pants in fæls, but brjðli glø kulorz, ðe fyttyr. I Hwot man iz dær, dat livd hiz ðre skør yærz and ten, hø lukip bak tu hiz yæðful dæ-dremz, haz fænd dem trø. Næ; ðe man iz livig not. Hæ mæ be pærtli trø, but not tu dær ful ekstent.

But stil dæ qr not wiðst dær yus. Hæ inspir mj ambifon tu eksel, dæ kreat a deyr in mj hqrt tu dæ sumtign, tu help ðe rjt and krus ðe rog. Hwen wørn wið ðe tolz ov ðe dæ, dær iz nutign mör refrefign, mör söðign tu mj spirita, dæn dæ tu sit and drem. It drænz ðe kærz ov lif fer a moment, givz mj mjnd a plezant rekærson, and fits mæ dæ beter tu grapl agen wið lifs realitiz.

V O L K Æ N Ø Z.

ÆSØRI OV INTERAL HET.

Hæ jeneral teori embrast bj æum ledig men ov sjens, (sez ðe Sjentifik Amerikan,) in referens tu ðe kez ov volkanøz, iz, dat dæ qr ðe smøk-pipz ov ðe grat fjr in ðe interior ov ðis ært. Hæ belev dat wæ liv on ðe top ov a huj hwjt hot keldron, and dat volkanøz in diferent pærts ov ðe wurd qr mærli vents ov ðis internal fjr. Hæ foloig qr ðe vuz ov Profesör Siliman, ov Yal Kolej, on ðe subjekt, embrast in a lekttyr resentli deliverd in Nj Yærk siti:

"Hæ internal het ov ðe ært iz prøvd bj direkt eksperiments. I jentlman iz stil livig in Paris, hø færst keld ðe atenjon ov jeoløjists and filosofærz tu ðis subjekt. He woz wun ov ðe sjentifik men hø akumpanid Napoleon tu Ejipt, hwen he went on dat ekspedifon—fer Napoleon tak wið him not onli ðe weponz ov wær, but he tak a muq mör impertant kohert—dat iz, men ov sjens, and ært, and literatyr, abl tu eksplor and egzamin el ðe antikwitiz ov dat most impertant and venerabl kuntri. I grat literari wurk rezulted from ðis ekspedifon, hwiq prøvd tu ðe wurd dat ðe interior ov ðe ært woz in a heted stat, bripign tu-geder fækte elredi non, in regærd tu mjnz and sprign. Hæ jeneral prinsipl ænstæt, haz bin folod up repetedli bj dep bærignz, keld qrtegan welz. Hæ veri dep wel in Paris had bin wurkt upon fer sevn yærz, wiðst regign weter, hwen Arqgo kam færwærd, and gæv ðe Guvernement æsyrans dat if dæ kontinyud ðe wurk and go trø ðe bedz ov çøk, dæ wiad, in el probabiliti, fign weter. Hæ kontinyud dær wurk til dæ got trø ðe çøk, hwen ðe weter röz up in a grat vol-yum ov twelv fet. Hæ weter stil flöz dær, and dætlæs wil kontinyu tu flø til ðe end ov tign. Hæ weter woz, ljkwið, fænd tu be veri hot.

Meni uder qrtegan welz hav bin mæd el över Yuröp, fer varius purpusez, and ðe yuniferm rezult haz bin, dat wæ fign ðe ært inkresign in het dæ lør wæ

gö dñ. Ad ta dis ðe testimoni ov ðöz hæ wurk in veri dep mjnz, and we asertan ðe fakt ðat ðe rat ov het inkresez abst wun degre fer everi fifti fet ov desent; so ðat if we wër ta gö dñ tö mjnz, we sud fjnd bölig weter, and at ten mjnz we mjt razonabli ekspekt ta fjnd ignited roks. 9 Iz el, ðen, benet us on fjr. E am not prepaed ta sa, wið sum, ðat dis iz ðe kas, eldo ðar iz strop evidens ta justifi suq a ðeori. Witnes ðe Gezerz ov Eiland, hwar hot weterz qr gufig up from ðe ert aj after aj and senturi after senturi. Ee rezult ov el observafon on springz goz ta so ðat ða qr termal—ðat iz, ov a hjer temperatur. Ee Azorz prezent a veri important fakt in egzempl. Ee hot springz ov Luka, in ðe Apenjn Mäntenz, qr lqj spstij springz, ov a hj temperatur, so köpius ðat ða mä be reljd upon fer hot badz el ðe yer rënd. Anuðer kas iz ðe hot springz ov Bath, in Ingland. Hæz qr ðe mör ramqrkabl, az ðar qr nö volkanoz in ðe Britij Eilandz. We nö ðat, from ðe tjm ov ðe Romanz, ðez weterz hav never aest ta guf up in vast abundans.

"Ee hot springz ov ðe Roki Mäntenz qr elso veri important, and ðe grät Selt Lak in Verjina iz veri hot. Takij ðe qrtegan welz and ðe termal, we hav from ðez sörsez ðe best evidens ov ðe hated temperatur ov ðe internal porfjon ov ðe ert, and dis iz pläst beyond el kwestyon, hj ðe grät volkanoz in ðe world. And her we hav ðesjaiv evidens ðat ðe het hwiq wil melt ðe solid rok iz not konekted wið eni ekstärnal kez; fer amug ðe köld, jsi mäntenz, ðar qr volkanoz burstij up ta ðe hjt ov 12,000 fet.

"In Span and Sst Amerika we fjnd grät volkanoz burstij st. Ee fakt iz, ðe world iz on fjr. It woz kindld at ðe tjm ov its kreasfon, and hæz bin burnij ever sina."

DE KANADU BEVER.

From an interestij episod in Tomas K. Keferz resant Lektyur on 'Ee Otawq,' we ekstrakt ðe folofig akeq ov ðe habits and instigkts ov ðat ramqrkabl animal, ðe bever:

Wun kan not fal ta be struk wið admirafon and astonishment on vizitij ðe hqnts ov ðe bever, nö kan we wunder ðat ðe red men sud plas him at ðe hed ov animal kreasfon, er mak a Manito ov him, hwen Ejipt, ðe mufser ov ðe Arts, wurfijt suq stupid and disgustij deitiz. Hweder yä kel it instigkt, er hweder ta it iz be keld reson, wun tip iz serten, ðat if haf ov humaniti wër az intelijent, az provident, az laborius and az hqrmlas az ðe bever, szz wud be a veri diferent world from hwot it iz.

Ee bever iz ðe orjinal lumberman and ðe fersf ov hidrelik enjinerz. Simpli and unostentafjus, hiz föd iz ðe bqrk ov trez, and hiz dwelip, a mud kabin, ðe dor ov hwiq iz elwaz öpn, but under weter, kondifonaz hwiq sekur retjment and qr favorabl ta köel kontemplan. Ee singl objekt ov hiz egzistens beip ta

sekur bqrk enuf fer himself and famili, wun wud supoz đar wud not be mug difikulti in đat; but az neder bever nor eni uder animalz, eksept man, qr adiktet tu wurks ov supererogafon, we ma be fur đat đe former in el hiz laborius aranjmnts, and đoz to, hwiq elter đe fas ov natyur tu suq an important degre, duz no mor đan iz absolqtli nesesari fer him tu do. Kost in an inhospitabl kljmat, nerli đe hol ov hiz labor iz fer đe purpus ov laip in hiz nesesari winter supljz, and weter iz đe onli medium bj hwiq he kan prokur and prezerv đez. To hji siviljz fer a nomadik ljf, he bildz permanentli, and duz not kwit hiz habitafon until drivn from it, ljik uder respektabl emigrants, bj stjern nesesiti.

We kan not beter ilustrat đe habits ov đis interestij animal đan bj akumpanij a bever famili on sum evnij in Ma, in serq ov a nu hom. Đe papq bever wid hiz sunz and sunz-in-le, wjf, deterz and deterz-in-le, and it ma be grand gildren, saliz fort "prospektij" đe kuntri fer a gad lokaşon, i. e. a strem ov ezi navigafon, and havij an abundant suplj ov đar favorjt fod, đe silver berg and poplar, groip az ner đe river az posibl. Havij selekted đes "limits," đe nekst step iz tu plas đar dwelij so az tu komand đe gratest amont ov fod. Fer đis purpus đa go az fur belo đe supljz az đe karakter ov đe strem wil permit. A pond ov dep stil weter beig an indispensabl adjunkt tu đar dwelij, đis iz obtand bj đe konstrukşon ov a dam, and fu enjinerz kud selekt a sjt tu prodys đe rekwjrd rezult so efisjntli and ekonmikali. Əe dam and dwelijz qr fortwid komenst, đe materialz emplod in bot beig stiks, rots, mud and stonz, đe to former beig dragd bj đe tet, đe later karid betwen đe for-peş and đe gin.

If đe dam iz ekstensiv, hol trez qr ned đsn, đe lqrjest ov hwiq qr ov đe diameter ov an ordinari stov pip, đe stump beig left standij abst aten ingez abuv grnd, and pented ljik a kraon. Đoz trez hwiq stand upon đe bagk ov đe strem đa kontrjv tu fel intu đe weter az kleverli az đe most eksperienst wudman; đoz hwiq qr mor distant qr kut up bj đar tet intu pesex, hwiq kan be dragd tu đe weter. Əez trez and brungeş qr floted đsn tu đe sjt ov đe dam, hwar đa qr dragd aşor and plast so đat đe tops şal be born đsn bj đe kurent, and đus arest đe desendij detritus and ferm a strog and tjt dam. Kritikal parts qr bilt up bj 'hand,' đe stiks and mud hwen plast resevij a smqrt blo from đe beverş tal, just az a brik-laer setlz hiz wurk wid đe handl ov hiz trşel. Əe habitafon er hut ov đe bever iz elmost bomb-proof; rjzig ljik a dom from đe grnd on đe mqjrin ov đe pond, and sumtjmş siks er at fet in tiknes in đe kren. Əe onli entrans iz from a level ov tre er for fet under đe weter ov đe pond. Əez prekeşonş qr nesesari, bekeş, ljik el enterprjşij animals, đe bever iz not widst enemiz.

Əe wulveren, ho iz az fond ov bever tal az an old Norwester, wud wek in- u hiz hut if he kud onli get đar,—but havij đe sam distast fer weter az đe kat, he must forgo đe luksyuri. It iz not, hşever, fer safti đat đe bever adopts đe submaren komunikafon wid hiz dwelij, eldo it iz fer đat he restriktş himself tu it. Əe sam nesesiti hwiq kompels him tu bild a dam, and đus kreat a pond ov weter, oblijeş him tu mantan komunikafon wid đat pond hwen đe js iz tre fet şik upon its surfas. Livij upon đe bqrk ov trez, he iz oblijd tu prvjđ a komparativli grāt bulk fer hiz winterş konsumpfon; and he must sekur

it at de sezon hwen de nu bqrk iz fermd and befor it komensez tu drj; he must also stor it up hwqr it wil not bekum frozn er drjd up. He kwd not rezonabli be ekspektet tu bild a frost-proof hss lqrj snuf tu kontan hiz famili suplj, but if he did, it wud wider, and lœz its nutriment; đarfœr he prezervz it in weter.

But de most remqrkabl evidens ov hiz instigkt, sagasiti, er rezon, iz wun hwiq; hav not sen menfond bj natyuralists. Hiz pond we hav sen must be dep, so đat it wil not frez tu de botom, and so đat he kan komunikat wid hiz fœd and hiz dam, in kas ov eni aksidents tu de later rekwirig repqrz. ¶ But hœ dœz hœ kep hiz fœd, hwiq haz bin floted dœn tu hiz pond, from flœtiq, hwen in it, and đus bekumiq frozn in wid de js. ¶ Sed đat in neiq a tre de top ov de stump woz left pœnted ljk a kraon;—de fœlen tre haz de sam fœrm—fœr de bever kuts ljk a wuadman wjd at de surfas and mestiq in an aggl in de senter, wid dis distigkfœn, de fœr-legd animal dœz hiz wurk mœr yunifœrmli, kutiq ekwali el arœnd de log, hwjl de tœ-legd wun kuts œnli from tœ opœzit sids.

Đus everi stik ov provender kut bj de animal iz pœnted at bœt endz, and hwen bœt opœzit hiz dweliq he trusts de pœnted endz inta de mud botom ov hiz pond suffisœntli fœrm tu prevent đar beiq floted œt, at de sam tœm plasiq đœm in a pœzifœn in hwiq de weter haz de lest lift upon đœm, hwjl he kœrfœlli apœrfœnz hiz diferent legts ov timber tu de diferent depts ov weter in hiz pond, so đat de uper pœnt ov nun ov đœm fal aproq ner œnuf tu de surfas tu be kœt bj de winter js.

Hwen de famili qr in kumfortabl sœrkumstansœz, de winter suplj njœli kut and stœrd awa, de dam tœt, and no indikœfœnz ov a wœlveren in de naborhuœd, de pœtriqr œv de hut taks œt de yœbfœl grenhœrnz tu giv đœm lesœnz in topografikal enjineriq; and in œrder tu trj de strept œv đar talz œnkurœjœz đœm tu indulj in amatœr damiq. De bever wurks œlwœz bj njœt, and tu "wurk ljk a bever" iz a signifœkant tœrm fœr a man hœ not œnli wurks œrneœtli and understandiqli, but hœ wurks lat and œrli.

From hwœt haz bin sed, it wil be redili sen đat de mantenans œv de dam iz a mater œv vœtal œmpœrtans tu de bever. Sum sœ đat de pœlot bever sleps wid hiz tal in de weter, in œrder tu be wœrœd œv de fœrst mishap tu de dam; but œz đar iz œœ fœndœfœn fœr sug a kœl œœrfœn, it mœ be set dœn œz a veri œmpœrœbl tal. De Indœnz œval đœmsœlvœ œv đis wœl-nœn œœlisœtœd tu kœq đœm; hœviq brœkn de dam, de risk iz œmediœtli pœsœvd bj de lœœriq œv de weter in de hut, and de bever sœliq fœrt tu repqr de bœg, qr slœtœrd in de trenqœz.

œz de suplj œv fœd in de visiniti œv de dam bekumœz diminœft, de bever iz œblijd tu gœ hœr up de stœrm, and mœr distœnt from its bœgks, tu prœkur hiz winter stœrz; and đis nesœsiti gœvœ rœs tu fœrœj displœz œv hiz lumberiq œv enjineriq resœrœœz. In kœnsœkwœns œv de distœns, and de limited durœfœn œv de bj weter period fœvœrœbl tu transport, de wud iz kœlœktœd inta a œœrt œv raft, hwiq a lumberman œœrœts, iz mœnd bj de bever and stœrd bj đar talz, in de sam mœner œz Nœrwœ rats qr nœn tu kœros stœrmœ œv weter. Hwen de raft grœndœz, fœrt-wid a temporœri dam iz trœn œkros de stœrm belœ de "jam," bj hwiq de weterœz qr rœzd, and de raft floted œf, and bœt dœn tu de dam, hwiq iz đœn tœrn œudenli awœ, and de smœl raft đœrbj flœft œvœr de œdjœniq fœlœœz.

DE KARIER PIJON.

De Ingliſ karier and herſmen pijonz qr so inseparabli konekted, dat in deſkribig wun i muſt elſo deſkrib de uder. Inded, i belev de herſmen ta be de primitiv ſtok, and dat de Ingliſ karier iz de efekt ov de hi kultivaſon ov de former, doz pons ov ekſelens hwiq de fanſier moeſt hili prizez, beig mor hili deſlopt in de karier. Az i koſider de herſmen az de oriſinal, i wil feſt dre atenſon ta dem. Ha aper ta hav kum oriſinali from Perſa, and elſo ta hav bin bred ekſtenſivli in Turki and Ejipt, hwar de hav bin loy yuzd az mediumz ov komunikafon. Ha qr fin, nobl berdz, beig koſiderabli lqrer dan de jeneraliti ov pijonz. Har bek iz loy and ſtøt, and kuverd at its bas wið a grat kwontiti ov wotl, rigkld, hwitiſ-lukiq ſkin, er, in uder wurdz, an ekſtrem deſlopmen ov de noz; de iz qr elſo ſurſnded wið a bred ſerkl ov de ſam aperans, keld de ſer. De nek iz loy and ruðer bent, de federz ofn øpniq a litl in frunt ov de hed, ekſpøziq a ſmel ſtrek ov red ſkin. De geſt iz veri bred and ful, de folders wið; de bend ov de wiſz ſtandz ruðer from de ſidz legz and fet veri ſtøt; de tal and pinyon federz qr ruðer foſt fer de ſiz ov de berd, de ferm-er beig karid ſumhwot elevated.

De Ingliſ karier diferz from dis in de grater deſlopmen ov de fanſi pons on hwiq fanſierz la grat ſtres, and akordig ta dar merits in dis reſpekt qr da ov propoſjonat valy. De bek muſt be loy, tik, and ſtrat; de wotl lqrj, hi, and leniq ſliðli foſwørd. De old fanſier admjrd it moeſt hwen ov a blakiſ tint; de ſer rønd de iz ſuð be bred, øvn, and rønd, hwiq iz tømrd a røz i; if unøvn it iz keld ping-ſd, hwiq iz a grat defekt. De hed iz loy, naro and flat on de top; de kulor ov de iris iz ov a brið graveli red. De nek muſt be loy, tin, and wið-øt bend; da ſuð be bred akros de bak but ſmel in de waſt. De pinyon federz ov de wiſz, az elſo de tal, ſuð be veri loy and not karid up, koſekwenti da qr muq mor elegant-lukiq berdz dan de herſmen; in kulor da qr moeſtli blak er dun, de dunz jenerali hav de beſt hedz.

De herſmen qr ov varius kulorz, blak, hwit, blu, and piðz predominatig.

Havið deſkribd de tø ekſtremz, it wil ſø dar diferenſez; but pijons qr ta be met wið ov øl de varius interminat gradz. If kept in held bi ekſerniz and ju-diſus fedig, da qr gad brederz; if not, da bekum jdl and inferior nurſez. If kept fer fligi da muſt be trand yup, and kept in koſtant praktis, er de beſt wil prøv but indiferent (homing birs,) do, from dar grat valy az fanſi berdz, da qr but litl flon, and koſekwenti, øvn bekum fat, hevi, and unfit ta flj.

È hav had de lqrj hwit herſmen, er az da qr keld in Frans, de ſwon-nekt Ejiptanx, dat kud økøſli rið at fet from de grønd; but de yup wunz, hwil in tranig, flø wið aſtoniſig rapiditi and went an end wel. Ha wud elſo øtørip mi Antwøpø in homig at er ten mjlz, do da aperd ta hav grat difikulti in feſt øtørtig of, ſemiø ølmoet unabl ta rið, til da got in gad ſwið, hwen da

went along in fîn stjål, haviŋ muŋ ðe aperans ov wjld duks hwjł fljip in ðe ar.

Ðe dragon pijon mā be konsiderd, az an inferior varjeti ov karier er hersmen from hwiŋ ða qr mōst probabli a kros. Ða hav ðe sam propertiz az ðe karier, but not so fulli developeđ; ða qr smeler, mōr aktiv, and swifter fer fōrt jurniz. Ða qr ov varius kulorz, but ðe bluz qr mōst estemd. Ða qr wjld bērdz but ekselent brederz and nursez; so muŋ qr ða estemd on ðis akōnt, ðat ða qr frekwentli kept az nursez fer ðe lqjrest serts ov fansi pijonz, and az ða qr lqj and fleš, ðar yug qr ekselent fer ðe tabl. Xer dragon is ðe nam fer ðoz ov ðis varjeti ðat hav loŋ strat beks and hedz, wiđst muŋ wotł.

Dragonz wēr ðe varjeti mōstli yuzd fer fljip befor ðe introdukfōn ov ðe Antwerp; meni personz stil prefer ðem, and we hav meni ekstrordinari akōnts on rekērd ov ðar performansez. Ði ðez varjetiz hav lqj, soft beks hwjł yug; ðe wotł grōz and kontinyuz tu inkres fer a yer er tō.

Pstip hersmen qr fjn, lqj bērdz, veri aktiv and meri, gad fljerz and ekselent brēderz, beip wel adapted fer jeneral purpuses, and not so fj az ðe dragon; ða wud be a gad fōrm stok.

Skinumz qr a kros betwen ðe komon tumblerz and dragonz. Ða qr gad fljerz, and muŋ yuzd in London, but in uder respekts nō beter ðan ðe komon pijonz hwiŋ ða muŋ rezembl.—Pōltri Kronikł.

DE HARTS SOLISITHÆON.

So muŋ evil has bin akomplifit, and so muŋ traf pōmd on ðe wurld, in ðe fap ov luv soŋz, and amorus ditis, ðat we had determind tu ekakłd from tr pejes everitip ov ðe kjnd, ðar is, hwever, so muŋ poetri, and so muŋ jenyuin felip in ðe foloig skrap from an anonimus ebor, ðat we kan not forbar givip it a plas juŋip ðat its perozal wil aford tr reders nō les plegur ðan it did wralvez.

Kum tu mē, derest, j'm lonli wiđst ðe,
 Ða-tjm and njt-tjm jm tipkiŋ abst ðe;
 Njt-tjm and ða-tjm in drems j behold ðe,
 Unwelkum ðe wakip hwiŋ seses tu fold ðe;
 Kum tu mē, dqrliŋ, mj soroz tu ljtē,
 Kum in ðj bqtł tu bles and tu brjtē;
 Kum in ðj wumanhud, mekli and loli;
 Kum in ðj luvignes, kwenli and holi.

Swoles wil flit rēnd ðe desolat roin,
 Tellip ov sprip and its jow renŋip;
 Hwjl ðets ov ðj luv and its manifold tregur,
 Ar sērkiŋ mj hērt wiđ ðe promis ov plegur.
 Ði sprip ov mj spirit, ol ma ov mj biasom,

Zin wt on mj sol til it burjun and blossom;
 De wast ov mj lîf has a ros-rut widin it,
 And dî fondnes alon tu de sun-lîf han win it.

Yø hav bin glad hwen yø nq ; wos gladnd
 Yø tø qr and hwen yø her ; am sadnd
 ðr, hqrs ever anser in tqn and in tîm, luv,
 As oktav tu oktav, or rîm untu rîm, luv,
 * kan not smîl but yør qek wil be gløig;
 Yø kan not wep but mj ters wil be fløig;
 * wij not tu dî widst yø at mj sîd, luv;
 Yø wil not ligger hwen ; jøl hav dîd, luv.

Kum tu me der, qr jîdî ov mj sorø;
 Rîs on mj gløem lîk de sun ov tumørø,
 Strog, swift and fond as de wurdø hwiq ; spek, luv,
 Wid a soq on yør lip, and a smîl on yør qek luv;
 Kum, for mj hqrt in yør absens is dreri;
 Hæst, for mj spirit is sikend and weri;
 Kum tu de qrms hwiq alon jøl kares de t
 Kum tu de hqrt hwiq is trobîg tu bles de.

G R E H A R Z.

B F H. Y. JONSON.

* lukt upon a frend ov mjn,
 Twos but de uder da,
 And dø his yers qr not yet grat,
 His hars qr turnîg gra.
 * tot dat if his tîm fud run
 Tu tre skor yers and ten,
 Dat silverd loks wud krøn his brø,
 And bqtîfî him den.

And den ; tot ov øl de gud
 And grav dat ; had nøn;
 And ov de meni qîldhud senn
 Abst dar memoris trown;
 But hø de tîps da nrv behøld,

In sekond gildhuus da,
Rememberd not a singl yr —
Har hars wex silverd gra.

¶ kold tu mjnd an ajed wun
He fot his baths ar;
And do his mjnd ov lat wos dim,
It held de past in stor.
He told ov behud fobis brjt,
Revqd his frolics ga;
Yet kud not kel his suns bj nam —
His hars wex silverd gra.

¶ kold tu mjnd anader den,
O patriqrk inded;
Tu luk on jenerafons for.
Had bin tu him dekred.
His step wos ferm, do dim his j,
'Til kold from tjm awa;
And hwen da led him in his grav,
His hars wex silverd gra.

¶ tet me ov dnos holi aers
He livd in ajes past;
Har ljt has bin in everi aj
Intu de fqtqr kust.
Ha qv amug de onord fq
Hos glaris liv tuda;
Ha livd for God, and sangk tu rest,
Wid hars el silverd gra.

¶ tet upon de yotful twy,
Wid yup hqrs ever ljt,
Laiq in stor for fqtqr ljt
So meni vigons brjt
¶ Hwar wil da be, and hwot dar lot
Sum fifti yers awa.
Fq wil inded be onord den,
Wid hars el silverd gra.

From lo pursys egzalt mj mjnd,
From everi vjs ov everi kjnd;
Ner let mj kondukt ever tend
Tu wond de felips ov a frend.

S T A N D . F E R M .

DE FRANCES DENI GEL.

Har qv momente hwen tfs fados
 Fel el dqrtdi on ds sal,
 Hjdip stqrs ov hop behind dem
 In a blak impervius strel;
 Hwen wz wok widf tremblig fatsteps,
 Skqrli noig hv er hwq
 Hs dim pads wz tred qv ledip
 In tr midnqt ov despar.

Not a na tua qv us onward—
 Not a glem from wt ds past—
 Hwjl ds nor ov klafiq weters
 Kums tua us upon sq blnst;
 Qi! anuder step ma plunj us
 In ds dred abis belø;
 And—anuder step ma sav us
 From ds veri depth ov wa.

Stand wz ferm in dat dred moment—
 Stand wz ferm nor frigh awa;
 Luskig beldli trø ds dqrkes.
 Wat ds kumig ov ds da;
 Gaderig streybt, hwjl wz qv watig
 Fer ds konflikt yet tua kum;
 Fer not, fal not, ljt wil led us
 Yet in safti tua ds hom.

Fermli stand—do sjrens lqr ds;
 Fermli stand—do felsehd ran:
 Holdip Justis, Trøt, and Mersi
 D! wz ma— but kan not fal;
 Fal!—it iz ds wurd ov keurds;
 Fal!—ds laggwaj ov ds slav;
 Fermli stand, til dqtu bekons;
 Onward, den —e'n tua ds grav!

Be fit tua liv dat yø ma be fit tua dj.

REVOLUTIONARY ADVENTURE.

The leading events of the War of Independence are familiar to every American ; but many incidents and adventures yet remain to be disclosed. There are those yet living who remember the following story :

The American authorities found much difficulty in disposing of their prisoners. They had no posts regularly fitted for the purpose ; and they could suggest no better means for securing them, than to place them under guard in a thickly settled part of the country, where the inhabitants were most decidedly hostile to the English. The town of Lancaster, in Pennsylvania, was one of those selected for this purpose. The prisoners were confined in barracks, enclosed with a stockade, and vigilantly guarded. But in spite of all precautions, they often disappeared in an unaccountable manner, and nothing was heard of them till they had resumed their place in the British army. Many and various were the conjectures as to the means of their escape ; the officers inquired and investigated in vain ; the country was explored to no purpose ; the soldiers shook their heads, and told of fortune-tellers, peddlers, and such characters, who had been seen at intervals ; and sundry of the more credulous could think of nothing but supernatural agency ; but whether man or spirit was the conspirator the mystery was unbroken.

When this became known to Washington, he sent General Hazen to take this responsible charge. This energetic officer, after exhausting all resources, resorted to stratagem. He was convinced that, as the nearest British post was a hundred miles distant, the prisoners must be aided by Americans, but where the suspicion should fall, he could not even conjecture ; the reproach of Toryism being almost unknown in that region. Having been trained to meet exigencies of this kind, in a distinguished career as colonel in the British army, his plan was formed at once and communicated to an officer of his own, upon whose talent he relied for its successful execution. This was captain Lee, whose courage and ability fully justified the selection.

The secret plan concerted between them was this. It was to be given out that Lee was absent on furlough or command. He, meantime, was to assume the dress of a British prisoner, and, having provided himself with information and a story of his capture, was to be thrown into the barracks, where he might gain the confidence of the soldiers, and join them in a plan of escape. How well Captain Lee sustained his part may be inferred from the fact that when he had disappeared and placed himself among the prisoners, his own officers and soldiers saw him every day without the least suspicion. The person to whom I am indebted for most of those particulars was the Intendant of the prisoners, and familiar with Lee; but though compelled to see him often in the discharge of his duty, he never penetrated the disguise. Well it was for Lee that his disguise was so complete. Had his associates suspected his purpose to betray them, his history would have been embraced in the proverb, 'dead men tell no tales.'

For many days he remained in this situation, making no discoveries whatever. He thought he perceived, at different times, signs of intelligence between the prisoners and an old woman who was allowed to bring fruit for sale within the enclosure. She was known to be deaf and half-witted, and was therefore no object of suspicion. It was known that her son had been disgraced and punished in the American army, but she never betrayed any malice on that account, and no one dreamed that she could have had the power to do injury if she possessed the will. Lee watched her closely, but saw nothing to confirm his suspicions. Her dwelling was about a mile distant, in a wild retreat, where she shared her miserable quarters with a dog and cat, the former of which mounted guard over the mansion, while the latter encouraged superstitious fears which were equally effectual in keeping visitors away.

One dark, stormy night in autumn, he was lying awake at midnight, meditating on the enterprize he had undertaken, which in the beginning had recommended itself to his romantic disposition, but had now lost all its charms. It was one of those tempests which in our climate so often hang over the path of the departing year. His companions slept soundly, but the wind which shook the building to its foundation, and threw heavy splashes of rain against the window, conspired with the state of his mind to keep him wakeful. All at once the door was gently opened, and a figure

moved silently into the room. It was too dark to observe its motions narrowly, but he could see it stooped towards one of the sleepers, who immediately rose; next it touched him on the shoulder. Lee immediately started up; the figure allowed a slight gleam from a dark lantern to pass over his face, and as it did so, whispered impatiently, 'not the man—but come!' It then occurred to Lee that this was the opportunity he desired. The unknown whispered to him to keep his place till another man was called; but just at that moment, some noise disturbed him, and, making a sign to Lee to follow, he moved silently out of the room.

He found the door of the house unbarred, and a part of the fence removed, where they passed out without any molestation; the sentry had retired to a shelter where he thought he could guard his post without suffering from the rain; but Lee saw that the conductors put themselves in preparation to silence him if he should happen to address them. Just without the fence appeared a stooping figure, wrapped in a red cloak, and supporting itself with a large stick, which Lee at once perceived could be no other than the old fruit woman. But the most profound silence was observed: a man came out from a thicket at a little distance, and the whole party moved onward under the guidance of the old woman. At first they frequently stopped to listen, but having heard the sentinel's cry, 'All's well,' they seemed reassured, and moved with more confidence than before.

They soon came near her cottage, under an overhanging bank, where a bright light was shining out from a little window upon the wet and drooping boughs that hung near it. The dog received them graciously, and entered. A table was spread with some coarse provisions upon it, and a large jug, which one of the soldiers was about to seize, when the man who conducted them withheld him. 'No,' said he, 'we must first proceed with the business.' He then went to a small closet, from which he returned with what seemed to have been, originally, a Bible, though now worn to a mahogany color and spherical form. While they were doing this, Lee had time to examine his companions; one of whom was a quiet looking soldier, the other, a stout, short man, with much the aspect of a villain. They examined him in turn; and as Lee had been obliged to punish the shortest soldier severely, he felt some misgivings when the fellow's eye rested upon him. Their conductor was a middle-aged, harsh-looking man, whom Lee had

never seen before. As no time was to be lost, their guide explained in a few words, that, before releasing them he should require them to swear upon the Scriptures, not to make the least attempt to escape, and never to reveal the circumstances or agents in the proceeding, whatever might befall them. The soldiers, however, insisted on deferring this measure till they had formed some slight acquaintance with the jug, and expressed their sentiments on the subject rather by action than words. In this they were joined by Lee, who by this time had begun to contemplate the danger of his enterprise in a new and unpleasant point of view. If he were compelled to accompany this party to New York, his disguise would at once be detected, and it was certain he would at once be hanged as a spy. He had supposed, beforehand, that he should find no difficulty in escaping at any moment; but he saw that their conductor had prepared arms for them, which they were to use in taking the life of any one who should attempt to leave them—and then the oath, he might possibly have released himself from its obligations, when it became necessary for the interests of his country; but no honorable man can well be driven to an emergency in which he must violate an oath, however reluctantly it was taken. He felt that there was no retreating, when there came a heavy shock, as of something falling against the sides of the house; their practised ear at once detected the alarm gun; and their conductor, throwing down the old Bible, which he had held all the while impatiently in his hand, directed the party to follow him in close order, and immediately quitted the old house, taking with him his dark lantern.

They went on with great despatch, but not without difficulty. Sometimes their footing would give way on some sandy bank or slippery field; and when their path led through the woods, the wet boughs dashed heavily in their faces. Lee felt that he might have deserted his precious companions while they were in this hurry and alarm; but he felt, that, as yet, he had made no discoveries; and however dangerous his situation was, he could not bear to confess that he had not nerve to carry it through.

For several nights they went on in this manner, being delivered over to different persons, from time to time; and Lee could gather from their whispered conversations, they were regularly employed on occasions like the present, and well rewarded by the British for their services. Their employment was full of danger;

and though they seemed like desperate men, he could observe that they never remitted their precautions. They were concealed by day in barns—cellars—caves made for the purpose, and similar retreats; and one day was passed in a tomb, the dimensions of which had been enlarged, and the inmates, if there had been any, banished to make room for the living. The burying grounds were a favorite retreat, and on more occasions than one they were obliged to resort to superstitious alarms to remove intruders upon their track; their success fully justified the experiment, and, unpleasantly situated as he was, in the prospect of soon being a ghost himself, he could not avoid laughing at the expedition with which old and young fled from the fancied apparitions under clouds of night, wishing to meet such enemies, like Ajax, in the face of day.

Though the distance to the Delaware was not great, they had now been twelve days on the road, and such was the vigilance and superstition prevailing throughout the country, that they almost despaired of effecting their object. The conductor grew impatient, and Lee's companions, at least one of them, became ferocious. There was, as we have said, something unpleasant to him in the glances of this fellow toward him, which became more and more fierce as they went on; but it did not appear whether it were owing to circumstance or actual suspicion. It so happened that, on the twelfth night, Lee was placed in a barn, while the rest of the party sheltered themselves in the cellar of a little stone church, where they could talk and act with more freedom, both because the solitude of the church was not often disturbed, even on the Sabbath, and because even the proprietors did not know that illegal hands had added a cellar to the conveniences of the building.

The party were seated here as the day broke, and the light which struggled in crevices opened for the purpose, showed a low room about twelve feet square, with a damp floor and large patches of the white mould upon the walls. Finding, probably, that the pavement afforded no accommodations for sleeping, the worthies were seated each upon a cask which seemed like those used for gunpowder. Here they were smoking pipes with great diligence, and, at intervals not distant, applying a huge canteen to their mouths, from which they drank with upturned faces expressive of solemn satisfaction. While they were thus engaged, the short

soldier asked in a careless way, if they knew whom they had in their party. The others started and took their pipes from their mouths to ask him what he meant, 'I mean,' said he, 'that we are honored with the company of Captain Lee, of the rebel army.—The rascal once punished me, and I never mistook any man when I had a debt of that kind to pay. Now I shall have my revenge.'

The others hastened to express their disgust at his ferocity, saying, that if, as he said, their companion was an American officer, all they had to do was to watch him closely. They said that, as he had come among them uninvited, he must go with them to New York and take the consequences; but meantime it was their interest not to seem to suspect him, otherwise he might give an alarm, whereas it was evidently his intentions to go with them till they were ready to embark for New York. The other persisted in saying that he would have his revenge with his own hand, upon which the conductor, drawing a pistol, declared to him that if he saw the least attempt to injure Captain Lee, or any conduct which would lead him to suspect that his disguise was discovered, he would that moment shoot him through the head. The soldier put his hand upon his knife with an ominous scowl upon his conductor, but seeing that he had to do with one who was likely to be as good as his word, he restrained himself, and began to arrange some rubbish to serve him for a bed. The other soldier followed his example, and their guide withdrew locking the door after him.

The next night they went on as usual, but the manner of their conduct showed that there was more danger than before; in fact, he explained to the party that they were now not far from the Delaware, and hoped to reach it before midnight. They occasionally heard the report of a musket, which seemed to indicate that some movement was going on in the country. Thus warned they quickened their steps, and it was not long before they saw a gleam of broad clear light before them, such as is reflected from calm waters even in the darkest night. They moved up to it with deep silence; there were various emotions in their breasts; Lee hoped to escape from an enterprise which was growing too serious, and the principal objects of which were already answered; the others were anxious lest some accident might have happened to the boat on which they depended for crossing the stream.

When they came to the bank there were no traces of a boat on the waters. Their conductor stood still for a moment in dismay; but, recollecting himself, he said it was possible it might have been secured lower down the stream, and, forgetting everything else, he directed the larger soldier to accompany him, and, giving a pistol to the other, he whispered, 'if the rebel officer attempts to betray us, shoot him; if not, you will not, for your own sake, make any noise to show where we are.' In the same instant they departed, and Lee was left alone with the ruffian.

He had before suspected the fellow knew him, and now doubts were changed to certainty at once. Dark as it was, it seemed as if fire flashed from his eye, now that he felt that revenge was in his power. Lee was as brave as any officer in the army, but he was unarmed, and though he was strong, his adversary was still more powerful. While he stood, uncertain what to do, the fellow seemed enjoying the prospect of revenge, as he looked upon him with a steady eye. Though the officer stood to appearance unmoved, the sweat rolled in heavy drops from his brow. He soon took his resolution, and sprang upon his adversary with the intention of wresting the pistol from his hand; but the other was upon his guard, and aimed with such precision, that, had the pistol been charged with a bullet, that moment would have been his last.

But it seemed that the conductor had trusted to the sight of his weapons to render the use of them unnecessary, and had only therefore loaded them with powder; as it was, the shock threw Lee to the ground; but fortunately, as the fellow dropt the pistol, it fell where Lee could reach it, and as his adversary stooped, and was drawing his knife from his bosom, Lee was able to give him a stunning blow. He immediately threw himself upon the assassin, and a long and bloody struggle began; they were so nearly matched in strength and advantage, that neither dared to unclench his hold for the sake of grasping the knife; the blood gushed from their mouths, and the combat would have probably ended in favor of the assassin, when steps were heard advancing, and they found themselves in the hands of a party of countrymen, who were armed for the occasion, and were scouring the banks of the river. They were forcibly torn apart, but so exhausted and breathless, that neither could make any explanation, and they submitted quietly to the disposal of their captors.

The party of armed countrymen, though they had succeeded in their attempt, and were sufficiently triumphant on the occasion, were sorely perplexed to determine how to dispose of their prisoners. After some discussion upon the wisdom of the nearest magistrate, they accordingly proceeded with their prisoners to his mansion, about two miles distant, and called on him to rise and attend to business.

A window was hastily thrown up, and the justice put forth his night-capped head, and, with more warmth than became his dignity, ordered them off; and, in requital for their calling him out of bed in the cold, generously wished them in the warmest place which occurred to his imagination. However, resistance was in vain; he was compelled to rise; and, as soon as the prisoners were brought before him, he ordered them in irons to the prison at Philadelphia. Lee improved the opportunity to take the old gentleman aside, and told him who he was, and why he was thus disgraced; the justice only interrupted him with the occasional inquiry, 'Most done?' When he had finished, the magistrate told him that his story was very well made up, and told in a manner very creditable to his address, and he should give it all the weight which it seemed to require. All Lee's remonstrances were unavailing.

As soon as they were fairly lodged in prison, Lee prevailed on the jailor to carry a note to Gen. Lincoln, informing him of his condition. The General received it as he was dressing in the morning, and immediately sent one of his aids to the jail. That officer could not believe his eyes when he saw Captain Lee. His uniform, worn out when he assumed it, was now hanging in rags about him, and he had not been shaved for a fortnight; he wished very naturally to improve his appearance before presenting himself before the Secretary of War; but the orders were peremptory to bring him as he was. The General loved a joke full well; his laughter was hardly exceeded by the report of his own cannon; and long and loud did he laugh that day.

The reason why reformation proceeds slowly, is, because every man would have others make the beginning, and never thinks of making the beginning himself.

PRAIRIES AND MOUNDS OF KANSAS.

The following article on the scenery of this new paradise we extract from the Rev. C. B. Boynton's "Journey Through Kansas," We shall possibly at a future time make some further extracts from this interesting work; in the mean time, should any of our readers wish to peruse the entire work themselves they may have the opportunity by remitting the retail price (fifty cents) of the same to the publisher of the Phonetic Journal.

"But the first hour's ride over the prairies of Kansas, spread before us such a picture, varying every moment and beautiful in every change, as we had no previous conception of, and drew from us continued expressions of a delight that would not be suppressed. One can form no correct idea of the prairies of Kansas by a previous knowledge of those of Indiana and Illinois; and residents in Iowa add the same remark of theirs. How, without the majesty of mountains or lakes, or broad rivers, and with so few colors as here are seen, such an effect can be produced, is worthy the study of artists. It is a magnificent picture of God that stirs irresistibly and inexplicably the soul of every beholder. Young and old, the educated and the unlearned, alike feel the influence of its spell, and each in his own language gives utterance to his delight and wonder, or stands breathless and mute. There are many scenes, in Kansas, that can scarcely be *remembered* even, without tears. The soul melts in the presence of the wonderful beauty of the workmanship of God.

With ocean and mountains, with lakes and rivers, hill and valley, we had been familiar; but here was an entirely new feature of the beauty of earth—a thing apart and peculiar, but equal to any in its power over the soul, whether to delight or awe. The Kansas prairies cannot be described—mere words cannot reproduce in another's mind the impression which the scene has made; but if a man sees them, he is moved, in spite of himself, and the moment he would speak of them to another, he feels the poverty of language, he finds no fitting words.

The view, from the bluffs above Fort Riley, at the confluence of

the Republican and Smoky Hill forks, is one of the most beautiful valley scenes on which the eye ever rested ; it reminded me of some of the celebrated views on the Connecticut, by none of which do I think it surpassed. Not a human dwelling, except an Indian wigwam, has been erected there, and yet it wore the aspect of a highly-cultivated country. The green meadows and pasture lands stretched away to the limit of vision—the scattered tufts or copses of timber resembled orchards or artificial groves, while the bluffs on either hand rose with outlines which, though bold, were so flowing and graceful, that it was a pleasure to the eye to rest on them. Still, though accurate description is so difficult, it will doubtless be expected that we shall make some statements concerning the general aspect of the country. Its structure may be said to be governed by its streams, along which run, first, the level "*river bottoms*," on which nearly the whole of the timber of the country is found. These are sometimes, though not generally, too low for cultivation. On the Kansas river they are often five or six miles broad, and in fertility they are probably not surpassed by any lands on the continent. To these "*river bottoms*" succeeds a second level, elevated, perhaps, ten or fifteen feet above the first; level also, and in appearance and fact, equally productive. Above these, and from seventy-five to one hundred feet above the river bed, lies the high rolling prairie, whose ever-varying character gives to the country its picturesque appearance.

"These features do not, of course, present themselves at all points with the distinctness and regularity which we have mentioned. Sometimes the two lower levels are blended into one, and again the streams, in their windings, will sweep to the very base of the rolling bluffs. The high prairie forms the *general surface* of the country, and constitutes one vast undulating tableland, whose main slope is toward the east and southeast, while in its smaller divisions it presents every variety of exposure, yet every outline is a flowing one, rounded to the line of beauty. Conical mounds sometimes rise to a hundred feet above the general level, with a formation as regular as if shaped by art. Some of these are visible at a distance of fifty miles or more, and are bold and impressive features of the landscape. Again, far in the distance the river bluffs appear like the walls of gigantic fortifications, with parapets, and even towers, as if the vast amphitheater embraced in their long lines were guarded by watching armies.

In some places the prairie sinks gently toward the river, with an easy slope several miles in breadth, exactly shaped for beautiful farms; while in the background, under the shelter of the bluff, is the very spot for pleasant residences.

"Here the low hills sweep round enough for a single farm, and then they inclose sufficient for a little community. Whether a man desires a level farm, or with an eastern, western, northern, or southern exposure, he can be suited; and if he desires all these combined in one location, he need not despair of finding even that, without one harsh or abrupt feature in the whole scene.

"We will here make but one remark in reference to soil. In general, it appears to be a black vegetable mould, deepest and purest, of course, in the bottoms, but usually *black* on the highest prairies; there, however, it is mixed somewhat with sand, which not only improves it for cultivation, but renders it more capable, than the low lands, of enduring drouth. On some of the higher bluffs we observed that this vegetable soil was not more than twelve inches thick, with a sandy sub-soil, and at such points the surface was sometimes strewn with pebbles. These, however, are exceptions, and even in such locations the color of the soil is black. In some districts this dark vegetable mold is mixed with yellow sand and clay, so as to form a chocolate-colored soil, called by some the "mulatto soil," much prized for its fertility.

"The mounds of the prairies are among the most interesting features in the scene, and probably no other objects in the Mississippi valley have given rise to so many conjectures as they. The large mounds of Kansas present the appearance of artificial structures, and especially when seen from a distance, rising out of the plain like immense flattened cones. Indeed, the general outline of the prairie, when seen against the sky, as well as that of the bold-er bluffs and mounds, seems as if shaped by human art, such is the regularity of the form. This, however is especially true of the mounds. They are so perfectly rounded, that it seems impossible that the result should have been produced by any natural phenomena. Many of the smaller mound-shaped structures of the west have, doubtless, been reared or modeled by the hand of man, but it seems strange that any one should mistake such elevations as the large mounds of Kansas for artificial structures. A single glance at their formation, shows it to be identical with that of the neighboring elevations; the rock strata lying as regularly in them as in

any of the bluffs of the river. That they have been upheaved there by the hand of God and not man, is a fact beyond all question."

Still, some of them at least, stand precisely where it would seem they might have been wanted, in certain styles of defense or warfare; and even in modern war, a battery placed on their tops would command the whole country, on every side, within range of the guns, while to storm such a battery would be a serious work. I see no objection to the idea that they may have been used for military or religious purposes, and were partially shaped for such purpose by the labor of man. The regularity of their outline seems to favor this opinion, though it is by no means a necessary inference. Doubtless, in our attempts to "re-people the past," we may believe that these mounds have been used for posts of military observation, or for the kindling of beacon fires, or for "high places" of worship and sacrifice, or even under such heavens, for astronomical observations. For all such purposes, they are certainly suitable, and for such uses, or even for a pleasure resort in these level regions, they may have had their natural inequalities smoothed away. But they belong to the hills, and not to the works of man; and we hope that human folly will never dig them down, or deface them in any way."

TEACHING FOR A LIFETIME.

Whoever attempts to master an art, or to learn a trade, does so with the fixed purpose of making it the business of his life. The man who prepares himself for the counting-room, or enters on the practice of medicine or of law, or assumes the sacred duties of the gospel ministry, fully intends to give up his whole life to the profession of his adoption, and cheerfully devotes to it his highest energies. But it is a rare sight to see any one thus deliberately devote himself to the business of *teaching* for life. We do sometimes see gray-haired men, who have spent their lives in teaching; but investigation will generally show that this has resulted rather from necessity, or from the force of peculiar circumstances,

than from settled choice. Is teaching, then, an employment of so little account in the eyes of the world, and so entirely destitute of attractions? Are its rewards so meagre as to discourage the throng of eager aspirants for wealth or the world's honors, or even for usefulness, from entering its ranks as soldiers enlisted for the campaign of life? What motives have most influence with the young, fresh and vigorous mind; what circumstances are most potent to decide it, in that momentous thing, the choice of a profession? When, in his emergence from boyhood, the first thoughts of active exertion as a means of securing independence gradually take hold of a young man's mind; what is more natural than that he should take the living examples of successful and happy men around him, and, comparing one with another, should draw conclusions which will direct his taste and determine his choice? Thus, many a youth has looked with admiration on the kindly face of his family physician, and felt that, when he should grow to manhood, *he too* would seek to gain the universal love and esteem which fall to the lot of the good and kind men who minister to the physical ills of life. Or perhaps he has felt, from the example before him, how sweet the reward of the faithful pastor's labors, in the affectionate care and unselfish love of his flock; and thus has been sown the seed, which, in its after blossoming, has made him an ambassador of heaven to man. Equally powerful in directing the mind, undetermined which department of life's labor it may enter with most advantage, are the examples of the earnest and successful artist, or man of business, around whose pathway, mingled with life's cares, which none may hope to escape, are strewn many sweet and beautiful flowers, which, like the luxuriant vine, cover up the rude trellis-work of life with their exuberant verdure and budding blossoms. But who ever knew a youth sufficiently attracted by the example of a faithful and self-denying teacher, to desire to endure the multiplied and vexatious trials to which he has seen him daily subjected for years? especially when he reflects that, for this, his reward, as the world reckons it, has barely sufficed to meet the necessities of existence, and that he must inevitably go down to the grave, leaving his family to battle with that poverty which his strong arm has, in his lifetime, warded off with such difficulty. But it is said, all teachers are not thus unfortunate. Ay, but the exceptions are but as light-houses, sending forth their feeble glimmer

into the darkness, only to make it more palpable. Here and there we see a teacher, or hear of one, who has had the good fortune to fall among sympathetic and appreciative minds; who has not only had kindness and sympathy to cheer his pathway, but that which, in spite of the cold reasoning and philosophy of those who never felt its need, is the weightier argument,—an abundant pecuniary support, enabling him not only to enjoy some degree of the comforts of life, as it passes, but to provide for his dear ones against the afflictions of sickness and death, as other men do, and as it is *his* right to do.

But it is a matter of daily observation that the lives of the mass of teachers hold out little that is inviting to such as feel not the value of their inward peace, offer few inducements to those who would not hedge up life with stern duties, and rest satisfied, if the full recompense is deferred to eternity. The duty of treating the teacher as men of other professions expect to be treated, and of cheerfully awarding him his proper recompense, has been, and is yet, sadly neglected; but every passing year makes us more hopeful that a good time is coming, even for the teacher, and that, before this generation shall all have passed away, his profession will have so nearly assumed its proper position among other vocations of honor and usefulness, as to present to the young mind many inducements to a life long service. Then shall we see, more frequently than now, men of the most brilliant talents, early in life making preparation to bring to the teacher's office the fruits of long years of mental culture. And who shall estimate the benefits which the children of that day shall reap, from this long-hoped-for change? Brother teachers, can we not aid in producing this consummation? Shall our cheerful zeal, and patient, uncomplaining effort, weigh nothing in the scale?

But suppose our hopes are never realized; is there no adequate reward, no comfort for us, other than that grudgingly yielded by the cold selfishness of the world? As you look around and notice the results of your toil, it may be in transforming rude and unpromising materials into cultivated and well-disciplined men and women, or, perchance, in reclaiming the wilfully bad, whose after career of usefulness and happiness they trace to your efforts under God, can you say there is no inducement to devote a lifetime to such a work? Toil on, then, faint hearted and almost discouraged teacher. Bravely determine to tread for life the weary round

of duties to which your past years have been devoted; and, when you are gone to your final rest, succeeding generations will reward you with a loving memory.—*Mas. Teacher.*

A HUNDRED THOUSAND VICTIMS!

Under the novel but expressive title of the "*Necrology of Alcohol*," which we in our unscientific simplicity think might as well have been the *Destructiveness of Alcohol*, Dr. J. E. Snodgrass has an article in the *Hydropathic Quarterly Review*, which affords a new and fearful basis for computing the annual ravages of this poison. It will be seen that while the ordinary computation gives the enormous number of 30,000 annual victims of rum, the Doctor shows conclusively that the number is swelled to the far more fearful estimate of 100 000. We give the closing paragraphs, and ask the attention of such female physicans as they may reach through this channel, to the appeal which the writer has so hopefully made to this useful and yearly increasing class of our sisters:

"A glance at the last edition of the *Post Office Register* will show that there are nearly twenty thousand post offices in the United States. The estimate of destructiveness of human life from alcohol was put down by the friends of temperance, at the commencement of the reform, as only thirty thousand annually. Now, we think it will not be difficult to make it apparent that this is too low a figure, even at the present day, and after all that has been done to decrease the consumption of intoxicating beverages; and that their consumption has been decreased in the more rural sections of the country there can be no doubt, whatever might be the question as relating to the more commercial points, with their changing population and seductive influences. Let us see for a moment. Thirty thousand deaths a year gives but one and a half for each post-office. Now, if each of the locations of these government appliances were nothing more than a country store at which liquor is sold, or a tavern at some cross-roads, it would be but a moderate estimate to attribute the death of at

least one victim annually as the average result of alcohol's direct influence upon the drinkers alone. This would give twenty thousand instances of its necrologic power. It is, however, a common thing, especially in the South and West, to find the post office a nucleus for several stores, or other places where intoxicating liquors are obtainable, even where no village is located, thus indicating that one death per year for each postal depot is under rather than over the truth. And then, when we come to consider the thousands of villages with several taverns, stores, and other grog-selling agencies, we can readily perceive how the ratio of deaths must be multiplied. But we have not yet included the incorporated towns and minor cities, embracing, as a numerous class of them do, several hundred liquor-dispensing establishments apiece on an average, thus multiplying hundreds by thousands; and then, a hundred and more great cities and commercial centres, whose records reveal their existence by the thousand, to say nothing of the unlicensed dens of infamy, still remain to be added to the list, in order to make our calculation of necrological forces complete.

"In full view of these facts, would it be deemed extravagant to say that there are probably not fewer than *half a million* of dispensers of alcoholic beverages among the twenty-five or six millions of people inhabiting these States? And in the sight of our numerical estimates, which are near enough to the actuality of the case for our present purpose, may we not safely conclude that the number of those who are sent to premature graves annually by spiritous liquors is near *one hundred thousand*? And this without estimating either the numerous cases of the indirect influence of alcoholic poison in the generation of chronic diseases, or the deaths from physical violence prompted by this corporeal, intellectual, and spiritual destroyer of our common race. This ought to be a startling picture of the necrological power of a single beverage, and yet we fear that it will not prove sufficiently so even to the class of readers for whose eye this article has been more especially prepared.

"How, in conclusion, is the public mind—the public conscientiousness, as we say—to be properly enlightened as to the true necrology of alcohol? How are the statistics to be best collected, so that the actual agencies of the Fiend of the Still may stand revealed to the public apprehension in all their terrible realities? We answer that this must be done through corrections in

our bills of mortality, reforms in our coroners' juries, and greater care and *courage* in the certificates and reports of medical men, whether official or private. There must be an end to the subterfuges and lies of which we have complained in our opening remarks.

"But to whom, or where, are we to look for a beginning of this new order of things? We answer, that our hope is in the new class of minds that are now being brought into the medical field, under the influence of those reformed doctrines and improved auspices which are giving the age one of its prominent characteristics. The intelligent and soulful women who are, by permission of ancient prejudice and narrow-souled conservatism, coming here and there into the profession, can do much meanwhile in the desired direction. Their social influence will enable them to exercise a most important power for the correction of public sentiment. And it is just here that the cause of the continuance of intemperance is to be sought. In order to stay its ravages, the people at large must be educated to the realization that alcohol is a positive poison to the animal economy—one not the less certain because of the slowness of its necrological results in most cases. They must be brought to realize this as clearly as they do the deadly effects of arsenic or strychnine; and then, fully aroused to the social demands of the emergency which intemperance has forced upon us, we shall not be long without legal recognitions everywhere of the absolute necessity of staying the fearful scourge that is continually at work in our land—a scourge to which the yellow fever or the cholera can bear no comparison, seeing that they strike only here and there, and mainly at particular seasons; while alcohol is striking down its victims always, everywhere, and unceasingly."—*Fred. Douglas' Paper*.

No subject seems to furnish richer themes of merriment than matrimony. One of the best double puns we have ever heard was perpetrated by a clergyman, as he had just united in marriage a couple whose Christian names were Benjamin and Ann. "How did they appear during the ceremony?" inquired a friend. "They appeared both *annie-mated* and *bennie-fitted*," was the ready reply. Jerrold said that young boys who marry old maids "gather in the spring of life the golden fruits of autumn." And old Thomas Fuller many years ago wrote, that "they marry ancient people merely in expectation to bury them—hang themselves in hopes some one may come and cut the halter."

DUTIES OF TEACHERS.

The teacher should take advantage of unusual occurrences to make a moral or religious impression. It is a part of the teacher's work to cultivate and strengthen both the moral sentiments and the religious feelings of the members of his school. This is not most effectually done by a formal mode of speaking to them on these subjects. If a particular hour is set apart for formal lectures on their duty to their fellow-man and their obligations to God, they are very apt to fortify their sensibilities against the most faithful appeals, and thus render them powerless. The wise teacher will watch for the opportunity, and, just at the moment when the heart is prepared by some suitable occurrence,—when by some exhibition of the Creator's power it is awed into reverence, or softened into submission; or by some display of his goodness it is warmed into gratitude, or animated with delight,—with a few words seasonably and “fitly spoken,” he fixes the impression for ever. Speaking at the right time, every ear listens, and every heart feels.

Perhaps many of my readers can revert to some season in their childhood, endeared to them by a precious recollection of golden words thus opportunely uttered,—words fraught with truth which in after-life has had an unspeakable influence in the formation of their character. One or two examples connected with my own experience, may be presented, more fully to illustrate my meaning; while at the same time they may afford, it is hoped, some valuable hints for the encouragement and guidance of such young teachers as desire in this way to make themselves the instruments of lasting benefit to the young.

EXAMPLE I. I can never forget—nor would I if I could—a lesson impressed upon my own youthful mind, conveying the truth that we are constantly dependent upon our Heavenly Father for protection. In a plain country school-house, some twenty-five children, including myself, were assembled with our teacher on the afternoon of a summer's day. We had been as happy and as thoughtless as the sportive lambs that cropped the clover of the

neighboring hill-side. Engrossed with study or play,—for at this distance of time it is impossible to tell which,—we had not noticed the low rumbling of the distant thunder, till a sudden flash of lightning arrested our attention. Immediately the sun was veiled by the cloud, and a corresponding gloom settled upon every face within. The elder girls, with the characteristic thoughtfulness of woman, hastily inquired whether they should not make the attempt to lead their younger brothers and sisters to the paternal roof before the bursting of the storm. For a moment our little community was thrown into utter confusion. The teacher stepped hastily to the door to survey more perfectly the aspect of the western heavens. Immediately returning, he signified to the children that there would not be time for them to reach their homes before the tempest would be upon them. Oppressed with dread,—for it is no uncommon thing for children in the country to be terrified by lightning,—some of the youngest of us clung to our older brothers or sisters, while others, being the sole representatives of their family in the school, for the first time felt their utter loneliness in the midst of strangers, and gave utterance to their feelings in audible sighs or unequivocal sobs.

The teacher, meanwhile, with exemplary calmness and self-possession, closed the windows and the doors, and then seated himself quite near the younger pupils, to await the result. The thick darkness gathered about us, as if to make the glare of the lightning, by contrast, more startling to our vision; while the loud thunder almost instantly followed, as it were the voice of God. The wind howled through the branches of a venerable tree near by, bending its sturdy trunk, and threatening to break asunder the cords which bound it to its mother earth. An angry gust assailed the humble building where we were sheltered; it roared down the capacious chimney, violently closed a shutter that lacked a fastening, breaking the glass by its concussion, and almost forced in the frail window-sashes on the westerly side of the room. Quicker and more wild the lightnings glared—flash after flash—as if the heavens were on fire; louder and nearer the thunder broke above our heads, while the inmates of the room, save the teacher, were pale with terror.

At this moment there was a sudden cessation of the war of elements,—a hush—almost a *prophetic* pause! It was that brief interval which precedes the falling torrent. A dread stillness

reigned in the room. Every heart beat hurriedly, and every countenance told the consternation that was reigning within. It was an awful moment!

With a calm voice, breathing a subdued and confiding spirit, the teacher improved this opportunity to impress upon our young minds a great truth. "Fear not, children," said he, it is your Heavenly Father that sends the storm as well as the sunshine and the gentle breeze. You have been just as much in his power all day, as you are at this moment. He has been as near you, supporting you, supplying you with breath, with life, all through the pleasant morning; but then you did not see him. He is just as able to protect you now, for 'not a sparrow falls to the ground without his notice,'—and he ruleth the storm and 'rideth upon the wings of the wind.' We should ever feel willing to trust him; for he is ever able to grant us deliverance from all our dangers. God is here now to protect us."

Just as he had finished these words the rain began to fall. First the drops were few and scattered; but soon the windows of heaven were opened, and the thirsty ground was abundantly satisfied. The sound of the thunder became fainter and fainter as the cloud passed away; the sun burst out again in renewed splendor; the full drops glittered in his beams upon the grass; the birds began their songs; the rainbow spanned the eastern hills; and our hearts, taught by the timely instructions of a good man, began to expand with eager gratitude for our preservation by the hand of our Heavenly Father.

The remainder of the afternoon passed happily away, and when our books were laid aside, and we were ready to burst out of the room to enjoy the refreshing air and participate in the general joy; the teacher, taking the Bible from the desk, asked us to remain quiet a moment while he would read a few words that he hoped we should never forget.

The passage was the following, from the 65th Psalm:—

By terrible things in righteousness wilt thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea. Which by his strength setteth fast the mountains; being girded with power: which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: thou greatly enrichest it with

the river of God, which is full of water ; thou preparest them corn, when thou hast so provided for it.

Thou waterest the ridges thereof abundantly : thou settlest the furrows thereof : thou makest it soft with showers : thou blessest the springing thereof.

Thou crownest the year with thy goodness ; and thy paths drop fatness. They drop upon the pastures of the wilderness ; and the little hills rejoice on every side.

The pastures are clothed with flocks ; the valleys also are covered over with corn ; they shout for joy, they also sing.

After closing the book, the teacher said, " Go out now, children, and witness how perfectly these words have been fulfilled toward us this afternoon,—and from this day's mercies, learn hereafter to trust God as confidently in the storm, when he displays his power by his outward 'tokens,' as when he kindly smiles upon you in the beams of the glorious sun, or gently breathes upon you in the morning breeze."

We went forth bounding in gladness and gratitude, and saw the "outgoings of the evening to rejoice,"—"the pastures clothed with flocks,"—"the valleys covered over with corn,"—"the little hills rejoicing on every side ;"—we heard also the general shout for joy,—and we felt as we never before had felt, a deep, thorough, abiding conviction of the truth that God is our father and our friend ; the GOD OF OUR SALVATION.

I know not how soon these impressions faded from the minds of the other children,—but for myself I can say, that from that time to the present, whenever I have been exposed to apparent danger from the impending tempest, the warring elements, or the ravages of disease, the teachings of that hour have always revived in my mind to soothe my troubled spirit, and to reassure my faith and confidence in the presence of an all-sufficient and merciful Preserver. A thousand times have I devoutly blessed the memory of that faithful teacher, for having so early and so happily turned my thoughts upward to Him, in whom "we live, and move, and have our being."

EXAMPLE II. It was in the afternoon of a gloomy day in the latter part of November, when the pupils, consisting of some fifty boys, belonging to a school in a pleasant seaport town in New England, were told by their teacher, a few minutes before the usual hour, that they might lay aside their studies, and prepare for dismissal. During the early part of the day there had been one of those violent southeast rain-storms, so common upon

the seacoast at that season of the year. It is well known to the observing mariner, that a storm from the southeast never continues beyond twelve or fifteen hours; and when the violence of the storm abates, it is a common remark of the sailor, that "the northeaster is not long in *debt* to the southeaster." Previous to this change of wind, however, there is what is expressively termed the "*lull of the storm*,"—a period when the rain ceases to fall, the wind dies away to a perfect calm, the barometer is suddenly depressed, the clouds hover almost over the face of the earth, shutting out the light of the sun, and causing a cheerless damp to settle upon everything terrestrial, and a dreary gloom to enshroud the mind itself. When the wind changes, these clouds are not gradually dissolved and broken up, so that the eye can catch transient glimpses of the blue sky beyond, as after a snow-storm in winter; but the dark drapery is suddenly lifted up, as if by an unseen hand, and the western sky, from the horizon upwards, is left more bright and more charming than ever, to refresh the eye and reanimate the soul.

It was such a day, as before remarked, when the pupils of this school—partly because of the darkness in the school-room, and partly because of their protracted confinement within a close apartment during a gloomy afternoon—were, a little earlier than usual, about to be dismissed. The pupils all seemed to welcome the happy release that awaited them,—and in their eagerness to escape from confinement, they very naturally neglected to observe their accustomed regard for quiet and order in laying aside their books. It was, however, a fixed habit with the teacher, never to give the signal for leaving the room till all the pupils had taken the proper attitude for passing out with regularity, and then had composed themselves to perfect silence. On this occasion perhaps two minutes passed away while the boys were gradually, almost impatiently, bringing themselves to a compliance with this rule of the teacher.

During this interval of waiting, the cloud, unperceived by the teacher, had been slowly raised up from the western horizon, just in time to allow the setting sun to bestow a farewell glance upon the sorrowing world at his leave-taking. Through the Venetian blinds that guarded the windows toward the west, the celestial light gleamed athwart the apartment, and painted the opposite wall, in front of the pupils, with streaks of burnished gold! In an

instant every countenance was changed. A smile now joyously played where before sadness and discontent had held their moody reign. The teacher was reminded, by all these circumstances, of the beautiful language of the prophet, which promised the gift of "*the garment of praise for the spirit of heaviness.*" What could be more appropriate on this occasion than a song of *praise*? Without speaking a single word, the teacher commenced one of the little songs already familiar to the whole school:—

Lo the heavens are breaking,
Pure and bright above;
Life and light awaking,
Murmur—*God is love.*
GOD IS LOVE.

Round yon pine-clad mountain,
Flows a golden flood;
Hear the sparkling fountain,
Whisper—*God is good.*
GOD IS GOOD.

Wake, my heart, and springing,
Spread thy wings above,—
Soaring still and singing,
God is ever good.
GOD IS GOOD.

Instantly every voice that had ever sung, now uttered heartfelt praise. The attendant circumstances, taken at the happy moment, furnished such an impressive commentary upon the import of the words, that they were felt, as they never before had been felt, to be the words of precious truth. Every heart throbbed in unison with the sentiment. At the close of the song, there was profound silence in the room. After a moment's pause, during which the truth that *God is good* seemed to pervade each mind and hold it in silent reverence,—the signal for departure was given. One after another the boys passed from their seats with a light and careful step, as if noise and haste would be a desecration both of the time and place,—and when they reached the open air, refreshing and exhilarating as it was, there was no boisterous shout, no rude mirth; each took his homeward course, apparently with a new and lively conviction that *God is good*.

It has always been a source of pleasure to that teacher to recall from the "buried past" the associations connected with that delightful hour and that charming song; and it has been among

the most gratifying incidents of his experience as a teacher, to hear more than one of those pupils in later life recur to the memory of that day, and acknowledge with thankfulness the lasting impressions which then and there were made upon their minds.

It would be easy to furnish examples to almost any extent of the manner in which this principle has been, or may be carried out in practice. The degradation of an intoxicated person who may pass the school,—the pitiable condition of the man who may wander through the streets bereft of his reason,—any instance of sudden death in the neighborhood, particularly of a young person,—the passing of a funeral procession,—in short, any occurrence that arrests the attention of the young and enlists their feeling, may be seized upon as the means of making upon their minds an impression for good. The facts developed in many of their lessons, too, afford opportunities for incidental moral instructions. The adaptation of means to ends,—the evidence of design and intelligence displayed in the works of creation,—the existence of constant and uniform laws as developed in the sciences, all furnish the means of leading the young mind to God.

That teacher will enjoy the richest satisfaction in the evening of life, who, in looking back upon his past experience, shall be conscious that he has improved every opportunity, which God has given him, to turn the youthful affections away from the things of earth to seek a worthier object in things above.

A FABLE BY CHARLES LAMB.—A neater bit of satire than the following one rarely picks up. Read it. It suits the present age perhaps as well as Lamb's time :

"My dear children," said an old rat to his young ones, "the infirmities of age are pressing so heavily upon me that I have determined to dedicate the remainder of my days to mortification and penance, in a narrow and lonely hole which I have discovered ; but let me not interfere with your enjoyments. Youth is the season for pleasure ; be happy, therefore, and only obey my last injunction,—never come near me in my retreat : God bless you all." Deeply affected, and wiping his paternal eyes with his tail, the old rat withdrew, and was seen no more for several days, when his youngest daughter, moved rather by filial affection than by that curiosity which has been attributed to the sex, stole to his cell of mortification, which turned out to be a hole, made by his own teeth, in an enormous Cheshire cheese.

LAST MOMENTS OF KOPERNIKUS.

Kopernikus did on de da ov de aperans ov hiz buk from de pres. He kloz-pi sen ov hiz lif, wid a litl help from de imajinasjon, wud furnif a nobl subjekt fer an artist. Fer terti-fiv yers he haz revolvd and matyrd in hiz mjnd de sistem ov de hevnz. A natyural mjldnes ov disposisjon, berdering on timiditi, a reluktans tu enkenter kontroversi, and a dred ov persakusjon, hav led him tu withhold hiz wurk from de pres, and tu mak non hiz sistem but tu a fy konfidenfal frendz and disipلز. At leyt he drez ner hiz end; he iz sevnti-tre yers ov aj, and he yeldz hiz wurk on de "revolusjon ov de hevni orbz" tu hiz frendz fer publikasjon. He da at lost haz kum, on hwig it iz tu be userd inta de wurd. It woz de 24th ov Ma, 1543. On dat da—de efekt, no dert, ov de intens eksjtmnt ov hiz mjnd operatig upon an egzested fram—an esjgon ov blud brizg him tu de gats ov de grav. Hiz lost 3r iz kum; he lij stregt upon de kysg from hwig he wil never riz, in hiz apartment at de Kanorni ov Freenberg, in Est Prusia. He beins ov de setig sun glans tro de Gotik window ov hiz chamber; ner hiz bedajd iz de qrmilari afer, hwig he haz kontrjvd tu represent hiz teori ov de hevnz; hiz piktyur panted bj himself, de amuzment ov hiz erlier yers hagz befor him; benet it hiz astrolab and uder imperfekt astronomikal inströments; and arönd him qr gaderd hiz sorowp disipلز. He dor ov de apartment öpnz; de j ov de departig sej iz turnd tu se hön enterz; it iz a frend hön brizg him de ferst printed kopi ov hiz imortal tretiz. He nöz dat in dat buk he kontradikts el dat had ever bin distipktli tet bj fermer filosofers; he nöz dat he haz rebeld agenst de swä ov Tolemi, hwig de sjentifik wurd haz aknoledj a tüzand yers; he nöz dat de poppyular mjnd wil be fokt bj hiz inovasjon; he nöz dat de atempt wil be mad tu pres evn relijon inta de servis agenst him; he nöz dat hiz buk iz tro. He iz djip, but he levz a gloriös trod, az hiz djip bekwest tu de wurd. He bidz de frend hön haz brot it tu plas himself betwen de window and hiz bedajd, dat de sunz raz ma fol upon de prefus volyum, and he ma behold it wuns mor befor hiz j groz dim. He luks upon it, taks it in hiz handz, presez it tu hiz brest and ekspjrz. But no, he iz not holligon. A smil lits up hiz djip kyntenans; a bem ov returnig intelijens kindlz hiz j; hiz lips möv; and de frend hön lenz över him kan har him fantli murmur de bytifal sentiments hwig de kristyan list ov a later aj haz so finli eksprest in vers:

"Ye golden lampe ov hevz, farwel, wid el yör fabl lit!
Farwel, de ever ganjig mön, pal empres ov de njt!
And de, refuljent orb ov da, in brjter flams arad,
Mj sol, hwig sprizs beyönd dj afer, no mor demands dj ad.
Ye störs qr but de finig dust ov mj divjn abod,
He pavment ov deo hevni kerts, hwär j sal ran wid God."

So did de grat Kolumbus ov de hevnz.

KONTINENTAL MUNI

We hav herd fer de past siks munts, a grat stkrj abst bakks and bakkip; and justli to; but if we turn bak in ɛr histori tu de veri fɛrst bakkip operafonz ov ɛr naʃon, we se dat munetari afarz wɛr not muç beter in de embrio Yünited Stats dan at de prezent tɪm. An ekaʃanj paper givz de foloip:—

Nø pqr redempʃon ov de kontinental muni woz mad bi Kongres. He frekwent and lqj emifonz ov it sɔn redyst it in valy, and, eventyuali, destrod el konfidens in it. He fɛrst ify tuak plas in 1775, and bi de end ov 1776 de kuntri had bin fluded wid \$18,000,000 ov it. He høl amənt ifyd duriŋ de wer woz not les dan \$400,000,000, but de kolekʃonz mad bi de kontinental guvernment in varius waz kanseld, from tɪm tu tɪm, abst wun-hqf ov it, so dat de maksimum did not at eni period eksed \$200,000,000, nør did itreq dat sum until itsdepreʃafon had kompeld Kongres tu tak it in and re-ify it at ferti dolarz fer wun in speʃe. Duriŋ de fɛrst yer ov its emifon it kept nerli at pqr, but gradyuali dekrest in valy until fɪnali \$1,000 ov it woz oferd fer wun dolar in speʃe, hwen it sest tu be hakt upon az ov eni valy. It woz kustomari at dat da, tu tret it wid de utmoest kontempt and leviti, and wurkmen wud ʃo ɔar disregrd fer de los okagond bi its depreʃafon bi pastip it upon ɔar ʃops, fermig hed kaps ov it, ɛts.

He Kontinental Kongres, at wun tɪm, oferd tu ekaʃanj ferti dolarz ov dis kurensi fer wun, bi giviŋ de holderz hwot woz keld a lon sertifikāt at pqr; but az deɪ had gon dɛn tu at dolarz fer wun, fɪ wɛr fɛnd tu aval demselvz ov de slim indyʃments hwiç de metod prezentet. Hwen hɛvɛr, de prezent konstituyʃon woz formd, in 1789, el deɪ lon sertifikats and varius uder evidensez ov det hwiç had bin ifyd tu pɑ de ekspensez ov de wer, wɛr funded and imediatti roz tu pqr—makiŋ fertyunz fer meni. His konstituted de publik det, and aməntet tu \$94,000,000. He statments we hav givn ma sem tu ʃo a wont ov proper regrd fer its obligafonz on de pqr ov Kongres; but moest aʃuredli de statmen ov de revoluyʃon wɛr dispozd tu pɑ az fqr az da kud.

We must rekolekt dat bi de tɛrmz ov de qrtikl ov konfederafon, Kongres had nø pser tu impoz taksez widst de konsent ov de Stats; dat de guvernment had nø inkum from tarif dɪtɪz, and wɪt an qɹmi ov ɔerti ɪszand men, desperat egzɛrʃonz wɛr nesəsari tu kep de hwelz in mɔʃon. Soljerz, hɛvɛr muç we ma praz ɔar patriotizm, lukt karfali tu ɔar pɑ, and Wofington, in hiz leterz tu Kongres mɔr dan wuns planli intimated dat apɛlz tu luv ov kuntri did lil gad unles da wɛr fortifid wid metalik qrguments. It haz bin estimated dat de los okagond bi de depreʃafon ov de kontinental kurensi onli amənetd tu a tak ov wun dolar pɛr hed upon eq inhabitant, anyuali fer siks yerz. If it had bin dus ekwali distribyted, it wud probabli hav bin nø mɔr dan da suad hav pɑd toardz de ekspensez ov de wer; but dat sum suad hav bin involvd in finansal roin from its efekts, hwɪl uderz wɛr komparativli fra, mad it unekwal and opresiv in its operafon.

HE KEMISTRI OV BRED MAKIV.

He varius mæds ov makiv bred hav manli fer ðar objekt ðe produkfjon ov spunjines er ljtnes, bj hwiq a lqj kwontiti ov qr iz retand in it, hwiq giva tu a løf ðat ljtnes and yunifsemiti ov struktyr fer hwiq it is sø hji prijd. ðar qr varius menz bj hwiq ðis objekt iz akomplift, as bj ðe re-akfjon ov asids upon ðe alkalij kqrbonat, hwiq iz ðe kers jenerali folod in ðe ekstemperansus preparafjon ov bred. A proses sumtjms folod, ðe objekfjonabl on sum akvnts, iz ðat ov turoli miksig bj-kqrbonat ov soda wið flur, and ðen nqtralisig it wið an skwivalent kwontiti ov hjdrøklørik asid. He advantajes ov ðis metod qr, ðat if proper kar iz tækn, ðe produkts fermd durig ðe re-akfjon, qr not in ðe læst injurjus tu ðe sistem.

He re-akfjon ðat okurs in ðis kas iz best understud hwen eksprest in simbols, ðus : $\text{Na. O. 2C. O}^2 + \text{H. Cl.} = \text{Na. Cl.} + \text{H. O.} + 2\text{C. O}^2$; ðat iz, wun skwivalent ov bj kqrbonat ov soda and wun skwivalent ov hjdrøklørik asid qr resolvd, hwen bæt tagedes, inta wun skwivalent ov klørd ov sodium er komon selt, wun skwivalent ov weter, and tæ skwivalents ov karbonik asid gas.

He komon selt iz a neesari konstituyent ov ðe blud, and ðe weter and kqrbonik asid qr disipated bj ðe het ov bakig; ðe later beip retand bj ðe pørs er vesikls ov ðe bred until it iz bakt, bj hwiq its ljtnes iz presærvd. He objekfjonz tu ðis proses qr, ðat ðe asid mæ kontan pøzonus impuritiz, er mæ not be ov yuniform streng, and iz itself a dedli pøzon, and a danjerus substans tu kep abst a hæs hwar ðar qr gildren er karles sèrvants. Ead ðis substans be swolod bj aksident er deizn, ðe antidot iz kqrbonat ov soda, er qek—ðe fermer tu be preferd in el kasez. Hwen ðis asid iz spild upon qrtikls ov klødig, karbonat ov soda dizolvd in weter wil remøv it.

Anuder mæ komon proses fer makiv bred iz, bj ðe yus ov krem ov tqrtar er bj-tqtræt ov potaf, an asid selt, and bj-kqrbonat ov soda. His proses iz bæst upon ðe fakt ðat ðe tqrtartik asid in krem ov tqrtar iz not kompletli nqtralisjd, and haz ðe pter tu kombjn wið ðe soda ov ðe bj-kqrbonat ov soda and displas ðe karbonik asid ov ðat substans.

His re-akfjon iz esier komprehended hwen illustrated bj simbols, ðus : $\text{K. O. H. O. Trc.} + \text{Na. O. 2C. O} = \text{K. O. Na. O. Trc.} + 2\text{C. O}^2 + \text{H. O.}$; ðat iz, tqtræt ov soda and potasa or Røfel selt, hwiq iz a bjbasik selt, iz fermd, and karbonik asid and weter qr displæt, pørfærmig ðe sam ofis az in ðe uder methods.

His mæd ov bred makiv iz not ljabl tu ðe objekfjonz urjd agenst ðat hwar ðe mqrriatik asid iz yusd and akerdig tu sum investigafjonz mæd on ðis subjekt a jort tjm sins bj Profesør C. W. Rjt, bred mæd in ðis wa agres betar wið pøsonz laborig under serten ferns ov indigestyon, ðan ðat mæd bj eder yst er ðe mqrriatik asid, proses. He Røfel selt, and in fakt el selts kontanig an organik asid, qr konværted inta kqrbonat ov

de bases wid hwig da qr kombind hwen da qr takn inta de blod ov animalz ; and in de present instans we hav fermd de kqarbonats ov potasa and soda.

In fermer tîmz peri-afez, er saleratus and srr milk, wër mor ekstensivli yuzd in bred making dan at prezent. Okagonal kqarbonat ov soda wex substituted fer saleratus. In dis proes it iz de laktik asid hwig displasez de karbonik asid gas from de saleratus, er de kqarbonat ov potaf ov kemista.

He foloig iz de re-akfjon, eksprest in simbolz. $K. O. C. O^2. + Lc. = K. O. Lc. + C. O^2.$; dat iz, de laktat ov potaf iz fermd and karbonik asid evolvd.

If an aksees ov saleratus be yuzd, de bred iz ov a yelo kulor and disagreebl alkalijn tast ; if defisient, it iz weteri, hevi, and veri indijestibl. Saleratus, bj itself, is a pèrson kwentaka in a lqrd dos ; several pèrsons havig lost dar lîvz bj swolèig it. He antidot iz vinegar, er eni oli er fati substans, as swet ol er buter.

Karbonat ov amonia iz okagonal yuzd in de preparafjon ov bred, and beig a veri volatil bodi, rîzes as a gas, and difuzez itself thro de do durig de operafjon ov bakip, bj hwig de sam objekt iz akomplîst as in uder proeses.

He søpi tast hwig iz persevd in de varius kindz ov psnd-kaka, eta, in hwig buter er lqrd iz a konstituyant, iz dñ, ta de fermafjon ov a søp, and hwar de kqarbonat ov amonia er sal volatil iz yuzd, volatil liniment iz jenerated, hwig iz a speser ov søp. He kqarbonats ov de alkaliz fjad, hsever, never be emplod in de preparafjon ov des substanses, as da qr veri apt ta prodys deranjment ov de sistem ov pèrsonz in delikat helth.

He so-kold "kwik yeast," and el similar preparafjonz, konsist ov de kqarbonat ov soda and krem ov tqrter er tqrterik asid, hwig, hwen disolvd in weter, keses de evolufjon ov karbonik-asid, and hwig, bj rîzig thro de do, iz de kas ov its lîtnes.

He fargeig substanses qr mor frakwentli yuzd in de preparafjon ov biakit, mels, eta, dan uder formz ov bred.

He veri anfant proes ov rîzig bred bj menz ov leven er yeast, depends else upon de development ov karbonik asid ; but in dis kas de karbonik asid iz fermd from de fugar dat egzists in de do, and hwig undergon de venus fermentafjo hwarig alkohol and karbonik asid qr jenerated. He alkohol iz ekspeld bj de operafjon ov bakip, but bj proper kar kan be kolekted and egzaminde. He fugar iz fermd bj de transformafjon ov stqrq inta dat substans.

Bred, hwen fèst bakt, is elwaz lîter dan it iz after it has kold, from de ekspanded stat ov de gases in its porz bj de bj temperatur ta hwig it has bin subjektet ; but de kontrakfjon hwig it sufers after it has bakum kold is dñ ta de los ov weter bj evaporafjon.

In de operafjon ov bakip, de stqrq iz in pqrtr renderd solyubl in weter, beig konvèrted inta a speser ov gum, at de sam tîm fugar iz fermd, and de bred renderd muq mor nutritiv and dijestibl dan flwr dat has not bin subjektet ta dis operafjon.

Guad bred jenerali kontans abst 50 per sent, ov weter. Komon selt prevents de rapid drîg ov bred, and de sam efekt iz prodysd bj de admikstjur ov potate msl.

Variis substanses qr yuzd ta imprøv de kwoliti ov inferior er damagd flwr.

Bus alum iz yuzd tu hwjtn bred mad ov bad flsr and mak it rjz beter, and a smel kwontiti iz not injurius but desjdedli advantajus. Sulfat ov koper er blu vitriol, hwiq iz sumtjnz yuzd, iz a veri pozonus adulterajon, and fjad never be emplod. He later substans iz yuzd wid de vq ov hwjtning de flsr, hwiq hwen damajd, iz jenerali ov a yelo kulor, and bj de admikstyur ov a blu substans it iz qanjd tu hwjt, in de sam prinsipl dat indigo iz yuzd tu hwjtn linen qrtiklz in wofip.

Har qr establiments in dis siti hwar de flsr iz wurkt up wid sop-sudz, mad from komon yelo sop, insted ov woter. On several okazons j hav sen distinkt pqrtikls ov sop in bred purkast from dez bakeriz, and it is frekwenti perseptibl tu de tast. Hwot har objekt iz in empleig dis nefjatip substans, j kan not konjektyur unles it iz tu nutraliz de asid fermd durig de fermentajon ov de do and bj hwiq asetik asid er vinegar iz fermd, from a pqrjal oksidajon ov de al-kohol, hwiq iz elwas jenerated in dez kases.

DE FONETIK DIKSONARI—3R OFER.

Bro de kjndnes ov de publikerz ov dis wurk, Mes. Logli Bruderz, we qr enabld dis munt tu prezent 3r reders wid a fu sampl pajes.

Ho meni wil hav seksjonal and edyukajonal prejjudises in regurd tu spelings and pronunsiatjans de kompiler we tink wil kum az ner plezig el er at leat de lqrj majoriti az eni wun ho kud hav undertakn de wurk.

Tu hwot we hav sed in 3r ledig qrtikl we merli ad dat we qr hapi tu se it progresip so rapidli, and hop in a munt er to tu be abl tu ansns its komplejon. In de men tjm 3r reders wil har in mind 3r ofer ov

A Premium Kopi ov dis Valjuabl Wurk

Tu everi wun sendip us

A KLUB OV 8 SUBSKRIBERZ

Tu de Amerikan Fonetik Jurnal, and de retal pris ov de sam.

Sum ov 3r frendz hav bin kwjt bizi fermip klubz. Ho els iz har dat wil sekur a Firs Dolar Diksonari az a reward fer de trubl ov makip er konfermig at frendz and supporterz tu de fonetik sistem.

Uderz ov 3r frendz ma be dezjrus ov obtainig an erli kopi ov de Diksonari. Tu el sug we wud sa dat tre dolanz plast in 3r handz wil put dem in porejon ov de wurk az sen after it iz ifud az Upkl Samz maal bags kan kari and deliv-er it.

EDITORIAL NOTS AND GLENIWZ.

EKSES OV GALANTRI.

He kort rom, widst ds bqr, dqrq ds trjal ov Arison for ds jokip terpeda murders was kruded as kleali as it is posibl for human brigs tu be pakt tugeder. He spas widin ds bqr wos fild bj members ov ds legal prafejen and ds pres. "Yesterda" ses ds Kolumbian "ds hed ov ds rom wos denali okyqpd bj ladis. So fual wos it, dat ds Juj himself sarendard ds beng tua a yug matron, he apard tua presjd ever ds kort wid undisturbed sereniti."

He galantri for hwiq ds Amerikanz qr noted is most komendabl, but for a juj tua relig-kwif his set, and permit jdl kqrrositi tua lisen tua ds dstals ov a murder kas, apers tua us as injudifus on his pqrt, as it wos red on ds ladis tua aksept it.

MAN AND WOMAN.

Man is a Marvellous and Matchless Model of Mechanism, a Mutable Mass of Mirth and Misanthropy; Merry Midst Mourning, Mournful Midst Mirth.

Man Mars his Mundane Mission by Mixing in Monstrous Mummeries, Mindless of the Meek Motions of his Mighty Master, Madly Misprising his Mild and Moderate Mandates Mid the Manifold Manifestations of Multiplied Mercies Meted out by his Maker.

Muse then, Misguided Mortal on the Magnitude of thy Misdeemeanors, Mind not the Meretricious voice of Malevolent Ministers, but Merit the Meed of the Merciful Messiah.

Woman, Who Whilom Was Weak Was Wrought upon by the Wheedling Words of the Willy one, since When, the World Weeps o'er its Wickedness.

Wanting Woman, the World Were a Waste, and We Wending our Way through the Wilderness Would Waft our Wailings to the Winds and Waves.

Woman! Without thy Winsome Ways, Wealth Were a Worthless Will o' the Wisp, the Witchery of the Waving of the Wizard's Wand, Witness thy Weariless Watchings e'er the Wounded and Wretched, Withstanding our Way through Weal or Woe.

Wanton Waddlers on the Wane, Writhing under Wrinkles, may Wage the Warfare, but still they Welcome and Worship Woman.

SPAR ES BERDZ.

Teq yor qildren in mersi tua spar ds nests ov ds hqrmles liti berds, and if yu hav a hqrt tua be taghtful, it wil rjs up in yuqyon wid ds liti sogsters karol, tua tijk yur lot is kast in suq a val ov fivers and sipiq berds. Hes qr sum ov ds meni tips prövd tua litten ds toi ov labor, and it is onli a vifiated tast akwird from a fels sistem ov edyqkafon, dat przvente us from derqvig a grat del ov hapines from smel akumpaniments ov ds jurni ov lif.

'Don't kil' ds berds!—ds liti berds
 Hat sig abyt yur dor,
 Sen as ds jous Sprig has kum,
 And gilliq storms qr o'r.'

'Don't kil ds berds!—ds hapi berds,
 Hat bles ds feld and grov:
 Suq hqrmles tips tua luk upon,
 Ha kiam zr wormest luv.'

NU MEL BOKSEZ.

Q London korespondent ov ds Filadelfia Norð Amerikan givs ds fololig akvnt ov an important improvement hwiq has bin introdyst in ds maner ov pakij leters for transportafon bj ds mal steamers between Liverpool, Boston and Nu York:—

"He old-fajend leder bags hwiq hildertu konvad dz mails from Liverpool tu Ameriku, hav bin tron asjd, and tamore fer dz ffirst tñn dz wil be konvad in yelo pñn bokses, eq kar-
tig abst 2500 leters, and waig abst 90 or 100 pounds. Bñ menz ov an iner sprig an engravd
djrekfjon, Liverpool, Boston, Nq York, foz itself hwen nesemari. Dz bokses qr el numberd,
and darfor dar destinafjon kan be saili trast. Dz lid is fasend dñn bj a skro, kñnter supk
in a brus plat, over hwiq is dz Post Ofis sel, and dis kan onli, darfor, be wilfali fraktyqd."

ARTS, SENSEZ, ETS.

OEANIK TELEGRAF.

Mr. Bekwel, ov Ingland, has latli mad a sñntifik statment on telsgrafik komñni-
kafjon betwen Ingland and Ameriku. He mantand dat suq komñnikafjon betwen dz
tø kuntris, wid a siggl lñ, wos fesibl, wid komparativli smel ekspons. Insted ov
dz submaren wñr as at present yqd, he wud hav an ðron wñr dubl dz ðiknes, and protekted
bj gutaperra. He ðet a siggl lñ wud kost £40 per mñl, hwiq, at 2,000 mñls, amñnted tu £80,-
000. Dz kost ov laiq dñn he estimated at £20,000, making dz entñr kost £100,000. He eks-
prest his konfident opinyon dat dz projekt wud be fertli karid wt.

DEPHS OV ðS OEANZ.

Profesor Edward Ferbz, ov Yqrop, has stñrted a sñntifik inkwñri as tu dz depð
ov ðrimeval ofans, and belvz it posibl tu tro lñt upon it bj dz studi ov dz kul-
or ov fossil fols. He faloe dz weter dz mar intens dz kulor, is dz eksperiens gñnd
bj drejñ in dz ses ov dz present period; and rezonig from analoñi, we ma infer dz sam le
prevaild in ðrlier periods. Erenbñrg, tñ, has kontribyqted sumtñg mar tu wr nolej on dzs
meters, havig egsamind specimens ov mud brot up from dz depð ov siks ðusand fadoms, and
ftnd tu kontan livig infuzoria.

AN INTERESTIW FAKT.

He dep sundigs ov Ltñenant Meri resulted in dz diskuveri, at dz botom ov dz
ofan, ov mjkroskopik fols, unmikt wid sand or gravel; tu ordinari obsñrvers ðis dis-
kuveri wud suñst no veri remñrkabl ðleas, and wud anfald no ekstrordinari provigon
ov natyqr. But Ltñenant Meri demonstrats dat ðes animalkñls, in el probabiliti, ekserejs a
pñerful infiqens in promotig a holti qanj or sñrkulafjon ov dz woters ov dz se; dat if, as is
suposd, ðes liti kstryqrs liv at dz surfas, and qr berid at dz botom ov dz ofan, ðu asist
tu preserv its status bj mantanig dz pñrti ov its woters. It is admited dat dz solt ov dz
se kum from dz land, and dat ða konsist ov dz solyqbl mater hwiq dz rans wof wt from dz
felds and hwiq dz rivers bar tu dz ofan. He woters ov dz Misisipi and dz Amason disqñrj
imeus kwontitis ov ðis solyqbl mater. His mater kan not be evaporated, and as dz rivers
never ses porig in fref supls tu it, it is qñqd dat dz se must be kontinyqali gñoig mar reit:
and suq, perhaps wud be dz kas, wñr it not dat ðes mjkroskopik animals qr konstantli at
wurk ekstraktig ðis mater from dz se-weter, and depositig it in dz form ov fols at dz botom
ov dz ofan. "Hus," ses Ltñenant Meri, "dz ofan is presented as a vust kemikal bñrt; in hwiq
dz solid pñrts ov dz ðrt qr woft, filterd, and presipitated agen as solid mater, but in a nq
form, and wid fref ðroportia."

KØZ OV ðS FERTILITI OV ðS PLÑNZ OV BABILON.

Jipsam" beds, ses Mr. Wilyams," strog from far wñs abuv Mosul meni mñls dñn dz river
furnijñ bj dar yerli wof dz riqest posibl deposit fer dz plans ov Babilon, and fulli akuntig

for de nderwiz inkredibl reports ov dar fertiliti, as givn us bj Herodotus. Fer thousands ov yers de Tigris has anyquali transported and spread dis "drestp," over das rejons frs ov qqrj, and wqr da nq baroli irigated, as in de tijn ov de enerjetik Nebukadnesur, da mjt agen be de granari ov de wurld.

FER EKSTINGWIET IN DE KOL MONTEN.

Dat remqrkabl fenomenon in natyqral sjens, de kol monten in Pensilvania, hwiq has bin on fir sins 1837, wil sön be ekstinggwift, as de fir is aproqij a penthwig kan be submerjd in weter. U mas ov kol has bin konsqmd tre-atls ov a mjl loq 60 fet wjd, 300 dep, and skwal tu 1,420,000 tons ov kol.—Philadelphia Lejer.

AGRIKULTYUR.

WURMZ IN HORSEZ.

From de "Man Farmer" we ekstrakt de foloij kweris and ansers relativ tu dis dizes in horsez, hwiq meni wil dtiles find yqsfal.

Mr. Editor:—Wil yö, or sum ov yör korespondents, hö ma hav had eksperiens in suq materz, tel us, trö de kolums ov de Farmer, a remedi fer wurms in horsez. Dar qr sev-eral in dis visiniti hwiq qr badli trubld wid dem, as is supösd bj dar bad aperans, and upon hwiq el atemts tu eradikat and dialoj de enzmi hav provd unsuksesful. De horsez qr lö in flej; lö in spirite, wid starij kote, and ravenus apetijts. Nz if eni bodi wil giv us a resipe for a saf and efektyqal remedi fer de abuv, he wil konfer a lostij favor and be entijld tu de tanks ov mor dan wun subekrjber.

NOT. "Hav yö trjd körn." U nabor wuns rekwested us tu preskrjb fer his hers, hwiq ht tet from de luk ov his kot and hupgri apetijt was trubld wid wurms. We preskrjbd a lib-eral dos ov körn twjs a da, and his hers sön rekuverd.

Tu be jqr, hwen a hers is trubld wid warmz, da efn brig abtt de symptoms abuv de-skrjbd.

Dr. Dad, in his ekselent wurk "De Modern Hers Doktor," rekomends tu fqrst trj tu ganj de morbid kondifon ov de stumak and bsels, bj alterativz and vermifajoz, and pre-skrjbs de foloij:—

Hwjt mustärd sed, (hol)	2 unses.
Pöderd mandrak,	2 "
Sulfur,	2 "
Pöderd wurmsed,	2 "
Selt, Jinjer, and Öqrkol,	2 "
Poplar bqrk,	1 lb.

Dos, mikz i tuk njt and mornij in fod. If de rektum abvnd in pin wurms, an injek-
fon ov salt wter wil be guad.

De Dr. elsew rekomends de foloij:—

Kastor öl,	12 unses.
Öl ov wurmsed,	1 "
Öl ov tansi,	3 drams.

Tu be givn on an empti stumak, foked bj mafes ov fin fed, forte or bran, sesond bj selt, tu be repeted until de bsels respond.

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Sunset.

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The evils that shadowed, the sins that stained;
It shall dwell where no rustling clouds hath sway,
When the pageants of earth shall have melted away.

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AMERICAN PHONETIC JOURNAL.

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SUNSET.

MRS. L. H. SIGOURNEY.

The bright clouds are gathering one by one,
They are sweeping in pomp round the dying sun,
With crimson banner and golden pall,
Like a hearse to their chieftain's funeral;
Perchance they tread to that hallowed spot
With a muffled dirge, though we hear it not.

But methinks they tower with a lordlier crest
And a glorious flush as he sinks to rest;
Not thus in the day of his pride and wrath
Did they dare to press on his glorious path;
At his noontide glance they have quaked with fear,
And hastened to hide in their misty sphere.

Do they say he is dead? They exult in vain,
With their rainbow robe and their swelling train;
He shall rise again with his strong, bright ray,
He shall reign in power when they fade away,
When they darkly cower in their vapory hall,
Tintless, and naked, and noteless all.

The soul the soul with its eye of fire,
Thus, thus shall it soar when its foes expire,
It exulting shall leave the ills that pained,
The evils that shadowed, the sins that stained;
It shall dwell where no rusting clouds hath sway,
When the pageants of earth shall have melted away.

LANGUAGE—ORAL AND WRITTEN.

Language is the principal vehicle of thought ; so numerous and important are the ends to which it is subservient, that it is difficult to conceive in what manner the affairs of human society could be conducted without it. Its utility ever has and ever will entitle it to a considerable share of attention in all civilized communities, and an important place in all systems of education. Notwithstanding this, we are persuaded that there was a time when man knew no language, and thought was represented neither by oral nor written symbols. In this we differ from the ancients, who so far over-looked the fact that language is the creature of human society, and dependent upon it, that they supposed there was one original language natural to all men, and that apart from imitation and education, all men would speak this natural tongue. So firm was their belief in this supposed fact, that one of their kings (Psammiticus) undertook, on this ground, to settle an old dispute between his own (the Egyptian) and the Phrygian nation, as to which was the oldest race. To this end he took two young children, and separated them from all the influences of human society, and away from the sound of the human voice, having placed a keeper over them whose duty it was to visit them at certain periods to supply them with food and drink ; he charged him never to speak to them, but carefully to listen and report to him their first lisplings. Faithful to his trust, the keeper day after day visited them, and maintaining unbroken silence in their presence until they had finished their inarticulate cries, was at length saluted with the words "Bekos, Bekos," as he approached them. With joyful haste he imparted this information to the king, who, finding it to be the Phrygian word for *bread*, immediately accorded to that nation the honor of priority of existence. With our present knowledge we would condemn the whole theory as a wrong one. Isolated children or an isolated body of people would either speak a language they had heard before, or would form one to suit themselves. In the instance we have mentioned, if the children uttered any real word, it must have been one they had heard before, and learned to imitate, as children of our day learn to say *mama* and *papa*.

To the intelligent mind it is plain that there is no need of language, save in society ; and the fact that there are known at the present time eighty distinct original languages, and upwards of three thousand dialects, or branches, derived from them, goes to prove the fact that no two bodies of people, left to themselves, without a language, would hit upon

the same sounds and forms of letters to express their ideas ; nor would either of them be likely to construct one similar to any before in use.

In the history of the individual, and in that of its race, spoken language always precedes written, or, in other words, the art of speaking is acquired before the art of writing. Spoken language we have seen to be the art of communicating thought or the ideas of the mind by certain articulate sounds which are used as signs of those ideas. Written language is the art of giving representatives or marks to those sounds in order to express them without the utterance of the voice. These sounds, in spoken language, are conventional in their signification ; that is, they are such as are agreed upon to represent different objects and ideas. In written language, as now represented, the signs are no less arbitrary. The sounds of the words in most cases have no resemblance to the objects or qualities they indicate ; the same may be said of the signs by which those sounds are visibly represented. True, in early times, men having learned to say horse, tree, house, dog, cat, etc., when they wished to write the same, would probably make a rough picture of a horse, tree, etc. ; and to represent abstract ideas they would make the picture of some sensible object, supposed to possess those qualities ; for instance, a serpent would be used to represent cunning ; a circle would be used to represent eternity, without beginning and without end ; an eye, as the organ through which the greatest amount of knowledge is obtained, would represent that idea ; while a viper would probably be used to represent ingratitude ; a hawk, victory ; etc.

By hieroglyphic emblems, we are told, the Mexicans conveyed intelligence to Montezuma, of the arrival of the Spanish fleet in the bay of Campeachy. They scratched pictures of men, horses, and artillery, and sent them to their chieftain ; Montezuma understood the letter, and sent in return an embassy to meet his enemies. In the same way the American Indian used to convey the intelligence of the fortunes of a battle, a certain number of guns would represent the strength of the enemy, tomahawks and arrows would indicate the number of Indians, while scalps to each would show the number slain.

In process of time, these symbols would be resolved into mere outlines, and finally would in their forms bear no resemblance whatever to the object designed. This kind of an alphabet would require a different character for every word. Such an one is the Chinese, which it is said has no fewer than seventy thousand characters, requiring the labor of a life-time to master.

A more philosophic one, and one which men would naturally seek after as they became civilized and enlightened, is one with letters not to represent words or ideas, but the sounds of which those words are composed.

The first accurate account that we have of such an alphabet is of the

eno which Cadmus is said to have introduced into Greece some three thousand years ago; it employed sixteen letters, a small alphabet, but enough perhaps to represent the thirteen sounds which then were used. From this Phœnician alphabet may be traced the Hebrew, the ancient and modern Greek, the Latin, up to the Anglo-Saxon or English. All of these were more or less phonetic in their character. The Phœnician was, most probably, purely so, while the others varied from it as they began to use new sounds without providing new symbols to represent them, and so at last we find ourselves endeavoring to represent forty-three sounds by twenty-three letters; so we find that we have been, if the expression may be allowed, both progressing and retrograding; we have been improving in our spoken language, and neglecting to provide a suitable representation for new sounds—have been trying to hobble on in our written language. Improvements have been made, as a comparison of the last three or four centuries with each other will show, but the slowness has been from the incapacity of our present alphabet.

The tendency formerly was to an extravagant variety in spelling, each person spelling as he chose. Previous to the time of Dr. Johnson the orthography of the English language wore a suit of motley.

"Open any book," says a writer in the Penny Cyclopædia, "printed in the reign of Queen Ann, and many words will present themselves in an orthography very different from that in which they are now found; if we ascend still higher, and go to the reign of Elizabeth, we find the orthography still more diverse from our own; and when we reach the time of Oaxton, and still more when we go back to Chaucer and Wicliffe, we find many words which, though they are actually words now in use, are so disguised in their orthographical forms, that we can scarcely recognise them. We seem to have got among a people who spoke a different language, though they were our own fore-fathers not more than ten or twelve generations above our grand-fathers." *

A few extracts from some old manuscripts, which have come down to us, may not here be inappropriate. The first we give is a part of 'Or-

* "In such disorder," says DeIsraeli, "was our orthography, that writers, however peculiar in their mode of spelling, did not even write the same words uniformly. Elizabeth herself wrote one word, which assuredly she had constantly in her mind, seven different ways, for thus has this queen written the word sovereign. The royal mistress of eight languages seemed at a loss which to choose for her command. The orthography of others, eminent for learning, was as remarkable, and sometimes more eruditely whimsical, either in the attempt to trace the etymology, or to modify exotic words to a native origin; or finally, to suit the popular pronunciation; what system or method could be hoped for at a time when there prevailed a strange discrepancy in the very names of persons, so variously written, not only by their friends but by their owners. Lord Burleigh, when Secretary of State, daily signing dispatches with the favorite Leicester, spelt his name Leicester; and Leicester himself has subscribed his own name in eight different ways. From that period down to a much later, every one seems to have been at a loss to write his own name. The name of Villiers is spelled fourteen different ways in the deeds of that family, and that of Percy, in family documents, in no fewer than fifteen."

mond's prayer,' written about a hundred years after the Norman Conquest; it is found among the Junian manuscripts in the Bodelian Library at Oxford:

"Icc (I) tætt tiss Ennglissh hafe sett (written)
 Ennglisshemenn to lare, (teach)
 icc wass, tær (where) i cristnedd wass.
 Orrmin bi name nemannedd;
 and icc Orrmin, full innwardli
 wiðt muð and ec wiðt herre,
 her bidde ta Cristene men
 tætt herenn oðerr redenn
 tiss boc, hemm (them) biddn (beseech) icc her tætt teyy
 forr me tiss bede (prayer) biddenn—
 Hætt broðerr tætt tiss Ennglissh writt (spelling)
 allrærest (first of all) wrat (wrote) and wrohte (wrought),
 tætt broðerr, forr hiz swinn (toil) to læn (a reward)
 soð (true) blisse mote (might) findenn."

The next we present is the epitaph of Caxton, written in 1491:

"Of your charite pray for the soul of Mayster Willyam Caxton, that in hys tyme was a man of moche ornate and moche renommed wysdome and counyng, and deceased full crystenly the year of our Lord MCCCCLXXXXI.

Moder of Merci shyld him from thorribul fynd
 And bring hym to lyff eternal that neuer hath ynd."

The Duchess of Norfolk thus writes to Cromwell, Earl of Essex:

"My ffary gode lorde—her I sand you in tokyn hoff the neweyer (new year) a glasse hoff fletyl set in Sellfer gyld I pra you tak ht wort An (if) hy wer habel hit showide be bater I woll hit war wort a m (thousand) crone (crowns)."

The last we shall give at present is from a letter of Edmund de la Pole, Duke of Suffolk, grandson of the Duke of York:

"Tomas Kellingwert I send Petter to yov and to Mast' Pole that he mas chove to Pole my mend for I kane vryt ne darehi And also thest ys my mend, that yov sale delewer Petter av thees mony as I thowke yov at Arnams for to bee me myger for he most go of my meches and come yov to a tene by Vaggene wehs ys kalled reene wehs longges to the bouchopp of Hovtereck, and vane yov come ther send me werd to my loggeng be gagee—Edmund Suffolk."

The plain English of which is—Thomas Kellingworth, I send Peter to you and Master Pole, that he may show to Pole my mind, for I cannot, nor dare I. And also this is my mind:—that you shall deliver Peter all those monies as I took at Arnham for to buy me my gear; for he must go of my messages; and come to you at ten by wagon which is called {reene,} which belongs to the Bishop of Utrecht; and when you come there, send me word to my lodging by {gagee.}

The extravagant varieties of orthography which allowed such a name as Percy to be spelled by his own family in fifteen different ways, and made every well known word a new riddle every time it appeared, have now happily subsided. Indeed, the general belief is—and many writers pride themselves upon the fact, that the English orthography is settled and uniform; that whatever weight may be attached to the assertion, that the same sound is variously represented in different words, yet the same word is always represented by the same letters by all writers; but even

this is not the fact. Mr. Worcester has given no fewer than fifteen-hundred instances in which the custom varies.

"But this is comparatively unimportant, and the number of words concerning which there is this doubt form but a very small minority of the whole vocabulary of the English language. It is an incontrovertible fact that if you present an English word, in the customary historical spelling, even to a scholar, he will not be sure what pronunciation he has to assign to it, until he has been told what it is by some one who knows; and conversely, that when he hears a word used which he has not seen written, he can only guess at its historical spelling, and his guess will be the more likely to be correct, the more conversant he is with the spelling of the language generally, and with the style of loose, vague notions, which seem to have sometimes guided the writer in the choice of an orthography."

From all these facts, the conclusion is drawn that our language is defective. To find a remedy for those defects should be the aim of the philanthropist and the scholar; the question then naturally arises, where can the remedy be found? We before observed that the alphabet of Cadmus was a phonetic one, and we have seen how those formed by succeeding generations varied from it by increasing the number of sounds without, at the same time, increasing the number of representative characters for them. To remedy the defect we need not blot out any of the sounds to reduce oral language again to thirteen elements, but we *must* supply the additional sounds with additional letters to express them. This has been done. We are now able to present to the world a scheme which will supply all that is needed. The Phonetic alphabet has a sufficient quota, not only to represent the total of sounds in our own language, but an adaptation which will furnish complete alphabets for the principal foreign tongues. Reader, if this subject has not already enlisted your sympathy and support, allow a friend of the reform to urge on you its claims to an impartial examination.

THINK NOT that your work is done and your contract fulfilled when you have made your pupils expert arithmeticians and skilful grammarians; the heart has come to school to you as well as the head, and takes lessons as regularly, and often far more impressive and abiding than those you assign to the intellect. You yourself feel the conviction of this daily stealing over you. Why else is it that you almost involuntarily suppress the careless jest, the look of levity, or the scurrility you, alas, may elsewhere indulge in, and put on the air, at least, of candor and virtue in the presence of those little children? Is it not that you feel that eyes bright with faith and affection are scanning every moment your actions, and imitative and impressible hearts are continually drinking in the manifestations of your mind and spirit; that your very breath, if laden with profanity, would stain their souls with quick and indelible pollution.—*Michigan Jour. of Education.*

GOST STÖRIZ—A YUMOROUS SKEC.

REV. E. STEVENZ, A. M.

Hapsgivipz diner woz över, and ðe kumpani returnip tva ðe pörlorz, ðe yugger memberz, bj aksident er natyural afiniti, gæderd in wun, hwjl ðe senyorz remand in ðe uder. Tø ov ðe later, hsever, søn folød ðe yug pepl; wun ov kors woz Jonathan Pebodi, höz hqrt had never stgron its yøð; ðe uder woz Peleg Welterz, ðe dred-net ov ðe kynti. Everi Yapki iz an ørijinal; but Peleg Welterz woz a preeminent wun. He woz a burli personaj, wif a stumpi fram, az tuf az a pjn not. Peleg woz az brav az Mqrz, and az tender az a qjld. He woz noted fer bold eksplots and har-bredt eskaps. He had bin in ðe uper kuntri az fyr az ðe Kanada ljn — a rejon hwiq woz ðen a hslip wildernes — and had fet wif Indianz, bärz and wjld kats; a dep skqr on hiz left qek had bin resævd in wun ov ðez kombats. A remqrkabl træt abst Peleg woz, ðat he never, wif wun eksepjon, retald hiz øn adventyurz: ða wër related bj hiz kumràdz, several ov höz skalps he had sævd. He wun eksepjon woz an evidens ov Pelegz inherent onesti: it woz a renkonter wif a gost, in hwiq he elwaz konfest himself (tva yøz hiz øn wurdz) “konföndedli skärd”—ðe ønli instans in hiz ljft, særtanli, in hwiq he eksperienst fer.

He yug fòks wër besæjip Peleg fer ‘a stori.’ “Wel,” sed he, “if yø wil stop yør raket, j wil tel yø wun abst a gost.”

“Abst a gost, Peleg!” eksklamd Jonathan Pebodi. “Sø, nonsens! ðar qr no gøsts.”

“Let ms tel mj stori, and yø ma belev it er not az yø plæz,” repljd Peleg, røder søberli; fer ever sins ðe sèrkumstans refèrd tva, ðis stæt-hqrted rustik had regqrred suq subjekts wif kredyulus solemniti.

“Wel, go on wif it,” sed Jonathan; “but mjnd yø, if yø dønt brip it øt rjt sø az tva sø ðat it woz øl fuj, j’l tel wun tø, ðat sal pröv ðarz nutip in suq nonsens.”

He grøp gæderd arænd Pelegz çar wif ager fasez, and he prosæded ðus: “Abst ðe tjm ðat mj brøder Jon djd, twenti yerz ago, ðar woz a report øl abst ðe tsn, ðat ðe tø dokterz in — yøzd tva kum øver her, on ðe njt after everi funèral, tva dig up ðe ded bodi, and kari it øf fer tva studi medisn øver it. He woz de-termind ða fud not hav Jon, unles ða kud tak me aljv wif him; sø j went tva woq øl njt, in ðe dqrk, at hiz grav. Jonz grav, yø must nø, woz in ðe kerner ov ðe grav-yqrð, just hwar it tugez ðe wek ðat krosez ðe komon, on ðe uder øjd ov ðe gurç, sø ðat j hadnt tva go intu ðe grav-yqrð, but sat dsn on ðe komon, arænd ðe kerner, and lend agenst a post, hwar j kud se ðe grav jst az wel az if j sat bj ðe øjd ov it. Wel, ðar sits j, herip ðe klok strjk, and meditativ on ðøz raskali doktorz, hø wozn’t satisfjd wif takip ðe muni øt ov peplz poketa, and ðe ljvz øt ov ðar bodiz, but wonted tva tak ðe veri bønz øt ov ðar grävz ølso. Bj and bj it struk twelv; and, az pepl yøzd tva go tva bed ørljer in ðøz daz ðan

ns, and i had bin wocig a log tijn, i began ta tipk dar wud be no doktors dar dat nit. I felt a sort ov sori at de bet, fer i yond ta lik a tual, ns and den, in doz dax; and i felt az if i wud lik ta kag el tre ov dem tageder; fer i woz de-termind ta giv dem sug a trafip dat da wud never kum inta er ten agen widst tremblig in dar soz. Jist az mi bak-bon woz stifnig at de bet—horibl! hwot fud i se az i lift mi js from de grond, but a spirit el in a hwjt windip-jet, kum rit et ov de ar at de kerner ov de komon, not ten fet from hwar i sat—az tru az im a livig man!”

“A spirit!” ekaklamd Jonathan Pebodi; “fuj, Peleg, yo had bin drikip to muq.”

“Drikip!” repljd Peleg. “I Do yo tipk i wud be a-drikip to muq on de da hwen i berid mi bruder. No; it woz a spirit. I Didn’t i se it wid mi to js, and didn’t i fel it wid mi hand, az i am a-goig ta tel yo. If a man kan’t helev hwot he sez and felz, I hwot kan he belev, i wont ta na. It woz a spirit, i tel yo; and, hu! if i didn’t fel od; i woz never so muq skard in el mi borm das not evn hwen swimig akros de Uper Konetikut, wid twenti Indianz fjiip at me at wuns. He swet sprug rit et ov me, mi har stad up on end, and i bet i woz gon fer it at last, after el mi eskapa. But sumhs er uder, el in an instant, mi spuk kam agen. I lept up. ‘Helt,’ krid i; and, rusip at it, sezd it bi de qrm, hwen, wid a frek, sug az i never herd in dis wurld, it skimd awa on de ar, jist abuv de erd, and hwen it got sum distans, vanist inta nutig agen. Ns, belev it er not, i tel yo i se it and felt it, and i felt de slev ov de grav-klodz tar az i tak hold on it; but, sumhs er uder, it semd so efual ta tug a spirit from etqmiti, dat i tremblid, and woz so wak dat i kud not hold on an instant. I tak ta mi helz az son az it vanist, and dremd el nit abst it fer a wek afterward. Har, if i wer ta di ta-njt, i wud sa hwot i hav sed over de Bjbl—it’s de livig trøb, hweder yo belev it er not.”

“Dredful!” ekaklamd de yup lisnerz, pel and fiverip; fer da had, in komon wid el de vilaj, de fulest konfidens in Pelegz wurd.

“It’s de livig trøb,” repeted Peleg Welterz. “I se it and felt it, and i no it woz a spirit, and el kreasjon kan’t mak me belev it woz not. Hu! i swet evn ns hwjl i tipk on it. I hav never past dat kerner ov de komonz at nit sins and never wil.”

“Wel dat’s od,” sed Jonathan, lukip a litl embarast fer a moment; “but hs do yo no, Peleg, dat de doktors didn’t her ov yer intenjon, and got sumbodi ta akt de gost ta frijn yo a litl; and az yo sat arond de kerner, and didn’t se him until he turnd it, he mjt sem ta yo ta kum, az yo sa rit et ov de ar.”

“I dont kar hwot yo sa,” responded Peleg, “i tel yo it woz a spirit. It woz hwjt, and eljt, and had a skwelip vos lik a wumanz; and do yo tipk de doktors kud get a wuman ta akt de gost ner a grav-yqrd, and at midnjt, and agenst a man ov mi strept?”

“Wel, ns,” repljd Jonathan, “a grat meni od tipz tak plas in dis wurld. Let me tel yo mi gost stori, and se hs dat kumz et.”

Jonathan woz abst ta komens, but de grop had bin so turoli terifjd at Pelegz narativ, dat da began ta huri inta de uder pqrlor, afrad ta her mor on de subjekt. Jonathan and Peleg folod dem. “Welterz,” sed de fermer, az da enterd

de apartment, "has bin frjtnig de yug folks st ov dar senses bi a wjld gost stori. It iz el fuj, bez and geriz, i asfor yo it iz el fuj; dar qr no gosts."

"Hwot's dat yo sa, Mr. Pebody," inkwird 'Ant Kexja,' wid solem emfasis. "Ido yo, a Kristyan man, sa dar qr no gosts. Havnt i sen wun wid mi on iz."

"Hq? hq? Hwot! fanuder wun," eksklamd Jonathan. "Gosts must be plenti abst das rjonz. His must be a veri spirityual vilaj. I wif i kud kaq wun ov dem; d'ys sa, Kexja, i'd jist kari him el tre de Stats, and ta de old kuntri, and kum hom wid a fortyun?"

"Wel Mr. Pebody," kontinyud 'Ant Kexja,' hakiq at him over her spektakls, most gravli, "it iz nutig ta jok at, i kan asfor yo—gosts hav bin sen, and i hav sen wun," and de old ladi tuk anuder ping ov snuf.

"Wel, Kexja, so hav i," replid Jonathan. "Wun njt, hwen de man woz a litl bazi, mi nabor Roglz and hiz sun kam driwig up de hil, ner mi hsz lik Jehu. I ran ta de dor ta huk st: dar da kam, betig de por hers lik el-pozest, rjt up dat step hil, hwar no wun ever driwz faster dan a wek. 'Halo, dar Roglz!' krid i. 'Hwot in el natur qr yo up ta.' And Roglz, el st ov brest wid fer, hwen he got up de hil, went on ta tel me dat, az da wer rjdig post nabor Filips feld, da se a gost wekip on de ar, several fet abuv de grund, nar a tre hwiq staid bi de fens dat separats Filips lot from min, and a fu rods bak from de rod fens. 'Hwi, Roglz' sed i, 'hwot do yo men. Yo'v lost yur senses'—i didn't egsaktli belav hwot i sed, hsever"—

"I fud tipk not," remqrkt 'Ant Kexja,' abruptli.

"No, i reali didn't, Kexja," rezumd Jonathan; "fer i tet, at de moment, dat Roglz never had ani sens ta laez; fer he woz elwaz over hed and erz in superstifonz."

"Do go on wid yor stori," eksklamd 'Ant Kexja,' takip anuder ping ov snuf, and oferig her boks ta Ms. Barzli, ho sat ner her.

"Wel, az i woz a-goig ta sa," kontinyud Jonathan, "Roglz woz pantig wurs dan hiz por hem, and hwen i proposd ta him fer ta go den wid me ta se it agen, he startd az if he wud jump st ov hiz skin, and in a minit after woz driwig on homward az fast az befor. I felt a sert ov kuroisiti ta se hwot it kud be; so ljtig mi pip, and takip mi oks god, of i went. Hwen i got den in de rod hwar de to lots jen, i lukt jarpli, and fer snuf dar woz a fial gron man, wekip on de ar ner de tre. He semd ta wek tre er for fet wun wa, and den tre er for tuder. 'Halo, dar!' krid i; but no anser. He stil wekt forward and bakward. He wind woz rqder hi, and i, tipkiq he did not her me, halod agen. 'Hwot in el kreasjon qr yo abst dar,' krid i; but stil no anser. I konfes i began ta fel kjnd ov kwar, and had sum tets ov hasnig hom agen. But den tipks i i wil i him a litl kloer ferst. So, getig over inta mi on lot, i krept a litl waz alog bi de fens dat ran up toard de tre, and den a litl farder, and soon i so dat he woz swigig in de wind from a log brang, bi a rop dat kudn't be sen from de rod. 'Gudnes,' krid i, 'he's hug! Herz a sujsid!' and lepig on ta de fens, and den on ta de tre, st i went ta de brang. I tuk hold ov de rop, and kutig it abuv mi hold, kam den wid de end in mi hand, and pald de bodi az fast as i kud toard Filips hrs. I didn't dar ta stop ta huk at de bodi, fer i elwaz had

a kjnd ov horor ov ded bodiz, espefali sqisjdz bodiz; so, dragip it alog az fast az i kud ta Filips hsz, i nokt ds dor opn and pald it in. Da el jumpd up from ds fjr. 'Laak her,' sed i, 'herz a sjt fer yø : a man has komited sqisjd !' At dis wurd, Ma. Filips frekt and fel rjt dsn in a fantip fit. Ze woz sert ov smqrt at fantip, yø nø, Kezja."

"Æ sud tipk je mjt fant at sug a sjt," repljd 'Ant Kezja.'

"Wel, wät a moment," kontinyqd Jonathan. "Filips kām runip wið a ljt, and ds boz after him, el tremblip; but az sōn az ds kām ner snuf tu se, da el burst ɛt a-lqfip, and danst abst ds rōm az if da wad krak ðar ribz. 'Hwot in natur,' sed i, 'dø yø mæn.' 'Hwj,' krjd Filips, holdip on tu his sids and hqrdli abl tu spek, 'hqf hqf hqf yø hav kut dsn ɛr skar-krof.' Æ tet i sud di; fer ðar we el stad a-lqfip, i dont nø hɛ log; and hwen we got a litl øver it, Ma. Filips had kum tu, and woz a-lqfip, elso. 'But, Mr. Filips,' sed i, 'ðats a rar skar-kro; we tipk it snuf, jenerali, tu put an øld bonet ɛr kōt on a pøl.' 'Yes, but ðats ds boz nōjon,' sed Filips. 'Æ gav ðem an øld kōt, and da must nedz get a pær ov trszers, ðen a vest and stuf ðem wið stre, and ðen put on ds legz an øld pær ov bōts; and Suzi, hø iz ølwaz up tu misqif, mad a rag-babiz hed, and Jirn put hiz øld hat on it. ðen da tak ds nōjon tu pla ds hāpman wið it on ds tre; fer ðar yø nø ds kroz ølwaz ljt.' Hærz mj gōst stori," konkljded Jonathan. "Æ se ds spirit wið mj øn jz, and tuqt it at last wið mj øn handz, and i belev it az jiniwfn a gōst az øni ov yōrz."

A jeneral lqf ensqd, and ds yuy pepl, hø had wørn log fasez sins da hørd Pelegz stori in ds adjasent rōm, began tu çer up.

'Ant Kezja' aperd fokt at ds leviti ov Jonathan, and ds skeptisizm ov ds kumpani. "Yø nedn't tipk," sed je az je tak anuder ping ov snuf, "ye nedn't tipk tu fak mj fat wið sug infidel rezonipz and jōks az ðez, Mr. Pebodi. Æ am not øld snuf yet ('Ant Kezja' woz ner sevnti notwiðstandip) tu disbelav mj Bjbl and ds jdez ov ds forfqrerz. Æ nø ðar qr gōsts, and i hav sen wun mijself."

"And so hav i," jønd in Peleg Welterz. "Æ nø ðar qr gōsts in ds wurd, az fōr az weqr in it ørselvz."

"Wel, let's her abst yōr gōst, Kezja," sed Jonathan; "perhaps yø wil konvins us?"

Eger wið ðat natyural luv ov ds mqrvelus, hwiq we el fel, ds kumpani gæfder arønd ds øld ladi tu lisen.

"Wel ðen," je komenst, "yø must nø, ðat sum twenti yers ago mj bruder-in-le gav an øvniq pqrtil. He kumpani woz lqrd, and we at veri freli ov frōt; and frōt, i ølwaz sed, woz veri bad tu et at njt, befor goip tu bed. Æ hav non several pørsonz kild bj it."

"Yes," sed Jonathan.

"Før," kontinyqd Kezja, "it turnz tu asid on ds stumak, and produsez"—

"Tu be fōr, Kezja; but tu ds gōst," eksklāmd Jonathan, impajentli.

"Wel," rezjymd ds øld ladi, "az i woz a-goip tu se, we at veri hqrti ov it. Hwen ds kumpani woz goip, mj sister askt me tu sta el njt wið ðem, az ðar woz a hevi du, and it woz rōder çili, and i woz drest in mj tin hwjt klōdz. Wel, beip akustomd frekwentli tu spend ds njt ðar, i tet hɛ j wad. We went

bed ; but, in abst an ɛr, mj bruder-in-le, hæ wox røder giva ta wind-kolik, hwij is a veri distresful komplant, fer i hav had it mjself several tjmz. Ɔ had it wuns hwen"—

"Yes, Kezja," interrupted Jonathan, "but wə qv after ðe gost ; lets get at ðe gost, if yə plez."

"Wel, az i wox a-goip ta sə, mj bruder-in-le wox takn wið ðat distresful wind-kolik, and wox in teribl pan. Sə, bj and bj, mj sister gets up, and kels me. Ɔ drest mjself, and went inta ðar_rəm, and ðar he wox elmost a-dijp ov pan. We mad a fir in ðe kigen, and got sum hot rum, and hot briks, and hot uðer tipz, but ða did him nə gad ; fer, after an ɛr, he wox nə beter ðan befor. Ɔ never se suq a distresful kas in mj lif, eksept wun, and ðat wox Ma. Krumpl. Ɔar wox Ma. Krumpl, atakt last yer after stüj mins-pi, at ðe ministerz"—

"Veri wel, Kezja, but 9 hɛ fqr ef iz ðe gost," agen eksklamd Jonathan.

"Mr. Pebodi," anserd Kezja, wið digniti, "yə wil plez ta let me tel mj ɔn stori in mj ɔn wə, if yə plez, sɛr."

"Wel, gə ɔn, Kezja, ɔni wə," repljd Jonathan, "ɔnli dənt forget ðe gost."

"Wel, az i wox saip, he grə nə beter, but røder wuns ; sə wə el began ta be frjnd, and ta tek abt ðe dokter ; but ðar wox not anuðer səl ov a man in ðe hɛs, and nə nabor ner ua, az wə livd awə ɔn ðe uðer sjd ov ðe komon. But, tipks i, its a kas ov nesesity, and i must gə, ðə i had ta pas ɔvər a lənli komon, ner ðe grav-yqrd, and it wox midnjt."

"Hq Ɔ hq Ɔ" krjd Jonathan, "it wox abst twenti yars ago, yə sed did yə, Kezja ?"

"Ta be fər i did."

"And yə wox drest in hwjt ?"

"Yes."

"And it wox midnjt ?"

"Yes."

"And yə krost ðe komon ner ðe grav-yqrd ?"

"Yes."

"Hq Ɔ hq Ɔ Gə ɔn, Kezja Ɔ Luak ɛt, Peleg Ɔ" And Jonathan wight at ðe later wið a luk ov indeskrjbabli jovial signifikans, hwjl ðe frøder wuns amup ðe yuq fəks, hæ had hørd Pelegs narativ in ðe uðer pqrlor, began ta smjl wið konfus relef. Peleg lukt volyums.

"Yə ma sa, Mr. Pebodi, hwot yə plez," eksklamd 'Ɔnt Kezja,' wið inkrest emfasis ; "but jist wat til i git a litl furdər, and se hwot yə wil sə ðen if yə plez sɛr. Wel, az i se i must gə, i keld up el mj kuraj, put ɔn mj sisterz sun-bonet, and stqrtd. Ɔ wekt alog priti kurajusli til i got ner ðe grav-yqrd, and ðen i felt a real presentiment (az ða kel it) ðat i fud se sumtip ; and i hav el-was sine belevd in presentimenta, hwotever pepl ma sa ov ðem. Wel, fər anuf, jist az i wox turnip ðe kørner ov ðe grav-yqrd, ɔn ðe komon, up rjsez ɛt ov ðe ərð, an eful lukip figur ov a man. 'Helt,' he krjd, in a stranj vɔs, ðat sænded az if it kəm ɛt ov ðe gräv, er a wurs plas. Ɔ turnd ta run ; but he grabd me bj ðe qrm, and hiz skeleton figgerz tor mj slev. Ɔ fərkt awə, and flq bak lik ljtnin"—

"Hq Ɔ hq Ɔ hq Ɔ" fɛtəd Jonathan, and thrɔip himself, in konvuljonz ov lqfter,

bak inta hiz çar, upset it amuy de kumpani, nokip over wid hiz fet, at de sam tîm, de senter-tabl wid el its kontents. He smofon, amuy el hæ had hørd Pelegz stori, woz unkontrolabl — de rom rag wid lqfter. "Hq f hq f hq f" kontinyud Jonatan, rasing himself up, nutip danted bj hiz ekward dænfel; "hq f hq f hq f yor gøst iz a beter wun, Kezja, dan mîj. Hq f hq f dæ he standz," pontip ta Peleg, hæ woz høldip on ta hiz sjdz, and ehmost burstip.

'Ant Kezja,' astended at dis unakontabl etbrak, roz up wid digniti. "Hwot, Mr. Pebodi, i went ta no," se sed, "i hwot woz dæ in mî runin lîk lîtnin, ta be lqft at in dis maner. I se dæ iz no yus ov tekin; nobodi belevz nutin næ-a-dæz. He wuld iz el æ-tamin ta infideliti, and i belev dæ wil yet burn up de çurçez and Bjblz. Wø, wø wil be on yø and yør gildren, if tipz go on æz dæ dø næ-a-dæz." 'Ant Kezja' stitup and ærnestnes wæ so absolutli lûdikrua, ta dæz hæ understad de rezon ov de yumoros etbrak, dat de efekti, notwidstandip dæ real ragqd fer de old ladi, woz irezistabl. He lqfter bekam stil læder, and ævn dæz hæ did not yet fali komprehend de kas, ket de infekjon.

"i Didnt i se de spirit," krîd 'Ant Kezja,' rasing her vø abuv de klamor, and retipig bakward toardz de kigen dør, "i didnt i se de spirit rîz up æt ov de ærl. i Didnt i her its vø æz from etqrniti. i Didnt i fel its grip upon mî qrm. i Didnt mî sister and bruder-in-le se hwæ it tær mî slev. i Wud yø hav me dæt æ tip i se wid mî fîv blesed sensez?" And, overhwelmd wid æstonîfment and indignafon, se wekt æt ov de pærlor inta de kigen, ta get her overføz, (hwig wæ wermip at de fîr,) and gø hom.

Jonatan and sum ov de yup pepl næ folød her, and mad æt ta komunikat ta her æn eksplanafon. He old ladi woz noted fer de jenyuîn benevølens ov her hørt. Se had no enimiz, and kud redilt and smîligli forgiv el ofensez. Se hørd Jonatanz soluþon ov de kas, fækip her hed onli in repli, and befor se left, post ægen inta de pærlor, takip lev ov everi bodi wid inekspresibl komplasensi. Oferig æ ping ov snuf ta Jonatan and Dekon Bæzli, se deklærd it had bin wun ov de hapiest Bapkgivipz ov her lif, and left us wid æ tæzand wifæz dat we mît el be so hapi æz ta met dæ ægen on de nekst æniveræri ov de dæ.

Ta de abuv we fal æd wun mæ wel etentikated stori from Kursonz "Monasteriz ov de Levant." Kurson woz in ærg ov sum old manyukripts in Eþipt: hiz adventyur we fal giv in hiz on wurdz:—

"He karpenter related ta me de histæri ov de moid Koptik monasteri; and i fænd dat its lîbrari woz stil in egzistens. It woz kærfuli konseld from de Møhamedanz æz æ sakred tregur, and mî frend de karpenter woz gærdian ov de volyupnz belongip ta hiz felen çurg. After sum perswægon, he æged in konsiderafon ov mî beip æ Kristyan, ta let me se dem; but he sed i must gø ta de plas hwæ dæ wæ konseld at nît, in order dat nø wun mît folø æt steps; and he furdæ stipulæted dat nun ov de Møhamedan ærvants fud ækumpani us. Ta el dis i æged, and on de æpented nît i salid fært wid de karpenter in de dærk. Awa we went, stumbliþ over meni æ dærk roin, pasig meni æ yenip kæv, and brakip æt fînz ægenst de felip stonz, until i woz ehmost tîrd ov de jurni, hwig in de dærknes semd interminabl; ner had i æni idæa hwæ de karpenter woz ledip me. At leþt, ærîvd æt æt destinaþon, i produst tææ kandlez, hwig de karpenter

had dezjrd me tu brig — wun fer him, wun fer his sun, and wun fer myself. Havij lit dem we enterd de dorwa ov de toom, and pasij tru a firt pasaj frnd selvz in a grat sepulkral hel. He ert and sand hwiq had bin blon intu de entrans, fernd an inklind plan slopiq den tu anuder dor, skulptyurd wid hjeroglikis, tru hwiq we past intu a sekond gamber, on de uder sijd ov hwiq woz a tird dorwa ledig intu a magnifisient hel.

He Koptik manyuskripts, ov hwiq i woz in sere, wer lijn upon de steps ov de eltar, eksept wun, rader larjer dan de rest, hwiq woz plast upon de eltar itself. Ha wer at er nijn in number, el brsn, musti hakiq buks, ritn on koton paper. Havij frnd dsz anjent volyumz we proseded tu egzamin dar kontents — but hwil we wer porij over dem we tet we herd a noz. 'O, fader ov hamers,' sed i tu de karpenter, 'i tipk i herd a noz : i hwot kud it be, i tet i herd sumtig moev.' 'Did yø, ø merqant,' sed de karpenter, it must hav bin mi sun, moevig de buks — fer i hwot els kud dar be har ; nø wun noz ov dis toom, er de holi manyuskripts hwiq it kontanz. Xorli, dar kan be nutip har tu mak a noz — fer i qe we not her alon, a hundred fet under de ert, in a plas hwar nø wun kumz. It iz nutip ; sertenli it iz nutip : aad so saip, he lifted up wun ov de kandlz and perd abst in de dqrknes ; but, az dar woz nutip tu be sen, and el woz sijlent az de grav, he sat den agen, and at er legur we komplated er egzaminasjon ov el de buks hwiq la upon de steps. Har ns remand onli de grat buk upon de eltar, a ponderus kwarta, bnd in brsn leder er wudn boards. Dis de karpenterz sun wid difikulti lifted from its plas, and led befor us on de grnd : but az he did so, we herd de noz agen. He karpenter and i lukt at eg uder : he turnd pal — perhaps i did so to. We lukt over er foldarz, in a sert ov apksus, nervus kjnd ov wa, ekspektij tu se sumtig, we nu not hwot. We se nutip, hsever, and felij a litl asamd, i agen setld myself, and opnd de buk, hwiq woz ritn in lqrj, blak karakterz, ov unyugual sijz. Az i bent over de huj volyum tu se hwot it woz abst, dar agen aroz a send sumhwar in de kavern, but from hwens it kam i kud not komprehend ; it send el arsd us at de sam moment. Har woz no rom fer det ns : it woz a fexful hslip, lik de ror ov a tssand wjld bests. He karpenter lukt agast : de tel and griali figyurz ov de Ejiptjan gods send tu star at us from de wel. It tet ov Kornelius Agripa, and felt a jentl perspirasjon kumig on hwiq wud hav beteknd a favorabl krijs in a fever. Sudenli de drepful ror sest, and its ekøz did awa in de toom. We felt konsiderabli relevd, and wer beginij tu tri and put a gad fas upon de mater, hwen tu er unuterabl horor it began agen, and wakst leder and leder az if lejonz ov infernal spirits wer let lse upon us. We kud stand dis nø logger. He karpenter and i jumpd up from de grnd, and hiz sun, in hiz teror stumblid upon de grat Koptik manyuskript, and fel upon de kandlz hwiq wer put st in a moment ; hiz skrams wer ns aded tu de upror hwiq reznded in de kav : seip de twipklip, ov a star tru de vista ov de ster gamberz, wa el set of az hqrd az we kud run, er felijq ov alqrm beij inkrest tu desperasjon hwen we persevd dat sumtig woz casij us in de dqrknes, hwil de ror send tu inkres everi moment. Hs we did tar alog ! 'He Devil tak de hjndmost' send abst literali tu be falfild ; and we razd stijflig klødz ov dust az we skramblid up de step slop hwiq led tu de ster dor. So den, tet i, de storiz ov jinz, and gøls, and goblinz, dat i

hav red ov but never belevd, must be trø after el, and in dis siti ov ðe ded it haz bin ʔr evil lot tæ fæl upon a hqnted tøm.

Bretles and bewilderd, ðe karpenter and j bolted ʔt ov ðis infernal plås intæ ðe øpn ʔr, mjtili relevd at ʔr eskap from ðe subteranean veltæ. We had not bin ʔt a mòmènt, and had bj nò menz kolekted ʔr jðeæz, befør ʔr alqrm woz agen eksjted tæ its utmøst piq. ðe Evil Wun kam førð in bodili ʃap, and stad reveld tæ ʔr jz distipktli bj ðe ljt ov ðe møn.

Supøz, nʔ, ðe afrikted traveler and hiz kredyulus atendants had eskapt wið gud sped, az ða sertenli felt dispozd tæ dø, and had never met wið eni furder eksplanasjon ov ðe kas, hwot a kapital and konklusiv goest stori wud ðis hav bfn. ʔ Haz ðe reder met wið eni mør sò. But, behold ðe solufjon ov ðis ter-ibl misteri : —

Hwjl we wex gæzjg upon ðe aperans, ðe karpenterz sun, høm we had kwjt fergota in ʔr huri, kām krepjg ʔt ov ðe dørwa upon hiz handz and nez.

‘Hwjl, fqðer,’ sed he, after a mòmènts sjlens, ‘if ðat iz not øld Fatimaz dopki, hwjg haz bin lost ðez tre dæz ! It iz luki ðat we hav fænd it, fer it must hav wonderd intæ ðis tøm, and it mjt hav stjrvd tæ deð, if we had not met wið it tæ-njt.’

ðe karpenter lukt røðer aʃæmd ov ðe adventyur, and, az fer mjself, dæ j woz glad ðat nutjg wurs had kum ov it, j tjpk j tuk kumfort in ðe reflekʃon ðat j woz not ðe færst person ðat had bin alqrmð bj ðe præsediʃz ov an øs.

ʔ hav related ðe histori ov ðis adventyur bekez j tjpk ðat on sum fændasjon ljð ðis, meni wel-akredited goest storiz hav bin fænded. Numerus lejendz and tradjfonz, hwjg aper tæ be supernatyural er mirakyulus, and ðe trøð ov hwjg haz bin atested and sworn tæ bj kredibl witnesses, hav, detles arizn ʔt ov faktæ hwjg aktyqali did okur, but ov hwjg sum esenʃal partikyqlarz hav bin konseld, er had eskapt notis, and ðus meni mqrvelus historiz hav gon abred, hwjg ʔr sò wel atested, ðat øldø komon sens ferbidz ðar bejg belevd, ða kanot be prøvd tæ be fæls. In ðis kås, if ðe dopki had not fertyupætlj kum ʔt and ʃøn himself, j ʃud sertenli hav returnd tæ Yurøp hqf imprest wið ðe belef ðat sumtjg supernatyural had okurd, hwjg woz in sum misterius maner konekted wið ðe øltar in ðe tøm. ðe økøz ov ðe subteranean kæv, sò ølterd ðe send ov ðe dopkiz bræ, ðat j ʃud never hav diskuverd ðat ðez ferfæl sændz had sò undignifjð an orijj; a stori never løzez enitjg bj teljg, and wið a litl gradyqal egzsjeræʃon it wud søn hav bekum wun ov ðe best akredited supernatyural historiz in ðe kuntri.”

Har ʔr diferent ørdæz ov grætnes. Amup ðez ðe færst rapk iz unkwestyona-
abli dʃ tæ moral grætnes er magnanimiti ; tæ ðat subljm eneri bj hwjg ðe sol,
smiit wið ðe lav ov vertyu, bjndz itself indisolubli, fer ljf and deð, tæ trøð and
dʃti; øspæz az its øn ðe interests ov hūman natyur; skærnz øl mennes and
deʃjz øl perlj; herz in its øn konsens a vøz lēder ðæn tretnjz and ðunderz;
wiðstandz øl ðe pærs ov ðe yuniværs hwjg wud sever it from ðe kez ov fredom
and relijøn; repozez an unfelterjg trust in God in ðe dærkæst ʔr; and iz ever
“redi tæ be øferd up” on ðe øltar ov its kuntri.

LÆFS LÆKNESEZ.

Líf is—íhwot.

It is the jotiq ov a stqr,
 Hat glems alog the trakles ar,
 And vanishes, almost ar sen, the net.
 And suq is man—
 He jpus and flutters for a span,
 And is forgot.

Líf is—íhwot.

It is the værmel ov the ros,
 Hat blossoms but til the red wind blæs,
 Den el entomd in swets, duð fad and rot.
 And suq is man—
 He struts in braveri for a span,
 And is forgot.

Líf is—íhwot.

It is a dū drop ov the morn,
 Hat kwiveriq, haps upon the torn,
 Til kwast bi sunbems, 'tis no longer ot.
 And suq is man—
 He's stept in soro for a span,
 And melts, forgot.

Líf is—íhwot.

A ston has fcl duð sepkls mak
 On the smoot surfas ov the lak,
 Hwiq spred til wun and el fersak the spot.
 And suq is man—
 Midst frends he revels for a span,
 And sinks—forgot.

Líf is—íhwot.

It is a bubl on the man,
 Rand bi a litt glob o ran,
 Hæz ar destræ the fabrik it has rot.
 And suq is man—
 Sweld intū beiq for a span,
 And brak, forgot.

Lif is—ſhwot.

O jado on de mventens eid,
Ov rok, dat dut on eber rid,
Drivn bj de nordern gal, wid tempest frot.
And sug is man—
He hags on grates for a span,
And is fergot.

Lif is—ſhwot.

It is de stund ov kamon nar,
Hwiq striks upon de stqrld er,
And sesen ar we kan distigwif et.
And sug is man—
He frets and blusters for a span,
And is fergot.

Lif is—ſhwot.

It is de svolas sojurnment,
Ho ar de sumers rob is rent,
Fliz ta sum distant born, bj instigkt tot.
And sug is man—
He rents his dwelip for a span,
And flits fergot.

And ſis dis lif.

O yes! and had i tijn i'd tel
O hundred saps mor tranſent stil;
But, hwjst i spek, det hwets his murderus nif.
And sug is man—
Hwjst rekonip or lifs liti span,
Det ends de strif.

MAN.

Man is lik a fiver
Hat spriget at de den,—
Dropet at de zvnip er,—
Widern—and is gon.

But no logger lik de fiver,—
For its hunid esens dijs;
Hwj de sol in dete dork er
Muntet ta de skjs.

HE WUDZ.

REV. TOMAS HILL.

In de wuds on an April de,
 Hwen de bliq berds hwiel lo,
 And sun sparos tril
 Har kwant litt diti;
 Mid mas-kuverd trez,
 Over last yezs leze,
 I strol, and mj hqrt
 Leps up and sigs
 Ljk a berd in erli sprig.
 O litt wind flir pepe up tu gret me,
 Semig tu lqf in de April sun;
 He hepaticu opns its pal bliq i,
 And trustigli loks at de dep bliq hevni.
 I luk up to; i kan not se hwj;
 For de tid ov jr, and de springs ov hop,
 Flo from de ert as from de skj.
 Belo, as abuv, wun prezens jins,
 Belo, as abuv, wun promis glon.

In de wuds in erli Jun,
 He oriol pipe so kler;
 From medos belo
 He bobolipk pars
 His froliksum la;
 And over me stp
 He kat-berd and truf,
 Tu hos jqbilant note
 Mj hqrt keps betig tjn.
 He Promis, ne falfilment gran,
 He Prezens in der sumer glon;
 Its bqti is mor dan hqrt kan hold.
 He lefi ofan over hed,
 He flirer gert for on hwiq i stand,
 Aljk qf infinit in forms
 Ov qanj; in bqti infinit.
 In van i strjv tu drink el in,
 In van tu uter el i fel.

Hwen under Ogust suns
 Øl natyqr fants, i wonder
 Tu ðe wuds, and drem
 In ðe dæp, hæl fæd;
 Hwíl ðe viriø kòls,
 And sikndes fril
 Mid ðe brànçes tel,
 In ðar wel non tons,
 Ov ðe het i nò logger fæl.
 From ðe wudland swomp ðe læsi bræ,
 Stelig alog wíð nœxles step,
 Brips ðe hwít rødd kletræs bræt,
 And ðe velvet qpías gráp-lijk ødor;
 Ner søg ov bœrd, ner sýt ov bœti,
 Fils ðe hœrt wíð mœr hæm dæljt.
 Hrø everi sens i dœ in blis;
 Eç sýt, eç søg, eç ødor, tæls,
 Ov wun el-luvip Præsens ðar.

Tu ðe wuds Oktober kòls
 Mj wilip fet, tu fínd,
 Mid ðe gòlden-rod,
 And ðe fœlig levs,
 Ov ðe mapl træ,
 Wíð ðar varid hœs,
 Ør ðe skqrlet øks,
 Ør ðe krimzon gum,
 Hæ kræn ov ðe bœtœus yer.
 In ðe rig, ríp levs ov ðe Øtum wuds,
 After ðe sumers príd is ø'r,
 And gløri gløx ljk a sunset skj.
 Øl çanj is glørius; in ðe wurk
 Ov ðe wurlds bilder net turns bæ;
 Eç çanj brips in nœ ekselens,
 Hæ sunset ov ðe yer fœr-tøls,
 Tu ðe trustig hœrt, ov ðe sunrís glæd
 In ðe wuds, in ðe kumig Sprig.

Tu ðe wuds, tu ðe wuds, i gø,
 Hwot-qr mj fram ov mjnd;
 And fínd mj hœrt
 Is ðar atynd
 Tu hœli tœt.
 In wuds i se,
 Hæ forest wíld,

Æs husbandri rár;
 And Æs husbandman is God.
 In Æs Presens ðar, mǫ sol awaks,
 Eð þeson kals, hwíl fæð gros stroy.
 Mǫ litl komplants ov líf fergot,
 Æ liv fæð Æs tǫm in Æs líf ov God;
 Wíð Him ; tend eð tre and plant,
 Eð kretyr fæð, el natyr fil:
 Hæn, stroy in enerǫi divǫ,
 Bæk tǫ mǫ litl æfer return;
 Lo! He kums wíð mæ,— mæks it His.

 IZ FRÆÐI AN UNLUKI DÆ.

(From Æs Ný Yerk Leder.)

From tǫm immemorial, Frǫða haz'bin frænd upon az a ða ov il omen. And ðo ðis preǫyðis iz les prevalent nǫ ðan it woz ov yor, hwen superstifon had a gráter swa, yet ðar qr meni evn in ðis mater-ov-fakt aǫ, hæ wuad hezitat, on a ða so suspifus, tǫ begin an undertakǫ ov eni moment. Hǫ meni brav marinerz, hæz hqrtz unkwalip kuad met ðe wíðest furi ov ðar ofan hom, wuad blqng tǫ evn bend ðar salz on Frǫða! Tǫ so wíð mug rezon ðis felip iz indulǫ, let us egzamin ðe foloip impertant fakts in konekǫn wíð ærli setlment, and subsekwent grátnes az a nǫfon, and we wil se hǫ litl kǫz Amerikanz at lest, hav tǫ dred ðis fatal ða.

On Frǫða, Øgust 21, 1492, Kristofer Kolumbus sald on hiz grát vǫaj ov diskuveri.

On Frǫða, Október 12, 1492, he fǫrst diskuverd land.

On Frǫða, Janyuári 4, 1493, he sald on hiz return tǫ Span, hwið if he had not reǫt in safti, ðe hapi rezult wuad never hav bin nǫn hwið led tǫ ðe setlment ov ðis vast kontinent.

On Frǫða, Mǫrq 15, 1493, he ariðv at Palos in safti.

On Frǫða, Nǫvember 22, 1493, he ariðv at Hispaniǫla, on hiz sekond vǫaj tǫ Amerika.

On Frǫða, Jún 22, 1494, he, ðo unnǫn tǫ himself, diskuverd ðe kontinent ov Amerika.

On Frǫða, Mǫrq 5, 1496, Henri VII. Ingland, gav tǫ Jon Kabot hiz komifon hwið led tǫ ðe diskuveri ov Nǫrð Amerika. ðis woz ðe fǫrst Amerikan Stat páper in Ingland.

On Frǫða, September 7, 1565, Malendæ fended St. Øgusten, ðe oldest tǫn in ðe Yunǫted Stats bǫ mǫr ðan ferti yerz.

On Frjda, Növenber 10, 1620, ðe 'Ma Flæser,' wið ðe Pilgrimz, mað ðe hqr-bor ov Provinatsn. And on ðe sam da ða sjnd ðat egust kompakt, ðe förruner ov ær prezent glörius Konstituþon.

On Frjda, Desember 22, 1120. ðe Pilgrimz mað ðær fjnal landip at Plimut Rok.

On Frjda, Februari 22, 1 , Jerj Wofington, ðe Fqðer ov Amerikan Frædom, woz born.

On Frjda, Jún 16. 1 , Bupker Hil woz sezð and fertifjð.

On Frjda, Oktöber 7, 1777, ðe surrender ov Saratogu woz mað, hwiq had sug grat pser and influens in, induþig Frans tu deklær herself fer ær kez.

On Frjda, September 25, 1780, ðe trezon ov Arnold woz læd bær, hwiq sævð us from destrukþon.

On Frjda, Oktöber 19, 1781, ðe surrender ov Yerktæn, ðe kræniþ glöri ov ðe Amerikan qrmz, okurð.

On Frjda, Julj 7, 1776, ðe mæþon in Kongres woz mað bj Jon Adamz, sek-onded bj Rigqrd Henri Le, ðat ðe Yünjted Stæts Koloniz qr and ov riþ et tu be, Fre and Independent.

Þus, bj numerus egzemplz, 'wæ se ðat hæsevr it mæ be wið uðer næþonz, Amerikanz ned never dred tu komens on ðis da eni undertakiþ, hæsevr mæmentus it mæ be.

Y U N I V E R S A L L A W G W A J .

Kontingud from paj 70.

FORENERZ AND æE IUGLÆ TUW.

Þoz filosöferz hæ red ðe futyr in ðe past, and hæ sek æ soluþon ov ðær pölitikal dæts in histori, mæ tel us ðat æz ðær never woz æ yüniversæl laggwaj (ek-sept in Eden,) ðær never wil be wun. Þis objekþon wuad be veri lojikal wær ðe futyr onli æ reprodukþon ov ðe past : but ðis iz not ðe kas. Wun ov ðe teorists ov ðis klas haz veri vividli bret his jdeaz befor us in depiktiþ æ Nu Ze-lander, sum þezand yerz hens, standiþ upon ðe roinz ov Lunden Brij, and mor-alizjz upon ðe glöriþ ov æ dezerted siti. He fansi iz trolli strikiþ, and wuad kez sum degre ov þetfulnes and melankoli, did we not remember, ðat efekts kan onli be ðe sam hwen ðe kezex ðat prodys ðem dæ not vari. Næ, it must be evident tu ðe superfisal obzërver, ðat ðe kezex hwiq ræzd Nineve and Babilon tu mag-nifisens and splendor; and ðe kezex hwiq, in ðe end, redyðt ðem tu æ dezert; qr, in meni respekta, diferent from ðoz operatiþ upon ðe sivilizæþon ov tu-da. He ifjz ov ðæz kezex kan net ðærfor be ðe sam. Hæ muq hav wæ ðat ðe Kaldeanz and Perþanz, ðe Ejipþanz, ðe Greks, and ðe Romanz, had not! Hæ varid iz

er everi sarkumstans from daz! In de fersst plas, we hav de luviq and konser-vativ influens ov de Kristyan fat, hwiq alon wud qanj de destini ov eni pepl. Subsidiari tu dis hevnli fat, we hav a tyszand minor ajensiz, eq aqeviq its on serkl ov blessed rezults in refinig and elevatig de man ov de prezent. De egzistens ov de printig pres, and de stem enjin in its varius komplikafonz, wud, ov demselvz, felsefij de predikfons ov döz hō wud atemt tu solv de isq ov de prezent bj de histori ov de past. Histori kan aford no ilustrafon ov de rezults ov Protestantizm and Yuropean demokrasi. Valyqabl az qr de tegipz ov de historik Muz, se iz not de mistres ov el trōd; and upon de futyur se kan onli tro a pqrjal lit.

We premij dez remqrks in order tu vindikat er qrgyument fer de establisment ov a yuniversaal laggwaj from a series ov objekfonz hwiq ma be fōnded upon insufisient historik analōji. It ma elso be objekted, dat laggwajez qr mōst pertinafusli adherd tu bj daz spekerz; and qr, ov el kustomz, de mōst difikult ov suprefon. Veri trō; but difikulti iz not impossibiliti. Meni laggwajez hav disaperd, and hōl nafonz, trō tjm, adopted tupz foren tu dem. Hebrō perist from dāli yus bj de disperfon ov de Juz over el landz, and de Latin sest tu egzist fer dōmestik and komerfal purpusez bj de influqa ov de nōrdern strānjerz nesesitatig its disyus, bekez its spekerz wē, fer a tjm, overhwelmd bj superior numberz. Be it noted dat el de kezez hwiq yunited tu driv dez laggwajez et ov beig, qr, in a mōr diversifid karakter, aktij wid az grāt fors upon meni rāsez ov mankjnd tu-dā; and de rezult wil be de sam.

We hav sen hē it iz dat de Inglij, bj fizikal pser in wun kwerter ov de glōb and bj intelektuqal, komerfal, and numerikal pser in nderz, iz fōrsiq itself inta yuniversaliti. We hav sen hē bj its varid ekselensiz, it adapts itself tu el mjndz, and iz ov a kozmopolitan karakter. Daz iz but wun drebak tu its kapabiliti ov performig de funkfonz ov de yuniversaal medium ov mental ekeqanj, and dat iz its iregrylar and leles ertōgrafik reprezentafon. Hē dis malformafon operats in preventig its mōr rapid ekstenfjon amupst forenerz, let us brefli stat.

De pozifon ov de Yunited Stats and Ingland, az de tō mōst pserful and influensal nafonz in de wurld, renderz de akwjrment ov daz laggwaj a mater ov nesesiti tu everi inteligent and wel-edykated forener. Superaded tu de material konsiderafonz hwiq urj forward dis lingwal akomplisment, iz de induqment aforded bj de pregnant literatyr hwiq daz tuj embodiz. Wē de Anglo-Saksonz az pōr and wek a pepl in komparison wid ufer nafonz, az dā qr riq and strōp, daz literatyr wud stil komand fer dem grāt atenfjon; de kultivated and lōrned wud stil sek tu mōster its difikultiz, so dat dā mjt refref and adern daz mjndz bj fra and ōpn komunyōn wid de gifted wunz hō hav daz in embqmd daz prefus tōts. Az we hav fōn, de Inglij laggwaj pozesez a yuniversaal ekselens, and iz bekumiq, everi dā, mōr and mōr indispensibli rekwisit tu de students and mērgants ov el landz. Hē impertant, den, it iz dat everi difikulti hwiq intervenz betwen it and de forener jud be remōvd! De Inglij gramar iz abt de simplest in egzistens, and de order ov its arānjment beig ov de mōst natyural deskripfjon, de akwjrment ov de laggwaj iz a mater ov smel difikulti. But sad tu sē, dez advantājez qr elmoet nūtrālijd bj de ertōgrafi in hwiq its

wurds qv klodd. Hwen it iz konsiderd dat an Ingliſ gild spends de betes hqf ov its tjm at sköl in renderig itself familiyar wif de ertografik reprezentafjon ov its muſer tuj, ſum jdea ma be fermd ov de magnitjd ov de labor hwiq de pör forener muſt nedz enksnter in lernig bot de wurds ov ʒr laggwaj, and đar kapriſus ſpelipz. Hwen it iz konsiderd dat no Ingliſman kan tel wif ſertenti hʒ ta pronsns eni wurd hwiq he haz ſen ritn, and not hqrd ſpökn, and dat he kan not tel hʒ ta pronsns a wurd hwiq he haz hqrd ſpökn and never ſen ritn,—it wil be nō mater ov wunder dat amuſt Jermanz and Frenqmen, ʒr laggwaj iz ſo pqrſali difuzd. Dat ſo men ov dem fjt a hqrd and loq bäl wif its difikultiz, untill de kum intu a fre and aʒi interkōns wif Ingliſ literatuj, iz an onor and a kredit tu đar pēseverans.

But we ask not dat đez aſerjonz ſud be takn as demonstrated fakts, on ʒr on ʒtoriti alon. Tu prōv đem wud be an aʒi tosk, but wud rekwiʒr konsiderabl ſpas. Let de foloig impqrſal testimoni from an inteliqent forener be duji wad, and el dat we deʒjʒr wil be konseded bj de reder. “Oldo de Frenq laggwaj,” obzervz dat eminent Jerman filoloqist Profesor Grim, “haz fer ſenturiz bin de komon laggwaj ov Yurop in a diplomatik and ſoſal ſens, yet it haz never obtand fōrm futip in loqj trakts ov kuntri beyond Yurop; fer Frans woz not muq mōr enterpriſig đan Itali, in kolonizafjon. On de uder hand, Ingliſ ma be konsiderd az de laggwaj ov de wurd ʒt ov Yurop, and đis idioma, hwiq (bj a bold mikstujʒr ov Gotik and Roman elements, and bj a fujon ov đar gramatikal formz, hwiq đis renderd neſesari,) haz atand an inkomparabl degre ov fluqnsi, apezʒr destind bj natujʒr, mōr đan eni uder dat egzists, tu bekum de wurdz laggwaj. Did not a hwimzikal, antikwated ertografi stand in de wa, de yuniverſaliti ov đis laggwaj wud be stil mōr evident, and we uder Yuropeanz ma estem ʒrelvz fertyqnat dat de Ingliſ naʒjon haz not yet mad đis diakuveri.” But de diakuveri haz bin mad, and nʒ at leqđ de evl wil skōli, but ſōrli, be remōvd.

From đez konsiderafjonz, it ma in ſum meʒujʒr be aʒarent, dat it iz absołutli neſesari tu de ekstenſjon ov Ingliſ tu eni tip lik yuniverſaliti, dat it ſud hav a fonteik reprezentafjon. Wēʒr its bizqʒ ertografi korekted, its difuʒjon oʒer Yuropean ſoſjeti, wud be inkalkulabli inkrest. Fq tipz, mōreover, qʒ ſo deʒjʒrabl az unreſtrand komunikaſjon betwen de kontinental naʒjonz, and Amerikan and Ingliſ literatujʒr and đet. Drivn and tost abʒt bj vag ſoſal tēoriz, and disturbd and aqonjzđ bj wjld liberti dremz, de diseminaſjon ov de kqm and kōl raſjonaliti, and de komon ſens bj hwiq Anglo-Sakſon đet iz karakterjzđ, kud not be uderwiz đan atended wif helful rezults in everi wa. ʒr kuntri iz de bēʒpłaz and hōm ov fredom; and de ekstenſjon ov ʒr liteatujʒr wil giv a kwjetus tu tirani tōrōst de wurd, and dat wifst deſtroip wun deſpotizm bj anuder.

Đez kursori reflekfjonz mak manifest de bred and kozmopolitan karakter ov de Fonetik Reform. It iz a kez in hwiq de hōl wurd haz a direkt interest, and kelz fer de ſupōrt, and best eforts ov everi tʒw luvor ov humaniti.

No wun hō takz intu konsiderafjon de fakts her adujst, kan đet de absołut neſesiti đar iz fer a fonetik reprezentafjon ov ʒr laggwaj. Forenerz rekwiʒr it, and muſt hav it. He wont iz groip tō urjent, tu be muq longer denjđ. It kan

not be ekspektet dat de tszandz hœm komers and literatur kompel tu akwjŕ Ipglif, in adifjon tu dar muŕer tup, wil labor trœ de strat gat ov its absurd and qrbitrari ertografi. We wil not her debat hweder or not fonetik spelig destroz etimoloŕi, er repel uŕer simillar kimerikal objekfons; neder wil we urj its hj klamz tu atenfon on de grœnd ov its grœt hœm yusfulnes in de wurk ov edyukafjon. Hœz topiks we rezerv fer anuŕer tŕjm. Øl we her demand iz dat fonetik spelig be rekognizd az a konstituŕjonal ferm under hwiŕ it wil be advizabl, on everi konsevatl akœnt, tu prezent Ɣr ritn laggwaj tu forenerz, hweder sivilizd er unsivilizd, Kristyan er pagan; hweder az a menz ov introduŕsŕj de enliŕnd Frengman er Jœrman tu de jenius ov Œaksper; er de Hindœn, de Negro, de Hotentot tu de tegŕŕz ov Kristianiti. Soner er later, Amerikans wil hav tu mak up dar mjndz tu establiŕ, bj sug menz, a bred hjwa tu de rigœz ov dar literatur. Fre-trœd in kern, and œlmoœt everi uŕer komoditi, has bin diskuverd tu be a polisi at wuns jenerus and benefisal; and hƔ muŕ moƔ ma gad results be lukt fer wiŕ fre-trœd in speŕ and ŕœt! Hœ jenius ov de œj œsmunds fonetik spelig fer dis purpus, and it kan not muŕ loger be wiŕheld.

HISTORIKAL GLENIWZ.

A GLœNS AT FERST HŒWZ.

Hœ ferst dekt vesel ever bilt in de limits ov Upkl Samz domœn, woz konstruktet on de bakps ov de Hudson, bj Œdrian Klok, in de sumer ov 1614. Œe woz held a yot, and her ferst vœaj woz mad trœ Hurl Gœt, intœ de Sœnd, and az fœr est az Kœp Kod, bj de Vinyœrd pasœj. It woz in dis vœaj dat Blok Hœnd woz diskuverd.

Widin de ferst fœrti-siks yœrz after de settlement ov Masaœusets, dar wœr bilt in Boston and its visiniti, 730 veslez, vœriŕŕ from 6 tu 200 tunz in burden. Wun ov œez de Blesŕj ov de Ba, a bœrk ov 30 tunz woz bilt in 1641.

In de sœm yer de selebrated Ipglif patriot and divjn, Hœ Peterz, kezd a vesel ov 300 tunz tu be konstruktet at Salem.

Hœ œldest militari kumpani in Amerika, iz de Œnfent and Onœrabl Œrtileri Kumpani, ov Boston. It woz œœrtet in 1683, under de tŕjœ ov 'Hœ Militari Kumpani ov Masaœusets.' Abst 140 yœrz ago de wurd 'Onœrabl' woz aplŕjœd tu de Kumpani, and 130 yœrz sins de nœm 'Œnfent' woz aded.

Hœ œldest printed œlekŕŕj sœrmon œkstant woz delivœrœd befor de œbuv menfœnd kœr, Jœn 3, 1792.

Hœ ferst œkœner ever lœnœt iz sed tu hav bin bilt at Kœp An, in 1714. Hœr nœm iz not nœn.

In 1718, Konetikut had but 2 brŕŕŕ, 20 œloœps, and a fœu œmœler kraft œmpleŕŕjœ.

but 120 semen; hwil Massachusetts, abst ds sam tjm, had 492 vesels, ds tunaj ov hwig woz 25,405, and emplod 3493 semen.

He fersjt ensjn ever jon hj a regyular man-ov-wer, woz hoisted on bord ds frigate Alfred, in ds Delawar, hj ds hands ov Pel Jonz, in ds later part ov Desember, 1775. Hwot ds ensjn woz iz not prezjeli non, az ds present nasonal kulorz wer not fermali adopted until 1779.

He 'Stqrz and Strips' az ds Amerikan ensjn, wer displad fer ds fersjt tjm, on ds River Temz, hj Kapten Nikolas Jonson, ov Nuberiport, Komander ov ds sip Kent de Grq.

He fersjt regyular Amerikan kröser dat went tu ss, woz ds Lexington, a litl brig ov 14 guns, komanded hj Kapten Jon Bari, ov Filadelfia. Se sald sum tjm in ds winter ov 1776.

He fersjt Amerikan man-ov-wer dat got tu ss after ds adopjon ov sr present ferm ov Guvernement, woz ds Ganjez.— Se woz orijinali an Indianman, but woz purgast hj ds Guvernement and konverted intu a kröser, haviq an armament ov 24 guns. Se sald in Ma, 1798, under komand ov Rigard Henri Dal, ho woz fersjt lutenant ov ds Bon Hom Rigard hwen dat sip kapturd ds Serapis.

He Konstelafon woz ds fersjt ov ds nu bilt vesels dat went tu ss, under Kapten Trukston. Se sald in Jun, 1798, and woz folod hj ds Ynited Stata, and a litl later hj ds Konstitufon, bod dsz later salig in Julj, ov ds sam yer.

He fersjt prijs mad under sr present naval organizafon, woz ds Freng priwate Lq Kröabl. Se woz a skoner ov 14 guns and woz kapturd hj ds slop ov wer Delawar, Kapten Dekatur.

He fersjt Amerikan sip dat serkumnavigated ds wurld sald from Boston nerli sevnti yers ago. In 1792, Kapten Robert Gra, ov ds sip Kolumbia, ov Boston, diskuverd and sald twenti milz upon a river on ds Nerf-west kost ov Amerika, tu hwig he gav ds nam ov hiz sip, hwig it ns retanz. His woz njnten yers befor ds Kumpani woz fermd under ds espisez ov Jon Jakob Astor, ov Nu Yerk, hwig fended ds fersjt setlment hj siviljzd man in dat rejon.

He fersjt Priwate fited st in ds Ynited Stata durig ds Revolufjonari Wer, sald from Nuberiport, and woz ond hj Natanyel Trasi, Esk.. He sips ov ds gentlman kapturd 120 sal, amäntip tu 23,360 tunz, from ds enemi durig ds wer. Hes prijez, wid dar kargoz, wer sold fer tre milyon njn hundred and fifti tsz-and spefis dolarz. Ov dis sum Mr. Trasi devoted \$167,219 tu ds qumi and ufer publik demandz. Wid dsz sips wer takn 2,225 men az prizonerz ov wer.

He fersjt gjm ov belz in Amerika woz presented tu Krjst Eurq, Boston, wun hundred and ten yers ago. He inskripjon upon ds tjerd tenor, redz, 'We qr ds fersjt rip ov belz kast fer ds Britij Empjr in Nerð Amerika, A. D. 1774.'

He fersjt Sunda Skol in Amerika woz establist at Filadelfia, in 1791. He fersjt in Nu Iggländ woz komenst at Beverli, Mas., in 1810. He fersjt wun in Boston woz in konekjon wid Dr. Loelz soejeti in 1812. He fersjt establist hj Trinitarianz woz komenst at Krjst Eurq in 1815.

He fersjt monyument erekted tu ds memori ov WASHINGTON, in dis kuntri,

woz plast on ðe sjd ov ðe qansel ov Krist Çurç, Boston. It woz prezented bj Sybael Bel, Esk., and ðe mqrbust woz eksekuted bj an Italian qrtist.

Ðe fêrst atempt at glas-wurking in Amerika, woz bj sum Jêrmanz, in ðe tén ov Kwinsi, sum yêrz befôr ðe Revolufjon. Ðe anfant sjt ov ðe establjment iz keld 'Jêrmantsen' ta ðis da.

Ðe Kwinsi Ralrod, fer ðe transportafjon ov granit from ðe kworiz at Kwinsi ta Neponset River, konstruktet in 1826, woz ðe fêrst atempt ta introdus dat mœd ov transportafjon in ðis kuntri. Its œpnig les ðan terti yêrz ago, ma be konsideret ðe komensment ov ðe Amerikan Ralwa Sistem.

Ðe fêrst aplikaafjon ov stem ta ðe komon fjr enjin woz mœd bj Mr. A. B. Lata ov Sinsinati in 1854, hwiç eksperiment haz prœvd so suksesful dat ðe prjd ov ðe 'Kwen Siti,' iz bekumig ðe nesesity ov hêr sisterz.

HIS A FAMILY KWOREL BEGAN.

LORENZO DÛ.

Æ wuns nu an afekjonat yug marid kupl hœ prjded ðemselvz on ðar perfekt-li hapi stat. Ða sat wun da in ðar pqrlor, eksœanjiç ðe litl tender nutigs ov resiprokal afekjon, hwen a slek litl mœs ran akros ðe rœm. "Mj der," krjd ðis ladi, "i did yœ se dat mœs."

"Yes, i se it, mj der; but it woz a rat."

"O nœ, luv," sed ðe wif, "it woz sœrtentli a mœs."

"Madam, i tel yœ it woz a rat," repljd ðe huzband stœrnli.

"It woz a mœs!" reitêratet ðe ladi; "i se it veri distiçktli. Æ ðipk i fjad nœ hwot i se."

"Æ se it elso, madam; and mj jz qr az gad az yœrz!"

"Yœr jz ma be az gad, sœr, but yœr jujment in ðis kas iz not retorted," ðe ladi.

And so ðe kworel went on until ða so insenst eq uder dat neder spok ta ðe uder fer a wek. At leçð, tjrd ov glœmip awa ðe œrz, ða bekœm rekonsjld; and wun œvnig sœn afterward, az ða sat qatig and tœip tageder, and ekspresig fer eq uder unbœndet afekjon ðe wif kagyçali remœrkt,—

"Hœ fœlif it woz in us ta kworel so œbst a litl mœs!"

"Mœs! mj der — yœ men rat!" eksklœmd ðe huzband.

"Nœ! hwen i œa mœs i men mœs! repljd ðe wif. And ðus ðe kworel woz renœqd and a sekond brœç ov domestik pes woz ðe konsekwens.

Hwot a lesœn ta ðe kworelsum iz ðe il-jujd kontest œbst a mater ov not ðe sljtest konsekwens.

Ljç fjad be a kontinyqd œndevor ta diskuver œr fœlpiç in ðe post, and kop-ker ðem in ðe futyur.

ENERJI.

—
 "Padl yør ən kanə."
 —

Vəjəz upən lifs əs,
 Tʌ yərsəlf bə trə,
 And hwəz ʌr yør lət mə be,
 Padl yør ən kanə.
 Nəvəz, də də wɪndz mə rəv,
 Feltəz ɛr lʌk bək;
 Bʌt upən də dərkest wəv
 Ləv ə ʃɪnɪz trək.

Nəbli dəz də wɪldest stərm,
 Stəm də hɔrdest gal,
 Brəv ɒv hɔrt and strop ɒv qrm,
 Yə wɪl nəvəz fəl.
 Hwən də wʌrld ɪz kəld and dərkt,
 Kəp ən əm ɪn vɔ;
 And tədrd də bəkon-mɔrk
 Padl yør ən kanə.

Evəri wəv dət bəz yə ɒn
 Tʌ də sɪlənt ʃɔr,
 Frəm ɪts sʌni sɔrs həz gʌn
 Tʌ rətʌrn nə mɔr.
 Zən lət nɒt ən ɪz dɛlə
 ʃet yə ɒv yør dʌ;
 Bʌt, hwɪl ɪt ɪz kəld tʌ-də,
 Padl yør ən kanə.

ɪf yør bɛrt dɛnɪd yə wɛlt,
 Lɛftɪ stət and pter,
 ɒnest fəm and hɔrdɪ həlt
 ʃr ə bətər dser,
 Bʌt ɪf dɛz wɪl nɒt sʌfɪs,
 Gəldən gən pʌrsɪ;
 And tʌ gən də glɪtərɪŋ prɪz,
 Padl yør ən kanə.

Wɪnd yə rɛst də rɛt ɒv fəm
 Frəm də hænd ɒv fət?

Wud yø rjt a detles nam
 Wif ðe gud and grat?
 Wud yø bles yør felo-men?
 Hørt and sol imbø
 Wif ðe holi task, and ðen
 Padl yør on kano.

Wud yø kraf ðe tñrant rog,
 In ðe wurlds fre fjt?
 Wif a spirit brav and strog,
 Batl for ðe rjt.
 And tu brak ðe gans ðat bjnd
 He meni tu ðe fq—
 Tu enfrangis slavif mjnd—
 Padl yør on kano.

Nutip grat is ljli wun,
 Nutip wun is lost;
 Everi gud ded, nobli dun,
 Wil repa ðe kost.
 Lev tu Hevn, in humbl trust,
 Øl yø wil tu dø;
 But if yø suksed, yø must
 Padl yør on kano.

DE DEP.

Har's bqti in ðe dep:—
 He wav is biqer ðan ðe skj;
 And, ðo ðe ljt fjn brjt on hj,
 Mor seftli ðo ðe se jems glo,
 Hat spqrkl in ðe ðepte belo;
 He ranbos tints qr onli mad
 Hwen on ðe wotars ða qr lad,
 And sun and mon most swetli fjn
 Upon ðe ofanz level brjn.
 Har's bqti in ðe dep.

Har's mqsik in ðe dep:—
 It is not in ðe surfs ruf ror,
 Nor in ðe hwisperig, jeli for—

Ha qv bat qvli suds, dat tel
 Hv lid ov dz ar-nimfs jel,
 Hat suds its lrd kler not abred,
 Or winds its softnes tve dz flud,
 Ekos tve grovs wid koral ga,
 And djs on spanji basiks awa.
 Har's muzik in dz dep.

Har's kwjet in dz dep:—
 Abuv, let tids and tempests rrv,
 And qv-born hwqrwinds wak dz wav:
 Abuv, let kvr and far kontend
 Wid sin and soro tva dz end;
 Her, kvr bnsd dz tantd farn
 Hat frets abuv vr psafal hom,
 We drem in je, and wak in lav,
 Nor no dz raj dat yels abuv.
 Har's kwjet in dz dep.

CONVENTIONAL MORALITY.

In every country there is a code of morality, which springs from peculiar institutions and manners. Pascal say that in his time moral ideas were bounded by the Pyrenees. What was wrong in France, was right in Spain. So now, what is deemed right in Russia, is here regarded as monstrous tyranny. Once the slave trade was thought a lawful commerce, and was carried on by good men. Now it is a crime, punishable with death. So popular moralities change. It is therefore by no means certain, because we keep within the rules prescribed by society, that we are not still violating the law of God.

Different trades and professions have peculiar notions of morality. The facility with which lawyers take either side of a cause, and argue with equal vehemence, whether right or wrong, to those who look on from the outside, indicates a certain moral obliquity, caused by their professional habits. Merchants will sometimes resort to depredations, which they think perfectly justifiable, but which to a plain man, appear at least of very suspicious morality. So the world of fashion is ruled by arbitrary laws. A violation of etiquette is resented more than a disregard

of the first principles of virtue. A polished profligate is received into circles which are closed to modest intelligence and worth ; and it is only a man of clear head, and of very sensitive conscience, who will rise above these arbitrary distinctions, and separate what is only made an offence by the customs of society, from what reason and truth declare to be inherently wrong.

We may go to the smugglers and bandits, who live by preying on society, and we shall find there a certain code of honor, a morality peculiar to outlaws, and within their limits we may discover generous traits, and even heroic virtues. They are faithful to each other, for that is the first law of their gang. Often they will suffer imprisonment, and even death, sooner than betray their confederates. But of their obligations to the government, they have no sense whatever. The old burglar never troubles himself with the moral wrong of his calling. It is to him merely a means of livelihood, somewhat dangerous, to be sure, but on that account requiring the greater skill and adroitness. And if a young and inexperienced thief should arise in the robber's council, and intimate doubts as to the moral right of stealing, he would be laughed at for his boyish scruples, or be set down as an impertinent fellow.

Thus there is no basis of the human character but is tolerated, or even applauded, in some communities of men. There are societies in which vice is no shame to man or woman, and others in which crime is no disgrace. The Arab's honor and religion require him to show hospitality while under his tent, but they do not forbid him to rob the stranger, an hour after he has departed. Doubtless the Thugs of India have notions of honor and fidelity among themselves, though murder is their trade and their religion.

No man, therefore, can derive a fixed code of morality from the opinions of those about him. Nothing is more fluctuating than popular standards of rectitude. The law of God is eternal. But the judgments of men, as to the moral quality of actions, vacillate like the wind. They form rules to suit their own conduct, and that conduct is seldom guided by an unalterable conviction of duty, but bends to self interest. Whoever tries to deduce a rule of life from current opinions, or general practices, will be sure to adopt a very low one. He will form a sordid and selfish character, utterly wanting in the elements of Christian principle, or of high, manly virtue. — *Evangelist.*

EDUCATION OF THE DEAF AND DUMB.

REV. JOHN BOGGS.

The perusal of the Annual Reports of the "Deaf and Dumb Asylums," of Columbus, and Indianapolis, have afforded us both pleasure and profit, and it would be a source of satisfaction to know that a copy was in the hands of every tax-payer, whose duty it is made to contribute to their support.

The history of the rise and progress of these 'benevolent institutions' in our country, or more properly perhaps, of the origin and comparative perfection of this one branch of a system of universal education, which is destined to bless in its consummation the whole family of man, is calculated to elevate the affections of every one who has a tear of sympathy for the afflicted, and a heart to melt at the woes of a brother mortal; while the triumphant success which has attended the enterprise in both States, and indeed in every other where the attempt has been made, must produce in the minds of our citizens an honest pride and exultation. To be components of a commonwealth, distinguished for excellence in such an enterprise, is undoubtedly a privilege; and onerous as may be the obligation that compels the citizen to contribute to the extravagances and unnecessary expenditures of our State and national governments, no one who has ever visited any of our "State benevolent Institutions," or even had the privilege of reading the able reports which have annually been published, can for a moment hesitate to pay a pittance of that abundance which by the blessing of a kind Providence he enjoys, to benefit those of his race who are deprived of some of the *natural* advantages bestowed upon him.

From the "reports" we learn that both Institutions are in a very prosperous condition. One remarkable coincidence is, the fact that during the past year not a single death occurred within either of their borders. Although the destroying angel has gone forth and brought sorrow and sadness to many portions of our land, both officers and students have, by the blessing of Heaven, been

land, preserved from "the pestilence that walketh in darkness, and the destruction that wasteth at noon-day."

The institution at Columbus has been in operation *twenty-eight years*. The whole number of pupils that have received instruction is *five hundred and eighty-one*, of which about three-fifths are males, and two-fifths females. The present number of pupils is *one hundred and fifty-seven*, the excess of males over females being only *five*. That your readers may be able to form some correct idea of its daily operations, we present them with the following highly interesting extract from the superintendent's report:

"No circumstance strikes a visitor more forcibly on entering our walls than the *cheerfulness* of our children. Indeed their high social enjoyment is a most interesting feature of their institution life. It is doubtless more noticeable from the contrast it presents to their condition in this particular at home, where there means of communication with others are limited and imperfect, and their life, to a great degree, one of solitude and loneliness. A great change is wrought in the mental state of a deaf mute, when he is brought in contact with his fellows in an Institution designed for his instruction. He finds a language in use, which even at first he can partially understand, and in which he soon becomes expert. No wonder he keeps his fingers in incessant action, or that he finds in conversation an untiring source of pleasure. The constant accession to his store of facts of things new and wonderful to him is a source of daily excitement and gratification. Then, amusement and exercise have their proper and appointed place, and he enters with keen zest into sports, with companions among whom he is neither taunted for his infirmity, nor vexed by his inability to comprehend and bear his part. In respect to the development of his social nature, the time spent, by the mute in the Institution is the green and brilliant spot in his existence, while in respect to his moral condition it brings him from the gloom of heathenism, into the marvelous light of God's truth."

It may be interesting to the friends of our pupils to describe, somewhat definitely, the daily routine of our household. This may be done by giving the history of a winter's day.

At half past five in the morning the boys are awakened by the Steward, and the girls by one of the Matrons. The first hour

is spent in washing and combing, preparatory to the morning meal, and amusement. At half-past six, the summons for breakfast is given by ringing the bell. It may seem singular to ring a bell to call *deaf* persons, but it must be remembered that although many are entirely deaf, yet some who cannot distinguish articulations of the voice, can readily hear a sharp, shrill sound, as is quite evident in this case, from the alacrity with which the summons is obeyed. After taking their seats in order in the dining-room, a blessing is asked in the sign-language, and all betake themselves to the business in hand. It is eminently a social affair, and fingers find their appropriate action and duties, as well as forks, though the proper service of the one is not performed by the other. At seven, the boys repair to the study-room, and under the immediate supervision of a teacher, apply themselves to their lessons until a quarter past eight: the three quarters of an hour succeeding being devoted to amusement. The girls spend three quarters of an hour after breakfast in domestic duties; one division remaining in the dinning-room, and another repairing to the dormitories. They then devote an hour to study, under the charge of one of [the Matrons. At precisely nine o'clock, the pupils and teachers are seated in the chapel. The boys and girls are arranged, each by themselves, on benches which rise slightly one above another, so that the vision may be uninterrupted. On a large slate directly in front of them, a text of Scripture is written. This is explained by the Superintendent or one of the Instructors, to a most attentive and interested company. The language used being that of pantomime, the vernacular of the Deaf and Dumb, in which the signs represent ideas and not words, the service is, for the most part, intelligible to the youngest in the room. A prayer in the same language follows, and the pupils retire in order to their school-rooms, to pursue the instructions of the day. A recess of fifteen minutes relieves the labors of the morning. At twelve o'clock the bell rings for dinner, and the children pass directly from the school-rooms to the dining-hall.

The interval between dinner and school is spent in amusement, always in the open air, when the weather will permit. School is resumed at half-past one, the afternoon session, like that of the morning, being broken by a recess of fifteen minutes. At

four o'clock, the pupils and teachers re-assemble in the Chapel. The service is conducted by the Superintendent. The text of Scripture which was explained in the morning, has, in the meantime, been committed to memory by most of the scholars. Some one is called upon to spell it upon the fingers. Examination is made upon its meaning, some illustrations or practical remarks are added, and the service is concluded by prayer. The boys, under the charge of the Steward, then repair to the wood-yard, and the girls to their room to engage in sewing, under the care of the Matrons. These occupations continue till the hour for tea, at half-past five. The interval from tea till seven o'clock, the hour for study, is spent in amusement, and most heartily is it filled up. As the season makes it necessary to stay within doors, the games in vogue are of the more quiet order, though with the girls, perhaps because they have less exercise in the open air during the day, they are generally such as combine exercise with amusement.

Story-telling, however, attracts by far the largest number. A group, and it is usually a large one, seat themselves in a circle; one of them mounts a chair or stool, so as to be easily seen, and commences his narrative. When he has finished his tale, another takes his place, and there is no lack of volunteers. The delineation, though rapid, is sufficiently graphic to give satisfaction. Sometimes the story is some thrilling scene of Indian warfare, where, after the free use of the tomahawk and scalping knife the miserable victims are conducted away to lingering torture and death. Suddenly the cunning of the savage is baffled by the more watchful cunning of his captive: the Indian is annihilated, and the prisoner becomes a free man. Then the wonderful exploits of some renowned hunter, the hair-breadth escape of an adventurous traveler, or horrible encounters with pirates upon the sea, receive their share of attention. Quite as often, however, the narrative takes an amusing turn, and stories of fun and humor are the order of the hour. These are told to the life. The natural language of the deaf mute is pantomime, and he is often an accomplished mimic. Riveted attention, or peals of laughter, according to the turn and complexion of the story, attest the gratification produced by the performance. The entertainment is repeated evening after evening, yet as the bill of fare is constantly changed, seems never to tire.

At eight, books are temporarily laid aside for social worship. This is entirely a matter of their own proposal and management, the teacher or matron who may be present, being only a spectator. One of their number, selected by themselves, leads the devotions of the rest. Sometimes one of the older pupils is selected, but not unfrequently one of two or three years' standing. The person designated takes an elevated position, where he can be easily seen. The group that gathers around him presents a spectacle of no little interest. Breathless stillness prevails while he returns thanks for the blessings of the day, implores forgiveness for past sins, commits himself and companions to the care of the All-seeing Eye and prays that when changes of life are over, they may all find a home in that better land, where every sense shall be free to praise their Divine Benefactor. The younger pupils now retire to bed, accompanied by a Monitor. The older pupils resume their studies, read books from the library, or spend the time in conversation. At nine, all retire for the night. At a quarter-past nine, the Matrons pass through the apartments of the girls, and the Steward through those of the boys, to see that all are comfortably in bed. The Steward passes through other parts of the house to see that the fires are properly cared for: the lights are extinguished, and for a few hours of the twenty-four, our busy halls are still."

The Institution at Indianapolis has only been in existence about *ten* years, in which time over *three hundred* pupils have been admitted to its benefits. The present number is *one hundred and thirty nine*. The following extracts from the able report of the superintendent will show to some extent its almost unparalleled prosperity.

The Institution owns one hundred and twenty acres of land, worth sixty thousand dollars. * * * * *

The main building is two hundred and fifty-six feet long by seventy-four feet in its greatest width, and consists of a central building, two lateral and two transverse wings. In the rear of the main building is an edifice one hundred and thirty-four by fifty-two feet in its greatest dimensions, and two stories high, designed and used for the chapel and recitation-rooms. There are ten large school-rooms, and the chapel will seat comfortably three hundred persons. But we will not enter into a detailed description of the buildings. This has been done in all the minutiae in the eighth

annual report of the superintendent, published in 1851, where any one who wishes can see it. Taken as a whole, the buildings are plain and substantial, and are designed to accommodate two hundred pupils. Other institutions for the deaf and dumb have buildings which are more elegant and have cost more than this, but we know of none in the United States which are more completely adapted to the purpose.

Both Institutions are entirely free to residents of the respective states in which they are located, and to those of other states they offer the means of instruction at a less rate than is usual in our other seminaries of learning. We trust the friends of education here and elsewhere will never relax their energies, until, by the blessing of God, all who are made in his image shall be redeemed from the thralldom of ignorance, superstition and sin.

CALIFORNIA.

DON A. PEASE.

The growth of this new and interesting state is little short of magical, and its future destiny, and influence on our Union, are only to be conjectured; though, by considering its rapid increase in prosperity and the comparative inexhaustibleness of its resources, we must conclude that it will soon rank among the first, if not *the* first, of the states forming our Union.

A Mexican dependency until 1846. though yielding, a portion of the time, but poor subjection to the mother country, California was then taken possession of by Commodore Sloat of the U. S. navy; soon after which, in 1848, at Sutter's mill, a strolling day-laborer accidentally discovered traces of the golden treasures which the country has since been found to contain, and which has caused so many thousands of various nations to go mad with "yellow fever." As was the case, when the Indian slave tore out the shrub whose roots concealed the first silver discovered in Potosi of South America, so now the secret could not be kept. Once out, the news spread like wild-fire; and curious seekers, incited by hopes of making immense fortunes, "prospected," and rapidly discovered other rich "placers." Thousands from almost every country, flocked, with

extravagant expectations, to this modern El Dorado; and in a short time, about two years from the first discovery of gold in its limits, the country, scarcely going through the intermediate steps of *territorialization*, was formed into a state, and acknowledged a member of our confederacy. Wonderful progress! its parallel unknown in any other state, if indeed in the history of the world! Other countries have increased in prosperity, by reason of their agricultural, commercial or manufactural advantages; and hence their progress has been gradual and steady; not so with California; for she has very little commerce, except in gold bullion; she has not yet, to any extent, upturned her virgin soil to ascertain its agricultural wealth; and she manufactures only such articles as the immediate wants of her inhabitants demand. The secret, then, of her unequalled strides towards greatness, consists in her enormous *mineral* wealth. Gold is not the only valuable metal found in her borders; silver, copper, platina, lead, iron and mercury have been discovered, the richness of which ages will not disclose; so that, independent of her mines of gold, she can vie with nearly every sister state in available resources, and many of them she far surpasses.

The discovery of gold on the Pacific coast, has already produced a wonderful revolution in that quarter; a large tract of country, but a few years since under the dominion of savages, has been reclaimed and only awaits the legitimate complement of residents, and the sanctioning voice of Congress, to be transformed into states of our Union. In California, already admitted to full communion, the change is yet more marked and wonderful; where lately the yells of semi-nude young savages, were heard as they engaged in the fleet race, threw the miniature tomahawk, or angled in the moss-lined stream, now the gleesome shouts of the offspring of white parents reverberate through the flowery groves and "make the welkin ring," as they hasten homewards from their pleasant schools; where once grim savages joined in the wild war-dance, or compelled their prisoners to march around the torture-pile, previous to being consumed, now may be seen spacious edifices, in which immense audiences gather on the Sabbath, to hear the precious gospel that imparts peace to all who embrace it; in that land whose former inhabitants perpetuated the memory of events by rude hieroglyphics inscribed on skins, stones or smooth-barked trees, the press now issues its mammoth sheets weekly, tri-weekly, daily, and thus disseminates a flood of interesting and useful intelligence; and where the council-fires of assembled savage chiefs and sages once flung their lurid flames into the dense forests, now annually convene the delegates and legislators of enlightened constituencies.

But the effect this wonderful discovery has produced upon California

herself is not the only beneficial result thus caused. Passing over the influence it has exerted upon England and other European powers, let us notice for a few minutes, the effect it has produced upon China. The people of this immense empire, for centuries, have steadily refused all commercial intercourse with other nations, excepting perhaps the Dutch, until within a few months; and even now they are very exclusive in their foreign policy. On account of their extravagant opinion of their own superiority among nations, they have won for themselves the ironical appellation of "Celestials;" and they have thought themselves thus superior, because, owing to their exclusiveness towards other nations, they have not learned that those whom they contemptuously denominate *barbarians*, have completely outstripped them in Art and Science. But the fame of the golden discovery in California, by the Yankees, reaching them even in their exclusion, has induced many of them to visit the New World, and they have thus been brought into contact with those whom they have so long deemed beneath themselves. In China, notwithstanding her boasted excellence, the condition of even her better classes, is far from the quiet and happiness enlightened nations enjoy; and the brutality and degradation of her lower classes is deplorable in the extreme. Home—that sweet word among Americans, the cynosure of their fairest hopes, the abode of truth, affection and purity,—with the Celestials, is but a gloomy, pestilential dungeon. Woman, whom enlightened nations cherish as the helpmate and bosom companion of man, with the besotted Chinese, occupies a very inferior and degraded position, to them she is but a plaything or a slave. The religion of the Celestials is a compound of absurdity, sensuality and gross idolatry. True, the leaders of the formidable rebellion that at present shakes the foundations of the Tartar dynasty, profess doctrines more in accordance with the divine teachings of our Savior; but I imagine that centuries will elapse before even so imperfect a religion becomes the established system of worship among the Chinese, even should the present political attempt succeed. But it appears that gold has done what all else has thus far failed to accomplish, to open a communication between China and any other nation. It is a fact that thousands of the Celestials are in California, mingling daily with people of other nations, and observing their manners and customs; and, although the laws and habits of the Chinese are almost like those of the Medes and Persians, unalterable, and hence any revolution in these respects must be extremely deliberate, almost imperceptible, yet may we not hope the influences now silently operating on that conservative people, will eventuate in the introduction of Christianity and civilization into that now grossly heathenized nation?

I have said that California will occupy an advanced, if not the first,

position among the states of our Union. To the aristocratic residents of the Atlantic cities it no doubt seems idle bombast to assert that San Francisco will one day not only rival New York, but be the commercial emporium, the metropolis of the western world; and yet, reasoning from the data we have at present, I see not why the idea should appear entirely chimerical. The peculiar and immense resources of California warrant the conclusion that this state will continue to increase in prosperity and power for years to come, if the world shall stand so long; the completion of the proposed Pacific Railway will bring the Atlantic cities within almost hailing distance of San Francisco, which a New Yorker cannot now reach short of a month's journey, during which he must suffer all the horrors of ocean sickness, and, if he attempt to cross the Isthmus, run the risk of having his pockets rifled by the Guatemala banditti; and the distance of California from China is so much less by crossing the Pacific than *via* the Cape of Good Hope, that all the exports of the Asiatic contries and islands would naturally seek a Californian mart rather than that of New York, and thus San Francisco would be midway between the extremes of the Eastern Continent, and most favorably situated to be the world's metropolis. There is little doubt in the mind of an American, that the Anglo-Saxon tongue is to be the language of all nations, and that the United States is to be the ruling power of the earth; why then should it seem improbable that San Francisco, or at least the chief city of California, will be the commercial emporium of the world?

But whether this shall prove true or not, judging from the considerations I have advanced, no one can doubt that the discovery of gold on the Pacific coast, will not a little affect the condition of our Union and the world.

FRANKLIN AND GOV. BURNET.

Ben had just returned from assisting poor Collins to bed, when the captain of the vessel which had brought him to New York, stepped up and in a very respectful manner put a note into his hand. Ben opened it, but not without considerable agitation, and read as follows:—

"G. Burnet's compliments await young Mr. Franklin, and should be glad of half an hour's chat with him."

"G. Burnet," said Ben, "who can that be?"

"Why, it is the governor," replied the captain, with a smile—"I

have just been to see him, with some letters I brought for him from Boston. And when I told him what a world of books you have, he expressed curiosity to see you, and begged I would return with you to his palace."

Ben instantly set off with the captain, but not without a sigh as he cast a look at the door of poor Collins' bed-room, to think what an hour that wretched young man had lost, for the sake of two or three gulps of filthy grog.

The governor's looks at the approach of Ben, showed somewhat a disappointment. He had, it seems, expected considerable entertainment from Ben's conversation. But his fresh and ruddy countenance showed him so much younger than he had counted on, that he gave up all promised entertainment as a last hope. He received Ben, however, with great politeness, took him into an adjoining room, which was his library, consisting of a large and well chosen collection. Seeing the pleasure which sparkled in Ben's eyes, as he surveyed so many elegant authors, and thought of the rich stores of knowledge which they contained, the governor, with a smile of complacency, as on a young pupil of science, said to him— "Well, Mr. Franklin, I am told by the captain here, you have a fine collection, too."

"Only a trunk full, sir," said Ben.

"A trunk full, sir!" replied the Governor, "why, what use can you have for so many books. Young people at your age have seldom read beyond the tenth chapter of Nehemiah."

"I cannot boast," replied Ben, "of having read a great deal beyond that myself; but still, I should be sorry if I could not get a trunk full to read every six months."

At this, the governor, regarding him with a look of surprise, said:

"You must then, though so young, be a scholar; perhaps a teacher of the languages."

"No sir," answered Ben, "I know no language but my own."

"What, not Latin or Greek?"

"No, sir, not a word of either."

"Why, don't you think them necessary?"

"I don't set myself up as judge—but I should not suppose them necessary."

) "Aye! well, I should like to hear your reasons."

"Why, sir, I am not competent to give reasons that would satisfy a gentleman of your learning, but the following are the reasons with which I satisfy myself. I look on language, sir, merely as arbitrary sounds or characters whereby men communicate their ideas to each other. Now I already possess a language which is capable of conveying more ideas than I shall ever acquire; were it not wiser in me to improve my time

in acquiring *sense* through that one language, than waste it in getting more *sounds* through fifty languages, even if I could learn as many?"

Here the governor paused a moment, though not without a little red on his cheeks, for having, a few moments before put Ben and chapter X. of *Nehemiah* so close together. However, catching a new idea, he took another start. "Well, but my dear sir, you certainly differ from the learned world, which is, you know, decidedly in favor of the languages."

"I would not wish wantonly to differ from the learned world," said Ben, "especially when they maintain opinions that seem to me founded on truth. But when this is not the case, to differ from them, I have ever thought my duty; and especially since I studied Locke."

"Locke!" said the governor with surprise, "*you studied Locke?*"

"Yes sir, I studied Locke on the understanding three years ago, when I was thirteen."

"You amaze me, sir! You study Locke on the understanding at thirteen?"

"Yes, sir, I did."

"Well, and pray at what college did you study Locke at thirteen; for at Cambridge college, in old England, where I got my education, they never allowed the senior class to look at Locke till eighteen."

"Why, sir, it was my misfortune never to be at a college or even a grammar school, except nine months when I was a child."

Here the governor sprang out of his seat and staring at Ben, cried out:

"Never at a college! well, and where—where did you get your education, pray!"

"At home, sir, in a tallow-chandler's shop."

"In a tallow-chandler's shop!" screamed the governor.

"Yes, sir, my father was a poor tallow-chandler with sixteen children, and I the youngest of all; at eight years of age he put me to school, but finding he could not spare the money from the rest of the children to keep me there, he took me home in the shop, where I assisted him by twisting the candlewicks and filling the moulds all day, and at night I read by myself. At twelve, my father bound me to my brother, a printer in Boston, and with him I worked all day at case and press, and again read by myself at night."

Here the governor spanked his hands together, and put up a loud whistle, while his eye-balls, wild with surprise, rolled about in their sockets, as if with a mighty mind to hop out. "Impossible, young man!" he exclaimed, "impossible, you are only sounding my credulity. I can never believe the one half of this." Then turning to the captain he said:—"Captain, you are an intelligent man and from Boston, pray tell

me, can this young man here be aiming at anything but to quiz me ?”

“No, indeed, please your excellency,” replied the captain, “Mr. Franklin is not quizzing you, he is saying what is really true, for I am acquainted with his father and family.”

The governor then turning to Ben, said more moderately :—“Well, my dear wonderful boy, I ask your pardon for doubting your word ; and now pray tell me, for I feel a stronger desire than ever to hear your objection to learning the dead languages.”

“Why, sir, I object to it principally on account of the shortness of human life. Taking them one with another, men do not live above forty years. Plutarch, indeed puts it only at thirty-three. But say forty. Well, of this, full ten years are lost in childhood, before any boy thinks of a Latin grammar. This brings the forty down to thirty. Now, of such a moment as this, to spend five or six years in learning the dead languages, especially, when all the best books in those languages are translated into ours, and besides, we already have more books on every subject than such short-lived creatures can ever acquire, seems very preposterous.

“Well, what are you to do with their great poets, Virgil and Homer, for example ? I suppose you would not think of translating Homer out of his rich, native Greek into our poor home-spun English, would you ?”

“Why not, sir ?”

“Why, I should as soon think of transplanting a pine-apple from Jamaica to Boston.”

“Why, sir, a skilful gardener, with his hot house would give us nearly as fine pine-apples as any in Jamaica. And so, Mr. Pope, with his fine imagination, has given us Homer in English, with more of his beauties than ordinary scholars would find in him after forty years study of the Greek. And besides, sir, if Homer was not translated, I am far from thinking it would be worth spending five or six years to learn to read him in his own language.”

“You differ from the critics, Mr. Franklin, for the critics all tell us his beauties are inimitable.”

“Yes, sir, and the naturalists tell us that the beauties of the basilisks are inimitable too.”

“The basilisks, sir ! Homer compared with the basilisk ? I really don’t understand you, sir.”

“Why, I mean, sir, that as the basilisk is the more to be dreaded from the beautiful skin that covers his poison, so is Homer, for the bright coloring he throws over bad characters and passions. Now, as I don’t think the beauties of poetry are comparable to those of philanthropy, nor a thousandth part so important to human happiness, I must confess, I dread Homer, especially as the companion of youth. The humane and

gentle virtues are certainly the greatest charms and sweeteners of life. And I suppose, sir, you would hardly think of sending your son to Achilles to learn these."

"I agree he has too much revenge in his composition."

"Yes, sir, and when painted in the colors which Homer's glowing fancy lead, what youth but must run the most imminent risk of catching a spark of bad fire from such a blaze as he throws upon his pictures."

"Why this, though an uncommon view of the subject, is, I confess, an ingenious one, Franklin; but surely it is over-strained."

"Not at all, sir; we are told from good authority, that it was the reading of Homer that first put it into the head of Alexander the Great to become a HERO; and after him of Charles XII. What millions of creatures have been slaughtered by these two great butchers is not known; but still, probably, not a tithe of what have perished in duels, between individuals from pride and revenge, nursed from reading Homer."

"Well sir," replied the governor, "I never heard the prince of bards treated this way before. You must certainly be singular in your charges against Homer."

"Ask your pardon, sir; I have the honor to think of Homer exactly as did the greatest philosopher of antiquity; I mean Plato, who strictly forbade the reading of Homer to his republic. And yet Plato was a heathen. I don't boast myself as a Christian; and yet I am shocked at the inconsistency of our Latin and Greek teachers generally (Christians and Divines too,) who can one day put Homer into the hands of their pupils, and in the midst of their recitations can stop them short to point out divine beauties and sublimities which the poet gives to his hero in the bloody work of slaughtering the poor Trojans; and the next day take them to church to hear a discourse from Christ on the blessedness of meekness and forgiveness. No wonder that hot-livered young men, thus educated, should despise meekness and forgiveness as a coward's virtues, and count nothing so glorious as fighting duels and blowing out brains."

Here the governor came to a pause, like a gamester at his last trump. But perceiving Ben cast his eyes on a splendid copy of Pope, he suddenly seized that as a fine opportunity to turn the conversation. So, stepping up, he placed his hand on his shoulder, and in a very familiar manner, said:

"Well, Mr. Franklin, there is an author that I am sure you will not quarrel with; an author that I think you will pronounce faultless."

"Why, sir," replied Ben, "I entertain a most exalted opinion of Pope; but still I think he is not without his faults."

"I suspect it would puzzle you, Mr. Franklin, as keen a critic as you are, to point out one."

"Well, sir, said Ben, hastily turning to the place, what do you think of this famous couplet of Pope's :

"Immodest words admit of no defense,
For want of decency is want of sense."

"I see no fault there."

"No—indeed !" replied Ben, "why, now to my mind, a man can ask no better excuse for anything he does wrong than his *want of sense*."

"How so."

"Well, sir, if I might presume to alter a line in this great poet, I would do it in this way :"

"Immodest words admit of this defense,
That want of decency is want of sense."

Here the governor caught Ben in his arms, as a delighted father would his son, calling out at the same time to the captain :

"How greatly I am obliged to you, sir, for bringing me to an acquaintance with this charming youth ! Oh, what a delightful thing it would be for us to converse with such sprightly youth, as he. But the worst of it is, most parents are blind as bats to the true glory and happiness of their children. Most parents never look higher for their sons than to see them delving like muckworms for money ; or hopping about like jay-birds in fine feathers. Hence, their conversation is no better than froth or nonsense."

After several other handsome compliments on Ben, as the captain expressed a wish to be going, the governor shook hands with Ben, begging, at the same time the opportunity might be afforded of again seeing and conversing with him.

THE SNOW OF AGE.

"No snow falls lighter than the snow of age ; but none is heavier, for it never melts."

The figure is by no means novel, but the closing part of the sentence is new as well as emphatic. The Scriptures represent age by the almond-tree, which bears blossoms of the purest white. "The almond-tree shall flourish"—the head shall be hoary. Dickens says of one of his characters, whose hair was turning grey, that it looked as if Time had lightly plashed his snows upon it in passing.

"It never melts"—no, never. Age is inexorable ; its wheels must move onward, they know not any retrograde movement. The old man

may sit and sing—"I would I were a boy again," but he grows older as he sings. He may read of the elixir of youth, but he cannot find it; he may sigh for the secret of the alchemy which is able to make him young again, but sighing brings it not. He may gaze backward with an eye of longing upon the rosy schemes of early years, but as one who gazes on his home from the deck of a departing ship, every moment carrying him further and further away. Poor old man! he has little more to do than die.

"It never melts." The snow of winter comes and sheds its white blossoms upon valley and mountain, but soon the sweet spring follows and smiles it all away. Not so with that upon the brow of the tottering veteran; there is no spring whose warmth can penetrate its eternal frost. It came to stay; its single flakes fell unnoticed, and now it is drilled there. We shall see it increase until we lay the old man in his grave; there it shall be absorbed by the eternal darkness, for there is no age in Heaven.

Yet why speak of age in a mournful strain? It is beautiful, honorable, and eloquent. Should we sigh at the proximity of death, when life and the world are so full of emptiness? Let the old exult because they are old; if any must weep, let it be the young, at the long succession of cares that are before them. Welcome the snow, for it is the emblem of peace and of rest; it is but a temporal crown, which shall fall at the gates of Paradise, to be replaced by a brighter and a better.

O KUNTRI HOM.

O! giv me a hom in de kuntri wjd
 Hwen de ert kumz st az a blufij brjd,
 Wid her buds and flwers,
 In de brjt sprig trs,
 Her brjdal sog riply, from fres levd trez,
 And melodi flots on de perfumd brez.

In sumer, a set in a fadi nuak,
 And klow bj de sjd ov a kolij brak,
 Hwar de vjolet gras,
 Or de pal swomp roz,
 Fantly and sik, 'ned de sunz serqin bem,
 Dips her far petals in de kolij strem.

O! giv me a hom in de kuntri wjd,
 In de golden daz ov de fqrners prjd,
 Hwen his bqrnz qr fild,

From ðe feld he's tild,
And he fels ðat his yerli task is dun,
Smjlig at winter, he bekons him on.

O! giv me a hom in ðe kuntri wjð,
And a set bj ðe fqrmerz wud fjrjð,
Hwar ðe fjr burnz brjt,
On a frosti njt,
Hwar ðe tok and ðe soj and lqf qr fre—
O! ðe fqrmerz hom is ðe hom for me.

WURK IZ PRÆR.

DUGAN.

Bruders, be ye hæ ye ma!—
Suns ov men! i bid ye præ;
Præ unseisig, præ wið mjt;
Præ in dqrknes, præ in ljt;
Ljf hæ yet no trz tva spar,
Ljf is töl, and töl is prær.

Ljf is töl, and ol ðat livz,
Sakrifis ov labor givz!
Water, fjr, and qr, and qrt,
Rest not, pes not, from ðar bört;
Sakred töl duð natyqr far;
Labor! labor! wurk is prær!

Sed wiðin ðe frötful gränd,
Fij wiðin ðe sez profsnd,
Berd and best and tre and flwer,
Eq hæ labor for its dser;
Eq ðe mqrk ov töl duð war;
Labor! labor! wurk is prær.

Stqdent, in ðj sergij mjnd,
Lø! ðe ks ov hevñ ðe'lt fjnd:
Trim ðj lamp, and burn ðjn öl,
Hrø ðe midnjt woçes töl:
La ðj sòls grät sekrets har;
Labor! labor! wurk is prær!

Kristian, rnd ðe bruders stand,
Plej ðj trøð, and giv ðj hand;
Raz ðe dsnkast, help ðe wck,
Töl for gud, for vertyq spek;
Let ðj bredren be ðj kar,
Labor! labor! wurk is prær!

Pra ye el, de njt dres ner;
 Tel, hwil yet de skj is kler;
 Tel, hwil evl rsnd ye springs;
 Tel hwil rog its jado fligs;
 Tel in hop, and nar despar;
 Labor! labor! wurk is prar!

NOTISEZ TW KORESPONDENTS.

Sa el ye hav tu sa, but in as fq wurds as posibl.

Har qr a fq ov tr frends hō remjnd us ov dz Dugman, hō kud not tel dat he had fot a skwērel, widst relatiq dat he so a skwērel on dz grūd—it jumpd upon a log and den ran aloy it tu dz end, and den hopt up a stopig tre;—dat he got over dz fens, opnd dz gat, and went inta dz hss—he tuk his gun st from behjnd dz dor, and kljmbd up in a qar, and tuk his psder, fot, and wodig, from of dz top ov dz saf;—dat he unstopt his hern, and pord sum psder inta his hand, (abst so muq) and pord it dsn his gun;—he puld of a pes ov wodig (abst so big) and put it inta dz gun, and den dred dz ramer st and ramd it dsn on dz psder;—he pord sum fot inta his hand (so meni) and put dem inta dz gun, and den put anuder ltl wod (just so big) upon dz fot;—after dat, he opnd dz pan and pord a ltl psder inta it, and fut it dsn agen;—he den went st hwar dz skwērel wos up dz stopig tre; and krept up (abst so klos)—he kold his gun—dred her up tu his fas, and tuk gad am; he den puld dz trigger, and dz gun went—S—bay;—and he kild dz skwērel ston ded!!!

Sum ov tr korespondents hav dxtles bin disaponted bj dz breviti ov tr ansers tu dar leters, as wel as bj dz okazonal dala ov dar rset. We hav endevord tu atend tu el orders promptli, and we tipk dat el buks and jurnals hav bin sent imediatli, dō dz leters ma hav bin deslad several daz.

Several qrtikls hav bin resevd for inserjon in dz Jurnal, hwig hav bin kreded st ov dis number, da wil aper anon.

EDITORIAL NOTS AND GLENIWZ.

We hav bin kompeld dis munt tu gratifj dz wifes ov a fq ov tr frends tu dz displeasig ov trselvz and dz majoriti ov tr patrons. Dz imposibiliti ov obtanig fonetik Kompozitors widst ferst tranig dem has forst us tu aval trselvz ov dz labor ov Romanik wuns. Dis bref eksplanajon, wil we tipk sufisentli aknt fer dz Romanik qrtikls in dz midl ov dis number. We hop dat we jal not be kompeld tu respet dz sam.

Dz Nqs dis munt wid respekt tu trselvz and el abst tr ofis, ma be sumd up in trs wurds, not stiq, stiq, stiq, but veri similar, wurk, wurk, wurk. We hav had a grat del on hand, and erli in dz mornig, and lat at njt has fsnd us at it.

Disafekjon egzists amug dz printers at Wofigton, in konsekwens ov an aranjment hwig has bin mad, bj hwig dz mater is onli set up wuns hwen it had bin twje. A lqj number ov kompozitors ov dz 'Yqnyon' qr st ov emplement, and tek ov memorialisig Kongres on dz subjekt.

A nafon sud be lik a hshold; and in a wel manajd famili eni aranjment dat savd labor and prevented wast wud be an advantaj tu el!

Här is a skro los in ər soʃəl ekonəmi. It is ekspektəd tu be riʃtəd əbst də yer ov Gras 6000; perhaps befor?

Akvrnts from Iggländ menʃən dət ðe bukselərs qv komplanig ov ðe dulnes ov ðe sɜ:zən:— And nə wunder: el ðe buk-makig hɜ:z bin əbst ðe hqrd fjiŋg and hqrd fəriŋ in ðe Krimeə, and ðis hɜ:z bin dun bɪ ðe nʌspəpers?

ENDURANS. He foloig skrap is wurt a litl nʌk in everi memori.

Manz best filosofi—lifs pʌrest kred,
 Kristyan əz Epiktetik, iz—tu bə
 ʒr yok unmurmurig; balans dət we ned
 Wið dət hwiŋ we deɜ:ʃr; tu bʌnd ʒr prəʃ
 Tʌ hevnz gʌd pleŋq; mak ðe wurd and ded
 ʒr hqrts trə miror; in ʒr brest tʌ wəʃ
 Bravli ʒr bədʒ; and if at ləst we lev
 Sum trət wurt nəm, ʃ hwot mɔ: kʌd mən əŋev.

ERLI RƏZIŲ. Kur. Tomas H. Benton seɜ ov himself, "Hwen {fərst went tʌ Wɔʃiŋtən} advɜ:tiʃəd fər a mən tʌ teŋ mɛ Spəniʃ. ʌ Kastilyən kəm hɔ sed he həd leŋqʃr ɛrli in ðe mɔ:niŋ and at nə uðer tɪm. ʃ əskt hwot he kəld ɛrli. He sed sevn əklɔk. ʃ sed he wɔz not ɛrli enuf fər mɛ, but if he wʌd kʌm everi mɔ:niŋ at tʌ əklɔk ʃ wʌd ɛŋgəʃ him. He əgrəd, and wɔz let intʌ Brɜ:ns Hɔtəl everi mɔ:niŋ at tʌ əklɔk fər sevn mʌnts, and never fər wʌns did ðe Kastilyən tɛp at mɪ dɔ: wiðst fɪndig mɛ redi tʌ rɛsev him.

LITERARI NOTISEZ.

WESTERN REZERV KRONIKL and Wəkli Transkript ov ðe Tɪmz. ʌ Famili Jurnəl, devɔtəd tʌ Fredəm, Agrikʌltʃr, Literatʃr, ɛdiŋkəʃən, Lokəl Inteliʃjens, and ðe Nʌs ov ðe Dn. E. F. Hsəd, Publifer; Wɔ:ren, ʌ. \$1,50 pər anʌm, in advəns.

TROD AMERIKAN, devɔtəd tʌ Amerikan Interests, Literatʃr, Sɜ:ns, and Jənərəl Inteliʃjens; Z. Rəgən, Editor, P. B. Kon, Publifer, Stəbənvil, ʌ. \$2 00.

DƏLI DISPƏ, edited and publiʃt bɪ H. Fɔstər and B. Flɛsən, Pitsburg, Pə.

JENESE VALI GAZET publiʃt everi Səturdə bɪ Rəmond and Grəhəm, Lɪmɔ, N. Y. \$1 50 in advəns, \$2 00 at ðe end ov ðe yer.

KONƏTVIL KƏRIER, Konetvil, Pə. Məson and Sinklɔ, publiʃers.

LOKPORT MESENJER, publiʃt everi Həsədə bɪ J. M. Bərnz, at Lokport, Pə. Tɜ:rnz, \$1 50 pər anʌm in advəns.

MEDƏNQ GAZET, Əqris N. Kərkland and Jərj W. Rədwa, Publifer; Mədiŋə, ʌ. Tɜ:rnz, \$1 50—elwəs in advəns.

MƏN FƏRMER, ən eksələnt əgrikʌltʃrəl nʌs-pəpər hwiŋ kɔmənst its 23rd volyʌm wið 1854. Rʌsl ɛtɔn, Publifer, Əgʌstə, Mən. Tɜ:rnz \$1 75 pər anʌm.

NU ƏLBƏNI TRIBYʌN, publiʃt bɪ Miltən Grɛg and Sʌns, Nʌ Əlbəni, Ind. Wəkli ɛdiʃən \$1 00 pər yer; dəlɪ, 12½sents pər wəkl.

PLIMUH BƏNER, J. L. and E. A. Tɔmson, Propriətɔ:ʃ; Plimʌt, Ind. Tɜ:rnz \$1 50 pər an. ʃ ʌi ðe əbʌv qv Wəkliz. We qv in rɛsɛt ov sɛvərəl nɛŋ Mʌntliʃ bʌt mʌst fərber ɛvn nəmiŋ dɛm at ðe prɛsɛnt tɪm, nəksɛt mʌnt we hɔp tʌ nɔtiʃ dɛm.

ARTS, SENSES, ETS.

SOUND OV BELZ. He nerer belz qv hug tua dz surfas ov dz ert, nder tips beip ekwal, dz fqrder da kan be herd. Frapklin haz remqrkt dat meni yers ago dz inhabitants ov Fildelfia had a bel imported from Ingland. In order tua juj ov dz ssnd, it woz elevated on a tri-appl, in dz grat stret ov dat siti, and, struk, az it hapnd on a mqrket-da, hwen dz pepl kum-ig tua mqrket wer surprjzd on herig dz ssnd ov a bel at a grater distans from dz siti dan da ever herd eni bel befor. Dis serkumstans eksjted dz atenjon ov dz knrius, and it woz dis-kuverd dat dz ssnd ov a bel struk in dz stret regt nerli dubl dz distans it did hwen razd in dz ar. In dz ar, ssnd traveld at dz rat ov from 1,130 tua 1,140 fet per sekond; in woter, 4,708 fet per sekond. Ssndz qv distjkt at twjs dz distans on dz woter dat da qv on land. — Ljf Illustrated.

HERMOMETERZ. In makin termometerz, dz stqrting pnts ov temperatur takn bj dz yq-niversal agrement ov sjentifik men, qv dz frezjg and beljg ov pyr woter. He beljg tem-peratur ov pyr woter in ruf metalik veselz iz elwaz dz sam, fer dz sam degre ov atmosferik prejyqr, az indqst bj dz barometer. Az dz preliminari, darfor, ov gradjyqatig a lot ov ter-mometerz hwiq hav bin properli fild and seld, da qv takn at a tjm hwen dz barometer stands at tertj ingez; and dz bulbz beip den plunjdz intua pyr beljg woter in a metalik vesel, dz pent tua hwiq dz merqkri asendz iz mqrkd on eq tjb az dz beljg pent. Da qv den transfdrd tua meltig snw or js, and agen dz pent tua hwiq dz merqkri desendz iz mqrkt az dz frezjg pent.

AGRIKULTUR.

WATER FOR DE HORS.—Water juad be givn tua a hors sum tjm befor tjsig him, never imediatli on takip him from dz stabl for a rjd, fer dz ras, or fer eni vjolent akjon. Meni a nobl animal haz bin injurd bj woterig on stqrting upon a jurni. After drjvig him a mjl, he iz jenerali fnd in a profqs swet, hwiq iz komonli avoded if he drips a konsiderabl tjm befor stqrting. In traveljg, he juad be permitted tua wet hiz mst, and tua tak tw er tre swol-oz ov woter everi fq mjlz; and hwen he haz performd hiz labor fer a hqf da, he juad be jentli woft, and rubd drj, and alsd tua dripk pqrt ov a buket ov woter; and after etig fer hqf an vr juad dripk mor plentifuli, and et and rest at lest anuder hqf vr befor stqrting for hiz afternon tor. A mersifal man regqrldt dz ljf ov hiz best; and wil se dat hiz groom foloz dz direkjonz hwiq he givz him. It tw ofn hapnz on a jurni dat jentlmen konfjd dz kar ov dar fatfual animal tua dz keper ov dz stabl. Sum, hsever dar qv, (and wz wjf dat dar numberz wer gratli inkrest,) hw mak it a pqrt ov dar on dqti tua se dat dz keper fatfuali performz des srrvisz and da komonli return from log jurniz wid dar horsez in a betor kon-djfon dan da wer hwen da komenst dem.

BUTER kurd wid hqf an sns ov salt, kworter ov an sns ov soltpeter, kworter ov an sns ov most jagar psnded, qzd in dz proporjun ov an sns tua eq psnd ov buter, wil be fnd tua kep gud a logger tjm, and hav a mor delifus flavor dan hwen solted in dz ordinari wa.

RATS and nder vermin qv kept awa from gran bj a sprjnklijg ov gqrlik hwen pakip dz sevz.

IN fedjg wid kern, 60 psndz grsnd, goz az fqr az wan hundred psndz in dz kernel.

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DE FERST STEMBOT AND LOKOMOTIV.

"De prezent iz beter dan de past," remqrkt an orator ov de prezent da. "Men and sistemz perf; but sosjeti livz on. Not onli livz on but advansez bi fikst lez. Az in de prezent it haz fqr ststript el dat haz bin imajind ov it bi past tîmz, so in de futyur it wil eksed evn ʒr most qrdent ekspektasjonz.

Kontrast de stat ov Igglijf lijf az deskrijbd bi Makeli wid dat ov ʒr da. Se hʒ invenfon, komers and mînd hav gon hand in hand tu substityt fer dat por land, de prezent Iggland, sendip ʒt fips bi de ʒʒzand, drîvîp miriadz ov stem enjînz, traverst bi stajez, ralwâz and telegrafs, bizi in manyufaktoriz, kuverd wid post ofisez and skolz, gerd bi kol-fîrz and brilyant in gas-lijt. Kontrast de ferst litl Nûz Leter sevn ingez bi nju, wid de huj Lundon Tîmz, kramd wid nûz from el pqrts ov de wurd, up tu de moment ov goîp tu pres, and tron of at de rat ov ten ʒʒzand kopiz an ʒr!

But it iz in ʒr on land dat de mqrg ov Progres iz most planli tu be sen. Kontrast it az it woz at de klôz ov de Revolufon wid its kondifon nʒ. Den it woz not mœr poppyulus dan de Stat ov Nû Yerk iz nʒ, ner so weltri az Masagusetts. A fû emigrants wer just klîmîp tu de sumits ov de Aleganz, and perîp kefusli over inta de dqrk vali ov de Misisipi beyond. De hʒl ov de wulf rezendod from Man tu Jerjia. Tu-da it iz de grandest empîr, bi natyur and bi qrt, dat ever stad. It livz and spredz under de inspirafon ov Fre Institutjonz—it haz uderz, but de qr sekfonal and lœkal, and must fad awa. Its poppyulafon inkresez to and a haf per sent faster dan eni uder on de glœb. De bœ, perhaps, iz her tu-nîjt hœ wil liv fifti yerz, and wil behold it befor he dij numberîp a hundred milyonz. It haz fîv ʒʒzand mîlz ov kanalz, and tertî-ʒʒzand ov ralrœdz. Its riverz qr navigabl fer fœrti-sevn ʒʒzand mîlz. De litl Mafîʒer ov de Pilgrimz haz multiplîd inta miriadz ov fips and stemerz, untîl nʒ ʒr foren komers iz nerli az grât az dat ov Grât Briten—'de mistres ov de sez,' and ʒr inland and foren komers iz tu herz az to tu wun. ʒr veselz kost up and dʒn de Pasifik az wel az de Atlantik, and troy in everi se

end ofan. And for beyond er original domän streg Stats and Teritoriz dat hav lept aliv from de brän ov dis nu Jov."

But we qr wonderig from er purpus. We komenst dis skeg wid de intent ov givig an aksent ov de fersht lokomotiv bilt in dis kuntri, klipt from de Earlztsen Merkuiri:

"De Sst Karolina Ralrod woz de fersht wun komenst in de Yünjted Stats, tu be wurkt bi stem pser, and hwen finift and redi for yus, hwiq woz on de 2d ov Oktöber, 1833, it woz de longest ralrod in de wurd—beig 136 mijl from Earlztsen tu Hamburg. It woz de fersht ralrod in de Yünjted Stats dat karid de malz, and de fersht lokomotiv bilt in dis kuntri woz konstruktet fer and yuzd on dis rod.

Dis enjin wud be a kuriositi if plast alopsid ov wun ov Noris er Beldwinz last imprövments. It woz namd de 'Best Friend' and woz bilt under de direkjon ov Mr. E. L. Miler, ov Weterlō, at de West Pent Fändri ov Mesyerz Kembl, Nu York. De enjin had nō tender, but karid its on wud and weter. De hwelz wer mad ov wud, wid spōks lik a wagon, and qmnd wid a ret-iron tjr.

After a fu trips, de wudn hwelz ov de 'Best Friend' gav wa, and wer replast bi iron wunz, de patern ov hwiq woz mad bi aprentis bōz, under de direkjon ov J. D. Petf, at dat tjm forman ov dat wel non establisment. Dez, it iz belevd, wer de fersht kast iron hwelz yuzd on ralrodz in dis kuntri.

De 'Best Friend' blu up after a bref karer, and from its rek anuder enjin woz bilt bi Mr. Petf, keld de Feniks. Previus tu dis de krank aksl had bin yuzd; but in de konstrukjon ov dis enjin, Mr. Petf, introdust de strat aksl, wid stajd konekjonz, and elso ret-iron tjrz on de kast iron drivig hwelz, neder ov hwiq it iz belevd, had beför bin trjd in dis kuntri.

Not les interestig dan de abuv iz de foloig relik ov de "gad old daz" ov alō and fur travelig in de jap ov an advertizment hwiq aperd in a Nu-York paper ov de dat ov Oktöber 5, 1807, and hwiq ilustrats most strikipli de pro-gres ov enterpriz and imprövment.

DE STEMBOT.—Beig turoli repard and aranjd fer pasenjerz, wid a privat dresig rom fer ladiz, it iz intended tu run her az a paket betwen Nu-York and Olbani, fer de remander ov de sezon. Se wil lev Nu York egzaktli at 9 oklok in de mernig ov de foloig daz, and olwaz perform her vōaj in from 30 tu 36 szz.

Munda	Sept. 28	Munda	Okt. 12
Frjda	Okt. 2	Frjda	Okt. 15
Wenzda	Okt. 7		

De qqrj tu eg pasenjer iz az foloz:

	Dolarz.	Tjm:
Tu Nuburg	3	14 szz.
Tu Pokeys	4	17 szz.
Tu Esopus	4½	20 szz.
Tu Hudson	5	30 szz.
Tu Olbani	7	31 szz.

Fer plasz aplj tu Mr. VANDERVORT, Num. 48 Kortland Strät, at de kerner ov Grinij Strät.

Wun munt previus tu de dat ov dat advertizment, FULTONZ bot ferst undertak de qrdus task ov runig statedli on de Nerð river for de transmisson ov pasenjerz. He jurni tu Olbani, a distans ov 160 milz from Nj York, woz den akomplisht in de stembot in 36 ɛrz, it iz nɛ run bi bots in fɛrt ov seven ɛrz, and on de Hudson ralrɔd in fɔr ɛrz. At de tɛm hwen Fulton startɛd hiz enterprɛz, 36 yɛrz ago, nɔ uder stembot flɔted on de weterz ov de wurld. He mɛnd iz overhwelmd wɛð wunder at de ɔanj dat haz bin efekted, in dis fɛrt period, bi de jenius and enterprɛz ov man.

He sukses ov de skem woz den veri muɔ ov a problem ; meni wɛr skɛtɛp de afɔr ɛltagedɔr, hwɛl ɔar wɛr uderz hɔ had fat in de invenɛjon, and predikted its ultimɛt sukses. He folɔip komunikasjon in de ɛvniɔ Post, Okt. 4, 1807, woz dɛstiles regɔrdɛd az de emanasjon ov a krak brænd entuzɛziast :

"Amup ɔɛzandz hɔ vɛd de sen, permit a spektator tu ekspres hiz gratifikasjon at de sɛt dis mɛrnɛp ov de stembot prosɛdɛp on hɛr trip tu Olbani, on a wind and swel ov tid hwɛg apɛrd tu bid deɛɛans tu everi atɛmt tu perform de vɔɛj. He stembot apɛrd tu glɛd az ɛzili and rapidli az dɔ it wɛr kɔm, and de mafɛneri woz not in de lest impeded bi de wavz ov de Hudson, de hwelz movɛp wɛð ɔar yuɔɔual velositi and efɛkt.

"He eksperiment ov dis da remɔvz everi dɛt hidɛrtu entertænd ov de praktikabiliti ov de stembot beɛp abl tu wurk in ruf wɛdɛr. Wɛðst beɛp over sangwin, wɛ ma saflɛ asɛrt dat de prinsiplz ov dis important diskuveri wil be aplɛd tu de improvment ov pakets and pasaj-bots, hwɛg fɛr sɛrtenti, safti, ekspɛdɛjon, and akomɔdasjon, wil fɔrsurpos enitɛp hidɛrtu atɛmtɛd. He invenɛjon iz hɛli onorabl tu Mr. Fulton, and reflektɛs infinit kredit on de jenius ov ɛr kuntri.

NU-YORK."

Komentɛp on de boldnes ov dis konfident korespondent, de Tɛmz sez : "Tɛm haz justɛfɛd de vɛjon ov dis ɛɛr, and gon infinitli furdɛr ɔan de promis. Kud de val ov de 'tu kum' hav bin liftɛd bɛfɔr de jz ov de profɛt, and de log-buk ov de Beltik ɛr de tɛm-tabl ov a ralwa tran bin prezɛntɛd tu him, hɛr inkonsɛvabl must hav bin hiz astonɛshment. Hɛr fɛrt de tɛm it taks, nɛ-a-daz, tu wurk wunderz !"

He pɛet it iz sed iz yet alɛv in Nj York hɔ deskribd de Oregon az 'hɛrɛp nɔ sɛnd sav hiz ɔn dasɛpɛz.' He man iz yet livɛp hɔ fɛndɛd de fɛrst set ov komɛɛrs on de Ohɛo river. He man livz and grɔz fat hɔ 'did not wont tu liv logger ɔan it wud tak tu komplet de ɛri Kanal.' He man iz yet alɛv hɔ went dɛn tu de slɛp tu sner at Fultonz 'stembot humbug.' Yes, he iz stil livɛp, and he fɔmɛr at de mɛst if he dɛz but lɔz a minit and a hɛf bi de bot, and grumbɛz at de 'dɛtɛnɛjonz' ov de kɔɛɛ.

Bewar hwot ɛrt kɔls hapɛnos ; bewar
Ol jɛz, but jɛz dat never kan ekspɛr.
Hɔ bildz on les ɔan an imortal bɛs,
Fond az he sɛmz, kondɛmɛs his jɛz tu dɛt.

MALYABEKIZ PRODIJUS MEMORI.

Mqlyqbeki woz bern at Florens on ds 28th ov Oktöber, 1133. Hiz parents wër ov sò lò and men. a rapk, dat da wër wel satisfjd hwen da had got him inta ds sèrvs ov a man hò sold granz. He had never lèrnt tu red, and yet he woz perpetyuali pörig över ds levz ov öld buks dat wër yuzd az wast paper in hiz masterz fop.

A bukseler hò livd in ds naborhud, and hò had ofn obzèrvd dis, and nu ds bò kud not red, askt him hwot he ment bj lukip sò mug at ds printed paper. He sed he did not nò hz it woz, but dat he luvd it ov el tipz; dat he woz veri unèzi in hiz prezent biznes, and fud be ds hapiest kretyur in ds wurd if he kud önlì liv wif him, hò had elwaz sò meni buks abst him. Ds bukseler woz plezd wif hiz anser, and at last told him, dat if hiz master woz willig tu pört wif him, he wud tak him.

Yup Mqlyqbeki woz hjli deljted, and ds mör sò hwen hiz master, at ds bukselerz rekwest gav him lev tu gò. He went, ðarför, direktli tu hiz nu and mug dezjrd biznes, and had not log bin in it, beför he kud fjnd eni buk dat woz askt fër az redili az ds bukseler himself. Sum tjm after dis, he lèrnt tu red, and from dis tjm fòrt, hwenever he kud fjnd a moments legur, he woz fnd wif a buk in hiz hand.

He semz never tu hav apljd himself tu eni partikyular studi. An inkli-nafon fër redip woz hiz rölig pafon, and a prödjus memöri hiz grat talent. He red everi buk elmöst indiferentli az da kam inta hiz handz, and dat wif surprjz kwiknes, and yet retard not önlì ds sens, but ofn el ds wurdz, and ds veri maner ov spelip.

Hiz ekstrerdinari aplikafon and talents sön rekomended him tu Ermene, ljbriarian tu ds kçrdinal ov Medegi, and Mqrmì, ds grat düks ljbriarian. He woz bj dem intrödukt inta ds konversafon ov ds lèrned, and mad non at kört, and he began tu be lukt upen everihwar az a prodiji, partikyularli fër vast unbnded memöri.

It iz sed dat ðar woz a trjal mad ov ds fers ov hiz memöri, hwiç, if trö, iz veri amäzjg. A jentlman ov Florens, hò had ritn a pes hwiç woz tu be printed, lent ds manyuskript tu Mqlyqbeki, and sumtjm after it had bin returnd went tu him wif a melankoli fas, and pretended tu hav met wif a möst unhapi aksident, bj hwiç, he sed, he had lost hiz manyuskript. Ds etör semd elmöst inkonsolabl fër ds los ov hiz wurk, and entreted Mqlyqbeki tu trj tu rekolekt az mug ov it az he posibli kud and rjt it dën. Mqlyqbeki afjrd him he wud, and on setip abst it rot dën ds höl manyuskript wifst lazjg a wurd.

Bj trezuring up everitjg he red in sò stranj a maner, er at lest ds subjekt and el ds prinsipal pçrts ov ds buks he ran över, hiz hed bekam, at last, az wun ov hiz akwantans eksprest himself, "a yunivèrsal indeks, boð ov tjtüz and mater."

Bj dis tjm Mqlyqbeki woz gron sò famus fër ds vast ekstent ov hiz redip

and hiz amazip retenfon ov hwot he red, dat it began tu gro komon amupst de lerned tu konsult him hwen da wer rjtig on eni subjekt.

Hus, fer instans, if a prest woz kompozij a panejirik on a partikyular sant, Mqlyqbeki wud, on hiz aplij tu him, inferm him hwot rjterz had spokn favorabl ov de sant, and in hwot part ov dar wurks de komendafonz wer tu be fsnd; in sum kasez tu de number ov abuv wun hundred etorz. He wud tel him not onli ho had treded ov hiz subjekt ekspresli, but also ho had onli tuqt upon it aksidentali, in rjtig on uder subjekts; bot ov hwiq he did wid de gratest egzaktnes, namij de etor, de wurdz, and ofn de veri number ov de paj in hwiq da wer insrted. He did dis so ofn, so redili, and so egzaktli, dat he kam at last tu be lukt upon elmost az an orakl.

Laterli, he red de tjtl-pejcz onli; den dipt her and dar inta de prefas, dedikafon, and advertizments, if dar wer eni; and den kast hiz jz on eq ov de divigonz and diferent sekfonz er capterz ov de buk; and dus he konsevd de mater elmost az kompletli az if he had red it at ful lejt.

Mqlyqbeki had a lokel memori, to, ov de plasez hwar everi buk stud; az in hiz masterz fop at ferst, and in de Piti, and several uder ljbraziz afterwardz; and semz tu hav karid dis evn fqrder dan tu de kolekfon ov buks wid hwiq he woz personali akwnted. Wun da de grt duk sent fer him—after he woz hiz ljbrazian—tu ask him hweder he kud prokvr fer him a buk dat woz partikyularli skars. "No srr," anserd Mqlyqbeki, "it iz imposibl; fer dar iz but wun in de wurd; dat iz in de Grand Senyerz ljbrazian at Konstantinopl, and iz de sevnt buk on de sevnt self, on de rjt hand az yo go in."

Oldo Mqlyqbeki livd so sedentari a lif, and studid so intensli, he arjvd tu a gud old aj. He did in hiz ati-ferst yer, on Julj 14, 1714. Bj hiz wil he left a veri fin ljbrazian ov hiz on kolekfon fer de yus ov de publik, wid a fund tu mantan it; and de surplus, if eni, tu be givn tu de poor.

He woz not an ekleziastik, but qoz never tu mari; and woz neglijent evn tu sluvenlines in hiz dres. Hiz aperans woz sug az must hav bin fqr from engajij de afekfonz ov a ladi; and hiz fas, in partikyular, jujij from de reprezenta-fonz ov him in busts, medalz, and portrats, wud rader hav prejdist hiz svt dan advanst it. He resevd hiz frendz, and doz ho kam tu konsult him on eni pents ov literatur, in a sivil and oblijij maner; do, in jeneral, he had elmost de ar ov a savaj, and evn afekted it.

In hiz maner ov livij he afekted de karakter ov Djojenex; tre hqrd egz, and a draft er to ov weter wer hiz mor yugual repast. Hwen eni wun went tu se him, he woz fsnd lolij in a sert ov fikst wudn kradd, in de midl ov hiz studi wid a multityd ov buks—sum tron in hepe, and uderz skaterd abt de flor—el arsnd him; and dis hiz kradd, or bed, atagt tu de nerest pil ov buks bj a number ov kobwebz. At de entrans ov vizitorz, he woz akustomd tu kel st tu dem not tu hurt hiz spiderz.

Hus livd and did Mqlyqbeki, in de midst ov publik aplcz; and wid sug an affuens, fer el de later part ov hiz lif, az veri fu personz hav ever prokvr bj dar nolej er lernij.

Hiz vust nolej ov buks indykt Kozmo III. tu do him de onor ov makij him hiz ljbrazian; and hwot a hapines it must hav bin tu Mqlyqbeki, ho de-

lijted in nutip so muç az redip, tu hav de komand ov suç a kolekjon ov buks az dat in de grät düks palas. He woz also veri konversant wið de buks in de Lorenzo ljbriari; and had de kepip ov ðoz ov Leopold and Fransesko Mqren, de tæ kqrdinalz ov Tuskani.

And yet el ðis did not satisfj hiz ekstensiv apetiç, fer he had red elmost el buks, dat iz, de gratest pqrt ov ðoz printed befor hiz tjm, and el in it; fer it woz laterli a jeneral kustom not onli amup eðorz, but ov de printerz, tæ, ov ðoz tjmz, tu mak him a prezent ov a kopi ov hwotever da publißt.

It iz wurdi ov remqrk, dat de Dyk ov Tuskani, az Mqlyqbeki asjurd Lord Reli, had bekum jelus ov de atensjon he woz reseviv from forenerz, az ðoz literari stranjerz yuzqali went ferst tu se Mqlyqbeki befor da kold on de Grand Dyk.

DE TEKSAS TARANTULA.

ðis Teksas ov ɜrz iz an astonisjipli prolifik kuntri. Everi feld standz lukzuriantli krsded—so dat it kan skqrs wav under de brez—wið kern, er jugar, er hwet, er kotn. Everi kabin iz ful and overfloip, træ el its dærz and windæz wið hwjt hard çildren. On everi prqri qr derz, prqri-henz and katl. Everi river and kreç iz aljv wið fjj. De hæl land iz elektrik wið lizards perpetyqali dqrting abst amup de gras ljk flasez ov gren ljtup. We hav tæ muç prqri and tæ litl forest, fer a grät multituð er varjeti ov berdz. But in hernd frogz, skorpionz, tarantulaz, and sentipedz, we bet de yunivers. Everibodi haz sen hernd frogz. Yæ se dem in jqrz in de windæz ov apotekaris. Yæ qr entreted tu purças dem bj løfiç bæz on de leve at Ny Ørlenz. Hæ hav bin netli sederd up in søda boksez, and mald bj yup jentlmen in Teksas tu far wunz in de Stats. De far wunz resev de net pakaj from de post ofis, qr delijted at de prospekt ov a dagareotip—perhaps juelri—opn de pakajez egerli, and fant, az de frogz hop ɛt, in ekselent helt upon dem. A hernd frog iz simpli, a veri hqrmles frog, wið veri portentus hornz. It haz hornz, bekez everitip in its rejon—trez, frubz, gras evn, haz ternz—and natyqr maks it in kepip wið el arsnd it. A hæl menazeri ov dem wuad not be ekspensiv. Hæ qr kontented tu liv upon ar, and kan liv, if dszjrd, i am told, fer several muntz wiðst evn dat.

De skorpionz qr presjsli ljk ðoz ov Arabia—in jap ov a lobster, egzaktli, onli not mor dan sum tre inçeç loç. Yæ qr veri apt tu put wun upon yær fas in a tsel hwiç yæ aplj çarta after wofip. If yæ dæ, yæ wil fjnd de stip abst ekwal tu dat ov a wosp—nutip wurs. Hæ qr fqr les pæzonus dan de skorpion ov de Est; in fakt, nun eksept ny-kumerz dred dem at el.

But de tarantula! Yæ remember de elastisiti wið hwiç yæ sprag up intæ de qr dat tjm yæ wër just on de pent ov putip yær ræzd fat dæn upon a snak

køld in yør pøt. Yø wør ðen frjnd trø everi fjber ov yør bodi. Veri probabli ðe snak woz az hørnles az it woz bytful. Sprig az hj, be az uterli frjnd az posibl hwen yø just averð stepig upon a tarantula, hsever. Filbi, lødsum, abominabl and pøzonus, krus it tu atomz befør yø lev it. If yø hav never sen it, nò hensfòrt ðat it iz an enermus spider, konsentrètig in itsel el ðe venom and spit and uglines ov el spiderz livig—standig, it kuverz an area ov a ðeser. Atak it wið a stik, and it rerz on its hjnd legz, nafez at ðe stik and fjts lik a fend. It evn jumps forward a fut or tō in its raj, and if it bjt inta a van, ðe bjt iz ðet! F hav bin told ov ðe batl fet bj wun on bord a stembot. Diskuverd at ðe lør end ov ðe bot, it kām hopig up ðe saløn, drivig ðe høl bodi ov pasenjerz befør it; it elmost drøv ðe høl kumpani, krø and el, overbord.

Its bodi iz sum tō ingez log, strog legz, a red mæt, and abundans ov stif brøn har el over itself.

Æ fèrst i se woz at ðe hss ov a frend. F spid it krølig sløli over ðe wel, meditatig murder upon ðe gildren plain in ðe røm. Eksesivli prudent in regarð tu mī finger, i at last, hsever, had it safli imprizond in a glas jar, unhurt. ðar woz a fle in ðe glas, az wel az a høl trø ðe kerk bj hwiç it kud brøð, but in ten minits it woz ded from raj! Søn after, i kild trø upon mī plas krølig abst grænd trodn everi, ða bj ðe bår fet ov mī litl bē. I munt after i kild a høl nest ov ðem. ða had fèrnd ðar famili sèrkl under a dor step, upon hwiç ðe aforsed litl felø plad dāli. Had he sen wun ov ðem he wud, ov kors, hav pikt it up az a remqrkablī promisig tō and i wud hav bin gildles.

F woz sitig wun da upon a log in ðe wudz, hwen i se wun sløli krøl wt tu enjō ðe evnig ar and ðe sunset seneri. He woz ðe lqjrest, most bløted wun i ever se. Az i woz abst tu kil him, i woz struk wið ðe kondukt ov a gans wosp. It, tō, had sen ðe tarantula, and woz fljig sløli arsnd it. ðe tarantula, rekognizd it az a fō, and troig itself on its hjnd legz bredd ðefjans. Fø sum tīm ðe wosp flū arsnd it; and ðen, lik a flaf, flū rjt agenst it, and stup it under its bløted beli. ðe tarantula naft its red and venomd jøz, and trø its log hār legz abst in impotent raj, hwjl ðe wosp flū rænd and rænd it, woçig fər anuder oportuniti. Agen and agen did it ðaf its stīg inta ðe reptil and eskapt. After ðe siks stab, ðe tarantula aktyuāli fel over on its bak, ded; and ðe wosp, after making itself sūr ov ðe fakt, and infliktig a last stīg tu mak materz sūr, flū of, hapi in havig dun a dūti asjnd it in its kreājon. In an ər mōr, a kolōni ov ants had karid it dsn, pes-mel, and deposited it in ðar kat-akomz.

But, dedliest and most abhorrent ov el ər reptilz in Teksas, iz ðe sentiped. ðis iz a kjnd ov wurm, from trø tu siks ingez log, egzaktli lik an enermus kat-erpilar. It iz gren, ər brøn, ər yelø; sum beig fænd ov eg ov ðez kulorz. Az its nam denōts, it haz alog eg sjd a rø ov fet, ər hēmi kløz rader. Imajin ðat yø wøk sum njt akros yør çamber wið naked fet; yø pat yør fut dsn upon a soft sumtig and instantli it kēlz arsnd yør fut in a rīg, stikig everi klø up tu ðe bodi in yør fut. ðe pøzon fløz trø eg klø, and in a fū minits yø wjl hav fanted wið agoni; in a fū mōr yø wil be ded! ðe dedli ðig kan not be torn

awá; it haz tu be kut of, and kle bj klo pikt st. Ebn if it krolz over de naked bodi ov a slepij person, wífst stikij in its klez, de plás wil pán de per-son fer yerz after; at lest so j hav bin told.

Æ hav sen dez tipz, in hwiç natyur kërks her dedli përonz, ofn; yet j hav herd ov fu kasez in hwiç da hav bitn er kild eni wun. Æ kjnd Beip hō maks de buterfliz tu be abundant, in de sam luvij kjndnes hwiç maks dem so bytiful and so abundant, maks el de dedli kretyurz tu be skars.

Æ LAJGWÆJ OV MUZIK.

BF TOMAS HIL, Welham. Mas.

Sum fortin yerz ago j wekt inta de ofis ov a frenolójist and tuk mj set. He askt hweder j wíft tu hav mj hed egzamind, and, upon mj nodij asent, begán tu mak de egzamináson, and den spok az foloz.

“Yō qr ol swolod up ov ambíson tu be elokwent. Yōr favorit dā-drem iz, tu fansi yōrselġ holdij a multítud enganted bj yōr elokwens;—but it iz a drem dat wil never be fulfild, fer yō hav nō er fer muzik, and kan đarför never lern tu intomat yōr vōs wel.” Æ sed tu mjself, den j wil hav an er fer muzik. It woz trō dat, at dat tim, j kud not tel a kerd from a diskerd, but j kud plā a litl upon de flut and de flajolet, and kud lern tu hwisl a simpl qr after herij it twenti er đerti tĩmz, and j nū dat j kud not be holli destitūt ov an er,—j had at lest enuf tu mak a beginij upon and gān mōr.

Æ giv đis litl skrap ov personal histori tu sō hē j bekam interested in eksperimentij on muzik, and espesali upon men wífst a muzikal er.

Æ woz sōn konvinst dat hwot iz teknikali kold an er iz not at el nesasari fer an aprešiason ov muzik; dat đar qr, in fakt, tre distipkt pšerz eksersjzd in ev-eri qrt. Æ “er” in muzik iz, ljk de hand in skulptyur, a mer sekondari tip; a medium bj hwiç wun sol speks tu anuđer. But de muzik iz konsevd bj vertyu ov a hjer pšer đan de er, nāmli bi de hōl sol ful ov emošonz and sentiments. And de muzik iz aprešiated not bj de er,—dat aprešias onli de me-kanikal eksekujon ov de muzik, but bj de hōl sol kapabl ov beip imprest wíť sentiment and emošon.

Hens it frekwentli hapnz dat a person mā finger a pianō ekskwizitl, and kaç difikult muzik bj de er at wuns herij it, and yet hav nō real aprešiason ov it; hwíl anuđer person hō kan not plā er sij at el, and hō kan not kaç de sim-plest qr hšever ofn he herz it, mā yet hav de fĩnest pšerz ov understandij de spirit ov de muzik.

Everi wun konsedz dat muzik iz kapabl ov sum eksprešon; dat it mā be grav er ga, mōrful er plāful. Everi bodi nōz elso dat muzifanz klam a grāt del mōr đan đis, nāmli dat muzik kan ekspreš enitij dat wurdz kan. But đis klam haz not bin jenerali admited. Æ hav bin fer de last twelv yerz makij eksper-

iments, az oportunitiz oferd, hwiġ, i tipk, għo veri fqr tu substanġiat dat klam. F hav selekted fer mi eksperiments personz ov hōz trōtfulnes i kud not dēt, and hōz er woz mōr defektiv dan mi on. Mi rezon fer selektig personz ov unimpeġabl trōtfulnes iz evident, and i gōz dōz wiġst an er lest memori er asoġiaġon ov ideaz miġ unkonfusli bjas dār juġment.

Tu suġ personz i hav plād, sup, and hwiġld;—er kōzd tu be plād and sup, pesez ov muzik, wiġ hwiġ i nū dā wēr unakwanted, and hwiġ i nū wēr ritn fer partikyūlar wurdz er fer partikyūlar okazonz—and, wiġst letig dem nō hwot dē muzik woz, hav askt dem hwot woz its ekspreġon, and hav elwaz fēnd dār impreġonz agred wiġ dē kompozerz intenġonz.

F hav varid dēz eksperiments in everi konseṽabl wa and takn everi posibl prekeġon tu avōd sorsez ov eror and i tipk dē detal ov dem wud satisfi dē most riġdli loġikal and dē most skeptikal miġnd ov dē trōb ov mi inferensez.

Dē most wunderful rezults qd dōz hwiġ i hav obtand from a frēnd hōm i wil kēl P., a man ov dē hġest intelektuāl kultuūr and ov dē most delikat sensibiliz, and depth ov fēlig, but hō haz absolūtlī nō er in dē ordinari sens ov dē wurd. Dat iz tu sa he kan not rekogniz dē most familiyār arz; duz not nō “Hal Kōlumbia,” nōr “Yapki Dōdl” and kan not “tak dē pig” from mi vōs evn after fifteen minits triāl fer dē sam not. Yet wiġ el dīs total wont ov er, he haz a kēn relif fer muzik and enġōz it eksedipli. On several okazonz i hav plast him in wun rōm hwiġ anuder persōn, seted at dē piano, plād suġ muzik az i sġlentli plast on dē instrōment; after eġ qd woz finiġt, i wud wat a moment fer hiz kritisizm—ov hwiġ i wud mak a not on dē set ov muzik.

After dē laps ov weks, munts, and in sum instansez yēr, i hav sup, hwiġld, er plād dē sam muzik, not telig him dat it woz dē sam, and agen noted hiz remarkz, dā invariabli agred wiġ dōz mād on fērst herig dē melodiz, and agred elso wiġ dē nōn intenġon ov dē kompozer.

Tu sġt sum partikyūlar instansez. He defind dē qd, “F nō dat mi Redemer livē” az ekspresiv ov ġōus konfidens—fiv yēr afterwardz, dē sam qd wiġst beig rekognizd, woz pronēst az ekspresiv ov ġōful konfidens. Dē qd from “Samson,” “Hēn arēnd abēt dē stqri trōn” he sed eksprest “hōp sprigig up tu dē veri hevz, and yet wiġ a referens tu a previūs stāt ov despar.” Tu se dē pekuliār fōrs and trōtfulnes ov dīs, we must turn tu dē Oratorio and we šal fiġd dat dīs wurd “Hēn arēnd abēt, ets.,” referz tu Samsonz despondig profesi ov hiz on det. Dē qd in dē sam kōrus tu dē wurdz “trġumf ōver det and ġans and tġm,” P. sed woz trġumfant wiġ a spīs ov egzultafon, dat iz, it ekspresli menġonz dē tipz ōver hwiġ it trġumfs. Dē Ded Mqrġ in dē sam Oratorio ov Samson, (i dā not refer tu dē Ded Mqrġ from Sel hwiġ iz ofn plād in Samson) iz introdūst bi Handel tu mak a proper transigōn from dē sad kōrus ov lamentafon “Wep, Izrāel, Wep” tu dat soġ ov Yūloġi, “Glōrius herō.” P. haz repetedli analizd it, and givn dīs karakter tu it. He sez “it iz dē uterans ov a sōl tō ful ov emōġonz tu refran from uterans, and yet wiġ emōġonz so nġsli balanst dat it nōz not hwēder tu brak fōrt intā lamentafon er yūloġi.”

Konsider a moment hz wunderfuli minūt dē šadz ov emōġon hwiġ he her analizd, and hwiġ Handel haz eksprest, and yō wil skānli nō hwiġ most tu admġr,—dē ġenius ov dē kompozer er dē skil ov dē kritik.

Ɔ mjt fil meni pæjz wið similar instansez ov ðe ekskwizit jujment ov mjt frend P. but wil kontent mjself wið relatiþ wun mör. Ɔ woz wun plezant ða in Mqrq, kumig from a vizit tu P., and ðe kqrz ǵanst tu pas thrö a veri priti pes ov wuad, hwiþ put me in a reveri, and kœzd meni plezant rekolekþonz ov mjt behuad, and ov mjt sörþez in sug wuadz fer ðe ǵrliest anemoniz and hepaticoz. Sudenli j sed tu mjself, j wiþ j kuad kompoz a melödi tu ekspres ðis felip. Skærli had ðe ðet kum intu mjt mjnd, hwen ðe kqr hwelz began tu ratl a litl welts. Hipkiþ ðat ðis mjt perhaps ekspres hwot j wiþt, j kqrfuli rememberd it, and lærnt tu hwisl it. ðe nekst tjm j se P., he woz at mjt hœs, and az we sat bj ðe fjr-sjd, after el els had retjrd, j sudenli ðet ov ðe welts, and, wiðst prefæs, sed, "plez tel me hwot ðis litl ǵr menz"—and hwisld it. He anserd wiðst hezitafon, "it iz ðe uterans ov refjnd and delikat jœ, mingld wið ekspektaþon;—ljik gildren in a wuad, ov a plezant sprig ða, kolip on ðe ferst wjld flœrz tu kum æt from under ðe ded levz."

Anuder þerson tu hœm j hwisld ðe sam litl welts, sed, ðat maks me fel az ðœ j wœr a ǵjld, wonderig in ðe wuadz lukip fer ðe ǵrli sprig flœrz."

Ɔ belev ðat el þersonz hav ðis fakulti in sum degre, and ðat el þersonz qr unkonfusli mœlded bj muzik; not simpli intu stæts ov ǵerfulnes and sadnes, but intu hwotever stat ov felip ðe muzik ekspresez. Hens it bekumz a mater ov ǵrav impörtans ðat muzik sup in ǵurþez juad be adapted tu ðe himz. Ɔ woz wuns at ǵurg, in a siti ov Masaqsets, and hœrd ðe wel non him ov Wesli, "A ǵarj tu kep j hav," sup tu a trijmfal mqrq tyn ov Koreliz. Sum weks afterwardz, in anuder tœn ov ðe sam stæt, j mjself ǵav æt ðe sam him after a sœrmon, and ðe kwjr sup it tu an ǵr from ðe Oratorio ov ðe "Kreafon," ðe soþ ov jœ, "a nŷ kreated wurld."

Nœ, in bœð ðez kasez, ðe hœl solemniti and byti ov ðe him, woz spœld, not onli tu a sensitiv man but in a ǵrater er les degre, tu eweri þerson in ðe kongregafon.

ðe Amerikanz hav dun muþ tu popyulariz muzik, tu briþ hœrmoni tu eweri manz dœr, but ða ned elso tu dœ muþ mœr, in an ekwali impörtant feld, in ðe kultivafon ov a korekt muzikal tæst. Meni ov ðe most popylar buks ov ǵurg muzik in ðis kuntri qr fild wið muzik so lŷdikrusli unsuþed tu ðe akumpaniþ wurdz az tu be in meni instansez wurs ðan yuæles. In ðœz buks edited bj Ɔqlrz Zjner {Zeuner} ðær iz, yuþuþali, a þerfekt adaptaþon ov ðe muzik tu ðe wurdz, and ov ðe wurdz tu ðe muzik.

VERTYUZ REWORD.

Ɔ am a hapier and a riþer man
Sins j hav æon ðis nŷ jœ in ðe ǵrt;
Tiz nœ smel þig fer us tu rep stræ mœrt
In eweri suni wa-sjd hwær we kan.
It is a jœ tu æs tu be a jœ,
Hwiþ æs, in ðe most lonli hœrt tak rœt.

SPEK SÖBIIW WURDZ AND KEND.

Spek södiw wurdz and kind,
 Bröd tender töms and der,
 Tu dz afflikted mjnd,
 In soros laggwid er.
 Help suferij man akros
 Lifs toterij Brij ov Sjs,
 Ksnt el tips els mer dros,
 But gan dz hevnli prjs.
 Spek södiw wurdz and kind.

War onors spotles gqrb
 Əl trö dz mqrg ov lif,
 Strik of dz pöxond bqrb
 Ov envi and ov strif;
 Dz trö reformers sog
 Cant, lqrk lk, on dı wa;
 Til rjt wars st dz rop
 And el is perfekt da.
 War onors spotles gqrb.

Twjn frendfips noblest rzö
 Arsnd dı bruders brs,
 Ho wars, his vest benet,
 As worm d hqrt as dz;
 Dz hop, dz jem, dz stqr,
 Dz el dat lif'enders,
 Ə! let no trjfls mqr
 Dz frendfip fermd for yzr.
 Twjn frendfips noblest rzö.

So vertyqs holi sed
 Ər dz hqrts falo grönd,
 Eradikat eq wed
 Hat a'r springs up arsd;
 Spred gospel nqs abtt,
 Hwar a'r dı fet ma rom,
 Til el mankjnd ma fst
 U jeful hqrvest hom.
 So vertyqs holi sed.

THE POLAR STAR.

'Tis radiant star,
 That lukest dawn, with glows so keen and bright,
 From the pure azure depths of heaven afar,
 Piercing thy gentle light,—

As 't is like a king,
 Sitting so high upon the vault of heaven,
 And looking kindly down on every thing,—
 As and the glorious seen.

He bright forth the
 To the lone sailor in the raging storm,
 When the fierce waves dash o'er his vessel's prow,
 And bend his fringing form!

He lifts his eye
 To the, the gentle, kind, and faithful guide,
 And, looking from thy radiant throne on high,
 Pours gifts the raging tide.

He blesses the,
 When guided by the light he nears the shore,
 And when with beating heart he hops to see
 His well-beloved wondrous mor.

In deserts wild,
 He gladly turns the traveler to the
 His own has the wondrous wonderer smiled
 Thy friend is lit to see!

The faithful guide!
 'T is Hwar is the man whom the hast led astray,
 Ho, in the desert or the foming tide,
 Inward of the the way.

The evning star,
 That like a queen sits throned in the West,
 Shines with a light more far and radiant far
 On the blue heavens' breast.

But her soft ljt
 Selters itself behjnd ðe western hils;
 Nor in ðe sabl mantls ov ðe njt.
 Her radians js distils.

But ðs, ljk wun
 Flast on ðe wog bj him he must obe,
 Dust never, til ðe apönted tjm is dun,
 Refqz tu wog and sta.

Ðs wogful stqr,
 Fer ever gazig from ðj stafon hj,
 Hwjl msnted zq upon his silver kqr
 Ðe planets rom ðe skj,—

Ðj çanjles ljt
 Revjz, direkts, and blees everi sol
 Ðat luks for gjdanz tu ðj radians brijt,
 Hwen njt sursnds ðe pol.

Æ T W WURLDZ.

U land hwqz swetest rozez fad,
 And smjllg yðð groz kwikli old;
 U land hwqz sunjfn turnz tu fad,
 And bgti taks a diferent mold;
 U land ov çanj, a land ov kqr,
 Høz fletig jøz qr litl wurð;
 U land høz smjl bekumz a ter—
 Ðat land iz Erb!

U land ov luv hwqz not kan sever,
 And bgti blomz wid luster far;
 U land hwqz yðð iz yup for ever,
 For tjm egzerts nø inflqens ðar;
 U land hwqz streamz ov plegur flo,
 And goldn hqrps tu ol qr givn;
 U land hwqz we sz God fal nø—
 Ðat land iz Hevn.

STATISTIKAL EDYUKÆSON.

W. H. SMIR.

De literari man disliks figyurz. He iz fond ov Romans, revelz in it, brekfasts on it, dīnz on it, sups on it, and dremz it el over at nīṭ; it iz esenfal tu hiz egzistens. He iz an admīrer ov Dikens, bekumz a hero, wurfips under Kqrīl, iz fasinatēd wīd Loyfelo, prōnənsēz "Fda Ma" and "Ryt Hōl" enqantīp, kapital, and ol dat, but statistiks—q! an unluki menfon—hwot a grat bōr! But figyurz qr not olwaz so solles, ḡa hav in ḡem ḡat ḡat interests mōr ḡan romans, ḡa hav a qqrn in ḡem ḡat fasināts mōr ḡan spēq er sog; ḡa tel us in unmistakabl numberz hwot we hav akomplīft in ḡe past; and stand befōr us az serz tu red tu us ʔr fūtyur, hwot ov yusfulnes and ov grātnes we ma be. Tus ḡa bekum individyuālīzd, ʔr frendz, er enemīz it ma be, fōr ḡa konsel not mōr ḡan trōḡ ḡe evil makenafonz ov soʔal er guvernmental skemerz.

We red herin ḡe prsd er ignobl destīni ov ʔr kuntri: and grand it ʔal be if we prezerv, sustan ānd ekstend ʔr liberal sistem ov edyukafon, but on ḡe kontrāri if we neglekt tu dō so, ʔr soʔal and republikan instityūfonz qr uprotēd, and we tak ʔr plas besīd unfertyūnat Rōm and Atēnz, a melankoli and ʔamfual rekōrd ov felen grātnes!

Tu mē ḡe edyukafonal pqrṭ ov ḡe last sensus iz ḡe mōst interestīp, fōrmīp az it duz ḡe bāsis ov everi pqrṭ ov ʔr guvernmental mafeneri, and ov republikanizm. We qr grat and gud just in prōporʔon tu ʔr intelijens. Ōl ḡe imperfekfonz and disorderz ov soʔjeti, az wel az bad lejislafon, qr ḡe rezult ov ignōrans, and if we wud remōv ḡem, we must edyukāt ḡe publik mīnd, and mak it kapabl ov self government. Tu sa ḡat ḡe masez qr not kapabl ov guvernīp ḡemselvz, ḡo trō in ḡe striktest sens, wud not be just; ḡa hav bin imperfektlī edyukated, yet it wud not dō tu debqr ḡem frōm ḡe just privilej ov asistīp in politikal dūtīz, fōr in ḡis privilej we rekognīz ḡe jerm ov hūman rīt hwiq ʔal grō and ekspand tu glōrius perfekfon.

Bakon sed ḡat "ov ol men wē met, nīn pqrts in ten qr hwot ḡa qr, gud er bad, bī ḡar edyukafon." Tis beīp trō, if ʔr wurk iz bad it ʔōz konklusīvli hwot ʔr edyukafon haz bin; it prōvz a tīp ḡat trōḡfūli and perfektlī stamps ḡe kōz in ḡe efekt. If we az a nafon hav establift an imperfekt government, it iz bekoz ʔr edyukafon haz bin imperfekt, bekoz ḡe instrukfonz gīvn us bī ʔr teqerz wēr roq, and sins we hav but blokt ʔt ḡe imāj, let us go tu wurk tu brīp ḡarfrōm a divīner fōrm hwiq ʔal be ḡe Amerikan Madōnā, a model fōr uder nafonz, and fōr ḡe studi and kontemplafon ov fūtyur ajez.

It haz bin qbst tře yerz sins, ḡe sensus woz takn and wun yer sins it woz kompletēd; stil az Amerikan sitīzenz, advōkatīp frē and yūnīvērsl edyukafon, prsd ov ʔr kuntri fōr ḡe pozīfon ʔe okyupīz, we ʔud ever regqrḡ wīd jelus interest ḡat ḡat iz so klōsli alīd tu hēr. We ma studi ḡe sensus veri profitabli fōr

ten yers yet; we kan not bekum tō familyar wid its rezults, but on de uder hand we mā be tō neglektful ov de hints it givz.

Everi Amerikan hqrt must fel grātful tōard dat Providens hō haz permitted him tū be a sitizen ov a kuntri sō hapili sityuated az iz dis; wid everi menz fer enjōment and improvment befor him, he iz plast her wid nō restrant sav dat dat natyur and justis impōzez, frē tū akt az hiz impulsez led him, he bekumz a beip ov pser, efer fer de akomplifment ov grāt gud er evil; and hwen we konsider him dus sityuated we kan not wunder dat sr kuntri haz mad suq grand and rapid strīdz in improvment, neder regret dat se haz not akomplifst mōr.

De komparison betwen dis nasjon and de peplz ov Yurop iz veri strikij: we hō dō everi tīp bj lītij and stem, wid sr numberles improvments in qrt, sr fasilitiz fer transportafon and travel, da wid skarsli eni ov dez advantajez, and meni ov dem advanst nō fqrder dan wēr de ansent Ejipfanz, neder posesij de menz fer beteriņ đar kondifon; de wun inkresij mōr and mōr, klimij hjer and hjer, and progresij rapidli on tū de hapiest realizafon ov sofal perfekfjon hwil de uderz qr sipkij lōer and lōer in de skal ov human kontentment and egzistens.

De ignorans in Yurop iz veri grāt; nōr kan we wunder dat it iz sō, noij dat eg stat iz mad wun grāt prizon-hēs, from hwig de līt ov nolej iz ekskluded, its innats not noij et els tū dō đan hwot iz komanded ov dem bj đoz in pser. Dis ov kōrs iz not intended tū inklud el, fer sum qr unkwestyonabli resevij dis divjn līt az rapidli az sērķumstansez wil admit. De sensus returnz ov Yurop fer 1851 sō đat de proporfjon ov skolarz at skōl tū de hōl poppylafon iz, in Denmqrk az wun skolar tū everi 4,6, pērsonz; in Sweden az wun tū 5,6; in Saksoni az wun tū evēri 6,0; in Prfōia az wun tū everi 6,2; in Nōrwa az wun tū everi 7,0; in Beljium az wun tū everi 8,3; in Grāt Briten az wun tū everi 8,5; in Frans az wun tū everi 10,5; in Østria az wun tū everi 13,7; in Holand az wun tū everi 14,3; in Irland az wun tū everi 14,5; in Gres az wun tū everi 18,0, in Rōfōia az wun tū everi 50; in Portugal az wun tū everi 81,7, pērsonz; hwil Prōfōia haz, perhaps, de mōst perfekt sistem ov edyukafon; az a prōf ov dis, in 1846 st ov 122, 897 men in de standij qrmī, onli 2 sōljerz wēr fōnd hō kud not bōd red and rjt. In de Frēng Armi in 1851, ov 30, 213 konskripts, 34 in a hundred kud neder red nōr rjt, 3½ kud red onli, 59½ in a hundred kud red and rjt, 3 in 100 unnōn. We se bj dis đat G. Briten had in 1850 wun skolar tū everi 8,5 pērsonz; hwāraz in 1833 it woz wun in 11,27, and in 1818 wun in 17,25. Dez figyurz sō grāt advansment in jeneral instrukfjon, but de inkres ov skolars iz amup đoz hōz parents kan aford tū pā fer de instrukfjon, and not amup đoz hō mōst nēd it, de čildren ov de pōr. Hēver, de inkresij number ov Sunda Skōlz, sō đat đar qr sum Kristian spirits, at wurk endevorij tū suppli dis wont, and đā suad be enkurajd in dez endevorz bj el filantrospist.

We hav sekurd, az fqr az posibl, in de folōij tabl, fer komparison, de Edyukafjonal Statistiks ov 1840; dis wil enabl de reder tū se mōr planli de rapid inkres ov edyukafjonal fasilitiz. Onli de Rāfō iz givn in de fērst kolumz, hwig wil be kwjt az intelijibl tū de jeneral reder az đō givn in rēnd numbez.

A KOMPARIISON

OV 3E

EDYUKACIONAL STATISTIKS OV 1840 AND 1850.

STATS AND TERITORIZ.	Rajo ov total poppyqlajon ov 3E Stat ta total ov Yaqited Sta.		Desenial inkres ov poppyqlajon far 20 yera.		Rajo vo adults ha kan not red and rjt ta total P. ov 3E stat.		Akademi, Publik, Prjvat and nder skolz.	
	1840	1850	1840	1850	1840	1850	1840	1850
Man	2,94	2,57	25,62	16,22	,65	1,08	3,471	4,185
N. Hampfer	1,67	1,37	5,66	11,73	,33	,94	2,195	2,448
Vermont	1,71	1,35	4,02	7,59	,71	1,98	2,448	2,849
Massaqet	4,32	4,29	20,82	34,81	,63	2,83	6,613	4,082
Rod Hand	0,64	0,64	11,97	35,57	1,41	2,44	,486	,462
Konetikut	1,82	1,60	4,13	19,62	,15	1,40	1,746	1,858
Nq York	14,23	13,36	23,99	27,52	1,83	3,19	11,098	12,467
Nq Jerzi	2,19	2,11	16,36	31,14	1,79	3,81	1,273	1,698
Pensilvania	10,11	9,97	27,87	34,09	1,96	3,29	5,258	9,585
Delawar	0,46	0,39	1,74	17,22	6,18	11,10	172	259
Mariland	2,75	2,51	5,14	24,04	2,46	7,35	694	1,121
Dist. Kolumbia	0,26	0,22	9,74	18,24	2,36	9,03	55	69
Verjinia	7,26	6,13	2,34	14,67	4,74	6,22	1,943	3,247
Nort Karoljna	4,42	3,75	2,09	15,35	7,50	9,27	773	2,929
Svt Karoljna	3,48	2,88	2,28	12,47	3,46	2,47	683	926
Jorjia	4,06	3,91	33,78	31,07	4,44	4,59	777	1,470
Florida	0,32	0,38	56,86	60,52	2,39	4,72	69	103
Alabama	3,47	3,33	90,86	30,62	3,82	4,40	753	1,318
Missisipi	2,21	2,61	74,96	61,46	2,22	2,23	453	953
Lqiziana	2,06	2,23	63,35	46,92	1,38	4,73	231	807
Teksas		0,92				4,97		446
Arkansas	0,57	0,90	221,09	115,12	6,52	8,07	121	443
Tenest	4,85	4,32	21,60	20,92	7,05	7,84	1,135	2,944
Missori	2,25	2,94	173,18	77,75	5,07	5,39	689	1,774
Kentuki	4,58	4,24	13,36	25,98	5,13	7,09	1,068	2,564
Ohjo	8,90	8,54	62,00	30,33	2,32	3,33	5,259	1,867
Indiana	4,03	4,26	99,94	44,11	5,55	7,45	1,575	4,953
Ilino	2,79	3,67	202,44	78,81	5,77	4,84	1,283	4,135
Mifigan	1,24	1,71	570,90	87,34	1,02	2,19	987	2,751
Wisconsin	0,18	1,32		686,88	5,49	2,11	79	1,481
Iowa	0,25	0,83		345,85	2,59	4,24	64	773
Kalifornia		0,40				5,64	8	
Minnsota		0,03				10,67		1
Oregon		0,06				1,21		32
Yuta		0,05				1,35		26
Nq Meksiko		0,27				40,76		1

A KOMPARIISON

OV SE

EDYUKSEONAL STATISTIKS OV 1840 AND 1850.

STATS AND TERITORIZ.	Yqniygrilla and Kolejes		Num. ov Skolarz in atendants.		Num. ov Tegers mal & femal	Anyqal Skol in- kum for 1850.		
	1840	1850	1840	1850	1850	Takasfon	Publik fund eta.	
Man	4	3	173,220	199,745	5,793	299,723	110,951	
N. Hampfer	2	1	89,864	81,237	3,214	141,791	79,350	
Vermont	3	5	87,163	100,785	4,480	997,849	143,735	
Massaqsets	4	6	177,772	190,954	5,049	35,241	489,935	
Rod Rand	2	1	21,743	25,014	605	62,296	93,593	
Konetikut	4	4	71,456	78,503	2,172	41,295	389,543	
Ny York	12	18	538,36	727,222	17,275	781,505	1899,703	
Ny Jorzi	3	4	56,053	88,244	2,076	79,149	417,832	
Pensilvania	20	22	197,903	410,977	11,072	1119,909	982,636	
Delawar	1	2	7,716	11,125	324	14,422	94,422	
Mariland	12	13	21,973	45,025	1,587	86,633	478,237	
Dist. Kolumbia	2	2	2,455	4,720	196	7,690	115,118	
Verjinia	13	12	47,511	77,764	3,617	43,470	635,378	
Nort Karoljna	2	5	19,493	112,430	3,162	42,936	213,977	
Sst Karoljna	1	8	17,014	26,025	1,115	1,200	509,626	
Jorjia	11	13	24,061	43,299	1,657	21,520	375,179	
Florida			1,657	8,129	122		35,424	
Alabqma	2	5	23,413	37,237	1,620	8 00	520,205	
Missisipi	7	11	11,243	26,230	1,168	34,676	335,622	
Luzisiana	12	6	6,557	30,983	1,217	194,984	432,571	
Teksas		2		11,500	504		84,452	
Arkansas		3	2,194	11,050	495	250	74,592	
Tenes	8	18	31,121	115,750	3,306	4,730	414,940	
Mizori	6	9	19,209	61,542	2,053	3,024	379,457	
Kentuki	10	15	30,996	85,814	3,008	41,276	551,695	
Ohjo	18	26	224,636	502,829	13,540	285,268	842,904	
Indiana	4	11	51,457	168,754	5,154	76,748	347,102	
Ilino	5	6	37,154	130,411	4,443	100,694	301,879	
Mifigan	5	3	30,344	112,332	3,324	88,879	117,833	
Wisconsin		2	2,002	61,615	1,623	86,391	50,224	
Iowa		2	1,525	30,767	878	16,549	44,978	
Kalifornia				219	7		17,803	
Minnesota				10	1		140	
Oregon				922	43	2,627	20,838	
Yuta		1				8,200	5,362	
Ny Meksiko				40	1			

De abuv tabl inkludz el klasez ov sitizens, forenerz, hwjt and kulord nativz; dis iz dun in order ta so de trø pøzison ov ɛr kuntri : de forenerz qr mad sitizens bi ɛr løz, and de kulord qr sitizens bi hør, fer hør sɔʃal pøzison de nɔʃon iz az responsibl az fer dat ov de hwjta. De prst foren popyulɔʃon ta høl popyulɔʃon iz a litl øver 10; hwil dat ov foren iliterat ta de total foren øver 20 yørz ov ɔj iz 14,48. Dat ov nativ hwjt and frø kulord ta total ov bød øver 20 yørz ov ɔj iz 10,35; ov frø kulord iliterat ta total frø kulord 20,83; ov hwjt iliterat ta total hwjt but 4,92. De sɛnsus ʃøz dat edyukɔʃon iz veri limited amug de foren popyulɔʃon, and dis iz hwot swelz de number ov iliterat in de non-slav-hølding stata, fer de prøpørʃon ov fər-fifts ov de foren popyulɔʃon wid its græt mas ov ignørans liz in de frø Stata. Figyørz tel a sad yet trøtful tal ov de bljtig influens ov slav høldig. Krim and inikwiti qr fosterd bi ignørans, but under hør influens vertyu pjnz and dijz.

De Sstø haz de grætest number ov prjvat skølz, but wid hør skatørd popyulɔʃon ʃe kan hav nø suksesful sistem ov komon skølz; deɛ qr de gløri ov de Nørð, and wør it not fer a stupid ørtografi, wud render ignørans ov redig and rjtig hølli widst økskys øvn in de læst ov ɛr sitizens.

De tabl ʃøz dat hør fasilitiz fer de edyukɔʃon ov de pepl iz vøstli superior ta dat ov de Sstø. Wid hør jeneral sistem ov komon skølz, hør tegerz, hør resør. sez, ʃe iz rapidli aproçig de akms ov edyukɔʃonal and sɔʃal prosperiti. We fɛnd bi komparig de nativ popyulɔʃon ov de frø and slav stata, dat ov deøz hør kan neder red nør rjt, øver twenti, de prøpørʃon in de slav stata iz az 1 ta 12, hwil dat in de frø Stata iz az 1 ta 60! Notwidstandig hwig de nørð pæz but \$2,30 pør hed ta øg pørson, ta hør edyukɔʃonal instityønz, hwil de sstø pæz \$2,90, fer de sam.

Wavig øl sækjonal diferensez, ɛr kuntri prezents a fæverabl aspekt, standig az ʃe duz, lik a græt ljt, in advans ov øl uder nɔʃonz.

In de høl ov Ingland and Walz, amug 367,894 kuplz marid in tre yørz, 303,836 kuwd neder red nør rjt. In 1842, 38,081 men and 56,965 wimen, ɛt ov a total ov 118,825 kuplz, afikst ðar mqrks insted ov signaturz; in 1844, 42,912 men and 65,073 wimen ɛt ov a total ov 132,249 kuplz. In 1846 trøst øl Ingland and Walz, 32,6 pør sent ov de men, and 48,1 ov de wimen mariig afikst ðar mqrk.

In kløzip j kan not ferbar kwøtig de wurdz ov wun ov Ohjøs møst øløkwent sunz* on de impertans ov "popyulær edyukɔʃon :"

"Let us labor, ðen, fer de akomplisment ov a sistem ov popyulær edyukɔʃon; frø ønuf ta embræs øl de gildren ov ɛr komonwelt, and ful ønuf ta develop øl ðar pørz ov mind, hqrt and søl, so dat ða ma ðipk, fel, akt, and wurʃip az rezon, konʃens and relijon demand. Hwen ðis ʃal hav bin dun, and wel dun, ðen ʃal ðar be rerd up a jeneraʃon ov men wurdø ta tred deøz hølz, brød ðis ər, wurʃip in de templz ɛr fqderz bilt, and lj døn in ðar muç-onord grævz. Men abuv deɔidedli græt and øtørnal prinsiplz upon narø and selfij grøndz, and hør 'kan spek ta ðis græt pepl in kørnsel and not in flateri; men hør wil not çan lik de vanz ov ɛr steplz wid de kørns ov de popyulær wind, but hør, lik de mən-tens, wil çanj de kørns ov de wind itself.' ðen ʃal de çerist doktrin ov a frø pepl, manz kapabiliti fer self-governement, be egzemplifid and ilustrated, ta de

jø ov ær hqrts and ðe konfugon ov ðe fœz ov fredom, in an intelijent æksærjz ov politikal rjts and privilejz, bj men hæ wil skern tæ be ðe dupz ov ðelugon, ær ðe sêrvil instròments ov unprinsipld ambisjon; ðen jæl el ðœz monopoliz and inekwolitiz ov politikal and sœfal kondisjon hwiq result from ðe over masterig, but deprævd, intelijens ov ðe fju over ðe ignorans ov ðe meni, fœl æz 'Dagon befœr ðe Ark ov ðe Lær!'; ðen jæl ðœz elements ov misrœl, anarki, and insubordinasjon, hwiq plæ ferfæli over ær land, be huft bj ðe ranig predominatig spirit and pœr ov pes and order; ðen jæl be realizd el ðe lofti antisipæsonz ov ðe nobl men hæ læd ðe fœndæson ov ær prezent grandyur, and ðe hj dezinz ov ðæt Providens hæz smjiz hav bin ær salvæson; and eldœ klœdz mæ gæder ærænd us, nœ klœd jæl permanentli setl upon us but 'a klœd ov glœd.'

JØRJ III. AND ÆE SKOËMAN.

At ðe klœz ov ðe Amerikan Revoluſjon, Jørg III, kig ov Græt Briten, iſjød a proklamaſjon, æpœntig a da ov ðæpksigivig fer ðe return ov pes. A frœd kuntri klærjiman in Skotland, upon redig ðe proklamaſjon, imediatli proœeded tæ Igland, and havig ærjvd at ðe rœal palas sœlisited a personal ediens wið ðe kig. Bœig admitted, wið sum difikulti, tæ ðe rœal prezens, æfter makig a humbl obeſans tæ hiz Soverin he sed:—

"Mæ it plæz yœr majesti, j hav reſevd yœr proklamaſjon, and wiſ tæ kompli wið its rekwiſizonz: but j hav kum el ðe wæ from Skotland tæ æsertan hwot we qr tæ giv ðæpks fer. ¶ Iz it ðæt yœr majesti haz lost ðœrten flurifig provinſez."

Æe guð natyurd kig perſevig ðe yumor ov ðe man, repljð. "Nœ mun, not at el."

"¶ Iz it, ðen," sed ðe Skoqman, "ðæt yœr majesti haz sakrifjst ðe livz ov a hundred tœzand ov hiz lœal subjekts."

Æe kig ægen repljð, "Nœ mun nutig ov ðe kjnd."

Ægen ðe Skoqman inkwjrd. "¶ Iz it ðæt yœr majesti haz æded a hundred milyonz tæ ðe naſjonal det?"

Æe kig ægen ænserd "Nœ mun, fer nun ov ðez tignz."

Æe Skoqman ðen sed. "¶ Wil yœr majesti kondesend tæ infern mæ eksplisiti, fer hwot we qr tæ giv ðæpks."

Æe kig repljð. "Hwj mun, manifestli fer ðis, ðæt materz qr nœ wurs wið us ðæn ða qr."

Æe guð man returnd hom entjrlj satisfjð, and prægt an ekselent ðæpksigivig sœrmon on Mæzæ XXVI, 18.

It iz not neſesæri tæ æflikt ærselvz ðæt men dœ not nœ us, but on ðe kontræri ðæt we dœ not nœ ærselvz.—Konfuſjuz.

Grætiſjød iz a fetyur muq ædmjrd, but rærlj tæ be sœn.

Q-KONEL AND HE REPORTERZ.

Apkjus az he woz tu be reported in Ingland dar wer okazonz hwen Q-Konel preferd dat hwot he sed jud not be printed dar. Ov wun ov dzz dz folowig amuzig anekdot haz bin givn.

Q-Konel woz on a vizit tu Irland, and induljig in loy spegez ov a most "kombustib karakter," hwen dz guvernment het fit tu send over sum fershend rjterz, tu tak dsn hiz harapz.

He ferst aperans ov dz reporterz woz at an asembli at Kanterk. He jentlmen wer Igglijmen and belopd tu Mr. Gurniz reportig staf. Ha kam on dz platform, and introdyst demselvz tu Mr. Q-Konel. He jak dem kordyali bj dz handz, and remqrkt tu doz arond dat nutig kud be dun until da wer provjded wjt el nesasari akomodasjonz. Hez wer imediatli furnist and dz reporterz asurd him da wer perfektli redi.

Q-Konel den kam ferward and tu dz disma ov dz Igglijmen komenst hiz orason in dz frif laggwaj.

Havig ekspland tu dz asembli ho dz reporterz wer, and hs he had dem, he kontinyud tu adres dem in dz sam laggwaj hwjl dz reporterz gad natyurdli jond wid dz pept in dz lqf razd agenst demselvz.

ARITHMETIK.

J. W. FRIZEE.

Kloeli interwoven inta dz konsernz ov komon lif iz dz sjens ov numberz. He be taks hiz ferst lesonz in los and gan from dz sal ov a jaknjt; dz merçants lejer iz runig over wid figyurz; agrikulturyist, qrtizan, and qrtist, el aljk emplr dar majik pter. No brij iz bilt, no hss zrekted, no enterpriz undertakn, from razig an qrti er kopkerig an empjr, tu bildig a fens er bjig a babi-jumper, widst kalkulasjon az tu profit and los. Figyurz mak us nekst-dor naborz tu dz stqz. Ha wa dz smolest atom dat Arenberg fndz in a molekul ov çek, er dz lqjrest glob dat flots in dz infinitud ov späs.

And hs simpl dz menz bj hwiç el dis iz dun! I litl alfabet ov ten karakterz bj its multitudinus kombinajonz wevz dz gqrd dat mequrz dz tini atom, and fndz dz wonderig planet. I fu simpl prinsiplz guvern its nomenklatur, a fu simpl rolz embras el its operasjonz.

Sjens and Art hav bin veri aptli represented az twin susterz, Sjens, dz elder

investigats; Art, de yunger, praktises, Sjens enjinerz de rod, and pente st de most feziibl ret; Art levelz de wa, rots up de stumps, filz de slsz, and puts de hol wa in wurkip order. Sjens demonstrats de praktikabiliti ov de stem enjin, and soz hs its parts fit ta eq uder; Art klaps dem tageder, ments de iron hera, and goz hwizip over de plan.

Aritmetik haz bin deffind az de Sjens ov Numberz, and de Art ov kalkulejon. Az it gaderz de nolej dat ajez hav given us ov de propertiz ov numberz and aranjez dat nolej in sistematik order it belogz ta de ferst definisjon; and az it givz rolz fer solvip de praktikal problemz ov everi da lif, it kuverz de grund ov de sekond. He lijn dat separats de to, hsever, iz not kloeli dren ner akuyratli obzervd in elementari wurks. Ol problemz havig abstrakt numberz onli ta del wif, properli belop ta de ferst; and el hwiq giv a nam ta de yunits yuzd, ta de sekond. He ferst yeldz prinsiplz; de sekond rekwijs rolz.

Ov abstrakt numberz, i. e. doz hwiq qr not apljd ta objekts, we rekogniz tre grat klasez; simpl, az 7,70; multiplikativ az sevn duzn, 70 tertiz; and frakfional, az 7 terdz, 70 hundredz. Her klasez difer onli in de nam, and hena simpl numberz qr de fndafonz ov el uderz. We kan not ad 10 qarz and 7 tablz so az ta mak eder tablz er qarz; neder kan we ad dez diferent klasez ov numberz unles da be just redyust ta de sam nam. But we kan multiplj, if we obzerv ta giv a proper nam ta de produkt; and dat nam ma elwaz be fend bj dis jeneral prinsipl; de nam ov de produkt iz ekwal ta de produkt ov de namz.

In intejerz de nam apertanij ta eni partikyular dijiti iz determind bj its visinaj ta yunits, er bj its plas; and de sam holdz tro ov desimalz. Numberij de plasez ferst, sekond, terd, eta. from yunits, we find dat de plas ov eni produkt ov to dijits iz dat denoted bj de sum ov de plasez ov de dijits multipljd. We do not remember ever ta hav sen dis simpl rol distigktli stated and yet it iz dedyust so natyurali, and formz suq an ezi liq in pasip from hol numberz ta desimalz, dat we wonder it haz eskapt de notis ov rjterz on Arithmetik.

He tenasiti wif hwiq we klip ta old habits and kustomz iz remqrkabi jon bj de unqanjnd and semipli unqanjabl tablz ov wats and mequrz hwiq stand at de treshhold ov Arithmetik konsiderd az an Art. Hwen sr government adopted a desimal skal fer Federal Muni, i ho supozd tre-kwerterz ov a sentyri wud elaps wifst sum efort ta canj de kumbrus and antikwated, az wel az qrbitrari skals bj hwiq gadz qr mequrd and wad. He avantajez ov a desimal sistem qr so evident dat it iz wast ov tijn ta enymerat dem.

But sr prezent tablz hav an interdependens hwiq iz not jon bj dr ordinari aranjment. In a sjentifik analisis we sal find standip at de bas, serkyular mequr, hoz denominafonz hav no fikst valyq sav az apljd ta sum objekt. Hwen dus apljd ta de grt, we derjv from de spas past over bj de sun, de denominafonz ov tijn. He leq ov a sekondz pendulum iz a fikst standard fer linear, akwar, and kybik mequr; and de wat ov a givn kwontiti ov mater fikses de mequr ov de fors ov graviti. He presua metalz beig stampd akerdip ta wat, natyurali fel lost. His order ov de tablz iz direktili de revrs ov dat ordinadli givn.

We prezent har a sistem ov desimal tablz fer de konsiderafon ov de kaptus in suq materz.

Tablz for a Desimal Sistem ov Wats and Megyrs.

1. Serkułar.

Kwodrant	= 90°
Tent-kwodrant	= 9°
Hundredt-kwodrant	= 51'
Rszandt-kwodrant	= 5' 24"

2. Tjm.

Da	= 24 h.
Tent-da	= 2 h. 24 m.
Hundredt-da	= 14 m. 24 s.
Rszandt-da	= 1 m. 26.4 s.

3. Linsar.

Hundredt-yqrd	= $\frac{3}{4}$ inq.
Tent-yqrd	= 4 in.
Yqrd (Pendulum)	= 39 $\frac{1}{8}$ in.
Ten yqrdz	= 2 rodz.
Hundred yqrdz	= 20 "
Rszand yqrdz	= $\frac{5}{8}$ mjl.

4. Surfas.

Tent-skwar	= 1 skw. ft.
Skwar (Pendulum)	= 10 9-10 "
Ten skwarz	= 109 "
Hundred skwarz	= 4 sk. rodz.
Rszand skwarz	= $\frac{1}{4}$ akcr.

Solid.

Rszandt kqb	= 1 kwert.
Hundredt kqb	= $\frac{1}{8}$ kubik ft.
Tent-kqb	= 3 bufel.
Kqb (Pendulum)	= 35 $\frac{1}{2}$ kubik ft.
Ten kqbz	= 2 $\frac{7}{8}$ kerdz.
Hundred kqbz	= 28 9-10 "

Wat.

Tent wat	= 3 $\frac{1}{2}$ unsez.
Wun wat	= 2 1-5 pndz.
Ten wats	= 22 "
Hundred wats	= 220 "
Rszand wats (Kqb ov weter)	= 1 1-10 tunz.

In de abuv tabl we hav givn nrr valuz ov de proposd tjmz, dat đar komparativ sız ma be sen.

Mem diferent orderz ov prezentig de subjekt ov Arismetik ta de lerner hav bin sugested. We respekt đoz ha hav proposd đar planz ta de publik, and rezond dat da must be korekt. But sine nun hav fali diverst de Art from de Sjens, we fel at liberti ta prezent ır plan. We do not sa dat pupilz et ta be kept on abstrakt numberz til da hav masterd el its sjens, but we do de separafon ov de subjekt az proposd in de foloig analisis wud be ov grat advantaj.

ANALISIS.

I. STENS.

Operasjonz on
numberz

Simpl numberz

Notasj.
Numerasj.
Adisj.
Subtraksj.
Multiplikasj.
Divisj.

Desimalz

Notasj.
Numerasj.
Adisj.
Subtraksj.
Multiplikasj.
Divisj.

Fraksjonz

Notasj.
Numerasj.
Adisj.
Subtraksj.
Multiplikasj.
Divisj.
Reduksj.

Pærz & roots

Relasjonz ov num-
berz.

Arit. progresj.

{ Last Term.
Sum, &c.

Rasjio & proporj.

Jeom. progresj.

{ Last Term.
Sum, &c.

Praktikal egzam-
plz ilustrativ ov
Part 1.

II. ART.

Kompænd numb.

{ Serkular.
Tjm.
Linear, skr. kqb.
Klot, dyodesim.
Likwid & drj.
Wata.
Muni, kurensi.

Persentaj, anujtiz
Pærmutasjonz.
Probabilitiz.

GUD IN EVERYTHING.

Ďar q̄r t̄o veri diferent stats ov m̄jnd konsēm̄p̄ đe simpl and evident propozi-
jon đat God iz in el events and egzistensez; đat hiz providens erderz, and hiz
p̄ser iz reveld in hwotever okurz, er haz beig.

Đe f̄erst and m̄ost yuzual ov đez stats ov m̄jnd iz đat in hwiq đe propozi-
jon iz aksepted, wid'ent̄j̄r intelektuq̄al asent and konfidens, on gr̄ends đat q̄r sen t̄a
be inkontrov̄ertibl, but hwaq̄ it haz litl praktikal efekt on đe l̄j̄f and đe h̄q̄rt. It
egzists az a lojikal konvik̄jon. It duz not ar̄ez and inflam đe imaj̄n̄s̄jon. It
egz̄erts n̄o sublim̄j̄m̄ and iluminat̄j̄m̄ p̄ser on đe t̄ets wid hwiq w̄e wek amid
đe kreas̄jon. It duz not mak đe m̄jnd solem and egust, ner l̄j̄f byt̄eus, ner đet
s̄akred. It iz mental konvik̄jon, not spirityuq̄al v̄igon; b̄ast on s̄j̄ntifik demon-
str̄aj̄ons, not on personal eksperiens̄j̄nz, div̄jn inspir̄aj̄onz and komun̄j̄nz, wid
God. Suq̄ a belef ov Godz prez̄ens r̄end ab̄st and abuv us, in l̄j̄f and t̄ro nat-
yur, sustanz litl praktikal rel̄aj̄on t̄a karakter. It s̄k̄arsli restr̄anz from kuv-
eted indulj̄ens. It h̄q̄rdli q̄eks đe r̄uf ov wurldli prop̄ensiti and gred. N̄o
man iz kumforted, purifid b̄j̄ it, er mad m̄or wurdi đe hev̄nli prez̄ens. Wun
m̄jt̄ elmost az wel đelev eni uder korekt propozi-
jon, f̄er đe infl̄uens it m̄jt̄ hav
on hiz spirit and l̄j̄f.

But đar iz anuder stat, diferent from đis, and vastli h̄jer. It iz đat in
hwiq el đat haz b̄ip t̄eoretik bekumz personal, aktyuq̄al. Đe m̄jnd iz insp̄j̄rd.
Đe h̄q̄rt iz q̄anj̄d. Đe kreas̄jon bekumz liv̄j̄p, vivid, elmost personal, az everi-
hwaq̄ pervaded b̄j̄ đe enerj̄i and maj̄esti ov a personal Jehova. It iz soft wid
f̄erz; it iz worm wid sunj̄jn; and God haz sent b̄ođ. Đe tenderest ̄er̄b, đe
tiniest fl̄wer, đe m̄ost delikat tint, drops ov d̄j̄ tip̄j̄ đe gras sp̄j̄rz wid đar
p̄onts vo l̄j̄t, đe m̄j̄tiest and đe lest objek̄ta, m̄ases ov kl̄sd gl̄om̄j̄m̄, akum̄-
lat̄j̄m̄ and rol̄j̄p up đar pertentus h̄jt and d̄qr̄knes, b̄erdz on đe w̄j̄p, trez in
đar stil and statli pomp ov levz and blosomz, đe ̄er̄b, đe sk̄j̄, đe hil, đe se—el tip̄z
ars̄nd q̄r ful ov God. H̄e f̄ermd đem el, and he upholdz đem. It iz Hiz l̄j̄f
đat gl̄oz and puls̄ats in el đar fr̄am. And Hist̄ori iz ful ov Him; đe hist̄ori ov
daz, đe infinit hist̄ori ov ajez and ov epoka. Hwaq̄ sor̄o iz, hwaq̄ j̄o iz, hwaq̄
l̄j̄f aproq̄ez its solem kr̄j̄sis, hwaq̄ đet f̄uts ar̄s̄nd and endz its progres; yes, hwaq̄
đe da b̄j̄ đe eksperiens̄ goz nozlesli on, atrakt̄j̄p but litl t̄ets s̄av đat ov God—
stil everihwaq̄ iz H̄e, at̄end̄j̄p, ḡj̄d̄j̄p er overr̄j̄l̄j̄p t̄r̄ost it el; and not wun step
felz but Hiz er nots it, and n̄o q̄anj̄ kumz but Hiz wizdom planz it.

T̄a suq̄ a m̄jnd God aperz not onli az đe Kreator, Prez̄erver, and R̄oler ov el
tip̄z, but az đe Luv̄j̄p F̄q̄der, ever prezent wid hiz gr̄aj̄us kompas̄jon, t̄a p̄iti, hiz
i n t̄ wizdom, t̄a direkt, and hiz el̄m̄jt̄i p̄ser, t̄a ad and streḡn̄ hiz dependan
kr̄atyur̄z.

Đar iz sum̄j̄p infinitli konsolatori and streḡn̄j̄p in đis v̄j̄ ov God. It r̄azez đe
m̄jnd abuv đe level ov đe vizibl and material, and briq̄z it t̄a personal al̄j̄ans

wid Him. It enabls us tu red de Bjbl understandigli; fer dis iz de spirit in hwiq dat iz ritn. It foz an i enlijnd from abuv. It givz sublimiti tu everi sen, and invests eq zr wid sakrednes and majesti. O! hz gloriuz iz de ert, hwen vud bi de qormd and enraptyrd i, wid el dis buti ov God on it! Hs swet, and efal, and hz nobli related, iz de lif ov de humblest, hwen konekted wid de prez-ens, de planz, and de akson ov God! El natyur bekumz an eklarsjed Revelafon de sol iz transported wid de glori ov God, and onli wats e akaident ov de tū giv de perfekt beatifik vigon ov Hevn! It iz bi dus klavip de val ov sena and habityual tet hwiq haps arynd us, until we dizern dis perenial glori on de kreasjon, dat aflikjon ofn plazez us wunderusli. It iz in joip us dis progresivli and luminuali, dat Kristyan instruksjon akomplifex its hjest and perfekt wurk.

HIS FIE LIV IN WINTER.

Hwen fif pondz er smel koleksjonz ov weter, qr kompletli frozen over, it must not be supozd dat de fif liv veri kumfortabli at de botom in dar 40° temperatur. Ha kan stand de kold veri wel, perhaps az wel az de werm ov summer; but lik human beipz jut up in a klos rom da qr ponznd bi dar on bret. De wintri sun iz to febl, after its pasaj tru de js, tu eksersiz mug influens upon de akwatik plants, hwiq wud uderwiz dekompoz de karbonik asid; and dis akumulating wud prov fatal tu de fif, if we did not brak holz in de surfas tu admit de ar, and let st de mofitik vapor. On dis frendli servis beip renderd, de fif qr sen rusip up tu de apertur, az danserz in a krsded rom, hwen de ekshalafon bekumz stijflip, flj tu de opn windo tu gasp. Ha ofn rus tu dar on destruksjon; fer de fifiersmen no hwot da qr abvt.

Natyur iz az benefisient az man on suq okazonz, and les selfif. Oldo de js on a lqrj lak er pond, prevents de admifon ov het from de top, and wud darfor, bekum ov a yuniferm tiknes, dar qr ajensiz at wurk belo tu knterakt de danger. De springz bi hwiq de lak iz fed, kumip from de komparativli werm ert, thro up a kolum ov weter, hwiq gradyuali dez de js on de surfas, er renderz it tin enuf fer de fantip fifez demselvz tu thro opn dar saf. Hwen de kold iz to intens fer dis proses hwen de veri springz qr frozn, and de kuverip ov js rests lik a fet ov solid iron on de lak. Hwot bekumz ov its inhabitants. De ert, unabl tu emit, eksemjesz its pter bi atraktip weter inta its buzom, and dus a vakyuum iz formd bened de js, hwiq unabl longer tu sustan de wat ov de superinkumbent atmosfer, givs wa and admits ar, and ljt, and lif inta de weterz bened. Wer it not fer de danger ov sufokafon, de fifez in ken frests wud be beter of az regqrdz temperatur, dan land animalz; and, inded, persons ho hav aksidentali felen thro de js, yuguali remqrk dat de weter felt mug wermr dan de ar.

DE KIPZ EVIL.

De foloig kapital stori iz told bi Mr. J. H. MkVikar, an eksentrik Amerikan yumorist, wel non at de West. It kumz tu us mqrkt in de kolumz ov an old Western nuzpaper, heded "Kipz Evil, er Tø in a Bed."

At a smel vilaj, not a tiszand mijl of, a number ov stajez arjvd, fild wid pasenjerz, hø wër oblijd tu stop at a smel tavern, in hwiq ðar woz nø grat suplj ov bedz. De landlørð remq kt ðat he juð be oblijd tu put tø er tre jentlmen, hø wër, bi ðe wa, nerli el stranjerz tu wun anuðer, tageder, and rekwested ða wud tak pqrtnierz.

Staj kōges qr fild wid el serts ov pepl, and a bed-felo juð be selekted wid kqr. Everi bodi semd tu hezitat. Mr. MkVikar, hø woz wun ov de pasenjerz, had mad up hiz mjnd tu snøz in a qar, er hav a bed tu himself. He se ðat hiz onli qans tu get a bed tu himself wöz bi hiz wits, and wekiq up tu de rejister, he enterd hiz nam, and remqrkt:

"I am wilig tu slep wid eni jentlman, but hav de Kipz Evil, and it iz kontajus."

"De Kipz Evil!" sed everi wun; and de landlørð, lukig tunder-struk, remqrkt, az he jd him raðer klozli;—

"I se Sqr, hwot i kan dø fer yø bi yørsel."

In a fert tjm he woz enskonst in de landlørðz bed, hø slept on de flør tu akomodat de stranjerz.

In de mernip, hwil el wër prepariq fer brekfast, a felo-traveler akosted MkVikar wid—"Pra, Sqr, hwot iz de natyqr ov de komplant ov hwiq yø spok last njt?"

"De natyq:—" dreld et he, a litl nonplust fer an anser.

"Yes, Sqr, i never hørd ov sug a dizez befør."

"Hwi," sed MkVikar, brijteniq up, "i tot everi wun nq. It iz a dizez ov log standiq. Its fersst aperans in Amerika woz duriq de Revoluqonari Wër, hwen it tuk of sum ov de best men er kuntri ever kontand. At de batl ov Nq Orlnex it amēnted tu an epidemik; and sins de arjval ov Kofut in dis kuntri, it haz broken et afrej in meni plasez."

"Inded!" sed de stranjer. "I konfes i hav never hørd mug ov it."

"Perhaps not," sed MkVikar, "fer it jenerali gōz bi anuðer nam."

"And i hwot ma ðat be."

"Republikanizm!" sed he, az he turnd awa tu aranj hiz tolet fer brekfast—

Brav kopkerers! fer so yø qr,
Hø wër agenst yør on afekjonz,
And de hqj qrmī ov de wurlds desqrs.

T W 38 SUNBEM.

DE S. P. H.

Tel us, beig ov anuder sfer,
On er patwa bemig,
{Hw} dust ds linger her,
Arwad us brjli strzmig.

'Tis fur ds nar, from er dal qrt,
A singl ra kanst boro;
Fer everi jø dat har has børt
Is miggld tik wid soro.

O! tel us ov d} fur-of tron,
Hwens el d} radians floig;
Ov dat kjnd wun hø bids ds kum,
On us d} gifts bestoig.

"M} hom is afqr in ds skjs abuv,
But yonder m} radiant tron;
And bidn } kum, from ds fnten ov luv,
Ta qer yør wurld so lön.

"I hed not ds jnig wurlds abuv,
Fer mjn is a humbl pqr—
I har a meej ov ljt and luv
Ta qer ds lalliest hqrt.

"I luv ta trip o'r ds jnig'se,
And lav in its hellig tjd;
Ør d}v belo in m} frolik and gle,
Mid ds koral and perls ta gjld.

"Brjt meri tals } knd tel, } wen,
Ov tips } hav sen, and nø;
Hv ds faris sport in dør bvers unsen,
In dat brjt littl wurld belo.

"I luv ta qer ds vjolet mek,
He lili so pqr ta bruf;
I luv ta kis ds røes qek,
And woq hør mantlig bluf.

"I luv at ev ta ligger a hwj,
And as ds stjrs pep tro;
Ør rjd on sum fari flotig },
As it sals tro ds skj so blq.

"F wud banif ez sora, pan and aj,
And drj el tern dat stajt;
Fer ol kw j lav dz spqkling j,
Dat speks ov a jous hqrt.

"And nv j'l hj tu mj glorias tron,
And bid, tu dz wurid, gud-njt.
Be yars, ljk dz sunbems, dis task alon,
Ta brig sum modest wurd tu ljt."

T F M.

Mern kolet fondli ta a far bē straip
Mid golden medas, riq wid klover-du;
Ze kels; but stil he tīps ov net sav plaig;
And so je smjls, and wavs him an adq!
Hwjst he, stil meri wid his fluri star,
Drems not dat mern, swet mern, returns no mar.

Nem komet—but dz bē tu manhud groig,
Heds not dz tīm; he ses but wun swet form.
Wun yug, far fas, from bver ov jasmin gloig,
And el his luvig hqrt wid blis is worm.
So nōn, unotist, seks dz western for,
And man forgets dat nōn returns no mar.

Njt tapet gentli at a kasment, glēmig
Wid dz diM fjr-ljt flikerig fant and lo;
Bj hwiq a gra-hard man is sadli dramig
Ov plegurs gon az el līfs plegurs go.
Njt kels him tu her, and he levs his dor,
Spent and dqrk, and he returns no mar.

SPURN NOT THE GUILTY.

BY MISS ELINA KATE SELDON.

Scorn not the man whose spirit feels
The curse of guilt upon it rest,
And on whose soul the hideous seals
Of crime and infamy are press'd

Spurn not the lost one—nor in speech,
More cold and withering than despair,
Of stern relentless vengeance preach—
For he, thy lesson, will not hear.

'Twill rouse a demon in his heart,
Which thou too late wouldst strive to chain,
And bid a thousand furies start
To life, which ne'er may sleep again :
No ! better from her forest lair
The famished lioness to goad,
Than 'mid his guilt, remorse, despair,
With wrathful threats the sinner load.

But if his soul thou would'st redeem,
And lead the lost one back to God ;
A guardian angel would'st thou seem,
To one who long in guilt hath trod !
Go kindly to him ;—take his hand,
With gentlest words, within thy own,
And by his side, a brother stand,
Till thou the demon sin dethrone.

He still is human, and will yield
Like snow beneath the torrid ray ;
And his strong heart, though doubly steel'd,
Be'ore the breath of love give way.
He had a mother once, and felt
A mother's kiss upon his cheek,
As by her knee at evening knelt,
The prayer of innocence to speak.

A mother ! aye ! and who shall say,
Tho' steeped in sin he now may be ;
That spirit may not wake to day
Which filled him, at that mother's knee ?
No guilt so utter e'er became,
But mid it, we some good might find,
And virtue, through the deepest shame,
Still feebly lights the darkest mind.

Scorn not the guilty then, but plead
With him in kindest, gentlest mood,
That buck the lost one thou may'st lead
To hope to happiness and God.
Thou art thyself but mortal, thou
Art prone, perchance, to fall as he ;
Then mercy to the fallen show,
That mercy may be shown to thee.

N. W. C. Mag.

EARLY CULTURE.

BY REV. F. YATES.

"If I can first fill a measure with wheat I will defy my enemy to fill it with tares." Thus a good and wise man once exclaimed while speaking of the early training of the immortal mind. A distinguished prelate once said, if he could have the boys until they were twelve years old he cared not who had them after that. He would at that early stage, so pre-occupy the young mind and heart, that no subsequent influence would alienate them from the teachings they had received. These men spoke like philosophers, well-knowing that the first impressions made on the young and tender mind, while in its *forming state*, would be most indelible, and the last to be effaced.

We have only to consult our own experience to confirm the above remarks, and to suggest the importance of proper and faithful early culture. History also furnishes abundant data from which to deduce the same conclusion. The Jewish law-giver, though reared amid the splendor and dissipation of the Egyptian court, was taught in childhood the religion of his fathers by his disguised mother, and he was thus prepared to become the deliverer of his race. Samuel was consecrated to God in his earliest infancy, and taught in accordance therewith from the first moment of intelligence. Hannibal when a child was taught by his father to hate the Romans, and made to swear eternal hatred to them, and he became, when a man, their most inveterate and determined enemy; but why need we cite instances of this character, when history is full of them, and our own experience and observation will present so great a cloud of witnesses.

How few parents and guardians seem to be conscious of the fact that the children committed to their care are and must be, from the first instance of intercourse with other minds, receiving moral impressions of some sort, and those earliest impressions will have the most to do with the formation of the future character. That little mind was made to think, reason, feel and act, and it will use the material which comes within its reach. The first thoughts which come in contact with that mind will leave their imprint, and the future life will seldom fail to develop the

character of those early thoughts. The fond parent rejoices to watch the first developments of childish intellect, and much time is often spent in teaching witty sayings and cunning tricks. It is praised, flattered and humored, but alas!—how seldom is it faithfully taught to love the right and hate the wrong, to respect truth and despise falsehood, to seek virtue and shun vice. All impressions of this character are left to chance or to take care of themselves, and under such circumstances evil always gets the advantage of good. “While the husbandman sleeps the enemy sows tares.”

Those best prepared to teach the child, are those with whom it is familiar—the parent, the elder brother or sister, or those who fill the place of such. To these the first thought of the opening mind is turned, from these the first intelligence is received. In these the child has unbounded confidence, and their words and example are its highest law. Let the mother teach the little boy, with its infant prayers, the wickedness, the hatefulness, and the consequences of a lie; and the value, the beauty, and importance of truth, and let this be done faithfully and constantly, and he will learn to hate the one, and love the other. Let the same be done to profanity, and all other evils.—To be effectual, this early instruction must be particular, specific, frequent, and faithful.

Take, for example, the temperance question. The child should be taught that all intoxicating drink is *poison*, that the least touch is dangerous, that it is no friend to man in any way, but is to be despised under all circumstances. Let these lessons be taught the child by words, by pictures, stories, and by suitably pointing out the effects of alcohol as seen in the person of the drunkard, and above all, let the teaching be imparted by a pure example, and that child will not be a drunkard. But if you should tell the child all these things, and at the same time drink wine with your guests, or keep alcoholic liquors in your house to be resorted to for every ill or ache, it would be hard work to teach that child that it is an enemy. We once saw a father punish his boy for swearing, and at the same time that father mingled with the blows the most horrid profanity! The only effect was to fill the boy with an utter contempt for his teachings, so much at variance with example.

When parents learn the importance of early moral culture, and will make all possible haste and diligence to pre-occupy the mind of the child with suitable instruction,—when these shall be sought for, with as much eagerness as most men now seek gold, our children will be infinitely better provided for, and society will stand some chance of improvement.

A generous mind does not feel as belonging to itself alone, but to the whole human race. We are born to serve our fellow creatures.

THE LITTLE WORD NO.

The following scrap on the importance of restraint in early childhood is extracted from Moore's *Lady's Book* for March. There is a moral in it, and many parents would do well to take a lesson from it.

Last winter I spent a short time in a pleasant family. They were wealthy, influential, and, so far as I could judge, a christian family. The father held office in the Church; he had erected, and preserved through years of trial that made him prematurely gray, the family altar; and as one who knew him well remarked, it was doubtful if a shadow could be cast upon his character. He was honorable and upright in business, courteous, kind, and forbearing in his intercourse with the world. The mother, was an estimable woman. The only daughter was a mild, lovely girl; but the sons—and here was a mystery.

The eldest, a child of uncommon promise, entered at an early age upon a vicious career of drinking, gambling, and licentiousness, which ended in forgery and crime, until he was cast out of the family circle as one unknown, and after a term in prison found his home in one of the vilest haunts in a southern city. The second, following in his footsteps, was awaiting in county jail a trial that might sentence him for years to the state's prison. Children of prayer, of pious teaching and example, the fact was to me inexplicable.

I expressed my wonder in the hearing of an old man who has known them from birth. Said he, "I can explain in a few words; it is from the father's want of power to say 'No.' When they were beautiful children, and it needed but a word to guide them, he neglected to say 'No.' As years rolled on, and he noticed the first steps in the way of wrong doing, excused them on the plea of youthful exuberance of spirits. And when they went too far, and he strove to curb them, the boys, by caressing, arguing, or bickering, had their own way, for it grieved him to say 'No.' In after years, when their souls were blood-stained with crime, when, with all the yearnings of a father's heart, he took them again to his home, striving by gentleness to win them to the way of life, he dared not say 'No.'"

Christian parents, learn to pronounce, at proper times, this word 'No.' On it, under God may depend the welfare and happiness, of your children for time and eternity.

THE ALCHEMISTS.

Three causes have especially excited the discontent of mankind; and, by impelling us to seek for remedies for the irremediable, have bewildered us in a maze of madness and error. These are death, toil, and ignorance of the future—the doom of man upon this sphere, and for which he shows his antipathy by his love of life, his longing for abundance, and his craving curiosity to pierce the secrets of the days to come. The first has led many to imagine that they might find means to avoid death, or, failing in this, that they might, nevertheless, so prolong existence as to reckon it by centuries instead of units. From this sprang the search, so long continued and still pursued, for the *elixir vite* or *water of life*, which has led thousands to pretend to it, and millions to believe it. From the second sprang the search for the philosopher's stone, which was to create plenty by changing all metals into gold; and from the third, the sciences of astrology, divination, and their divisions of necromancy, chiromancy, augury, with all their train of signs, portents and omens.

For more than a thousand years the art of alchemy captivated many noble spirits, and was believed in by millions. Its origin is involved in obscurity. Some of its devotees have claimed for it an antiquity coeval with the creation of man himself; others again, would trace it no further back than the time of Noah. Vincent de Beauvais argues, indeed, that all the antediluvians must have possessed a knowledge of alchemy; and particularly cites Noah as having been acquainted with the *elixir vite*, or he could not have lived to so prodigious an age, and have begotten children when upward of five hundred. Langlet du Fresnoy, in his *History of the Hermetic Philosophy*, says:—"Most of them pretended that Shem or Chem, the son of Noah, was an adept in the art, and thought it highly probable that the word *chemistry* and *alchemy* are both derived from his name." Others say, the art was derived from the Egyptians, among whom it was first founded by Hermes Trismegistus. Moses, who is looked upon as a first-rate alchemist, gained his knowledge in Egypt: but he kept it all to himself,

and would not instruct the children of Israel in its mysteries. All the writers upon alchemy triumphantly cite the story of the golden calf, in the 32d chapter of Exodus, to prove that this great lawgiver was an adept, and could make or unmake gold at his pleasure. It is recorded that Moses was so wroth with the Israelites for their idolatry, "that he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." This, say the alchemists, he never could have done had he not been in possession of the philosopher's stone; by no other means could he have made the powder of gold float upon the water. The Jesuit, Father Martini, in his *Historia Senica*, says it was practised by the Chinese two thousand five hundred years before the birth of Christ; but his assertion, being unsupported, is worth nothing. It would appear, however, that pretenders to the art of making gold and silver existed in Rome in the first centuries after the Christian era, and that, when discovered, they were liable to punishment as knaves and imposters. At Constantinople, in the fourth century, the transmutation of metals was very generally believed in, and many of the Greek ecclesiastics wrote treatises upon the subject. Their names are preserved, and some notice of their works given, in the third volume of Langlet du Fresnoy's *History of the Hermetic Philosophy*. Their notion appears to have been, that all metals were composed of two substances; the one, metallic earth, and the other a red inflammable matter, which they called sulphur. The pure union of these substances formed gold; but other metals were mixed with and contaminated by various foreign ingredients. The object of the philosopher's stone was to dissolve or neutralize all these ingredients, by which iron, lead, copper, and all metals would be transmuted into the original gold. Many learned and clever men wasted their time, their health, and their energies, in this vain pursuit; but for several centuries it took no great hold upon the imagination of the people. The history of the delusion appears, in a manner, lost from this time till the eighth century, when it appeared amongst the Arabians. From this period it becomes easier to trace its progress. And among the names of those who spent long days and weary nights, as well as squandered thousands of dollars in the search, may be noted the following:—

GEBER THE WISE, who lived in Arabia about the year 730, and of whom it is asserted that he wrote more than five hundred books upon the philosopher's stone, and the water of life. He imagined that a preparation of gold would cure all diseases, not only of man, but of the inferior animals and plants. Though he spent his life in the pursuit of a vain chimera, the world is indebted to him for the first mention of *corrosive sublimate, red oxide of mercury, nitric acid, and the nitrate of silver.*

ALBERTUS MAGNUS, a Dominican, and his pupil, THOMAS AQUINAS, though they did not discover the philosopher's stone, which they had eagerly sought, are said to have found means to animate a brazen statue, endow it with the faculty of speech, and cause it to perform the functions of a domestic servant. Albertus Magnus was, in 1259, made Bishop of Ratisbon, but in four years resigned, saying that its duties occupied too much of his time from the study of philosophy. He died at Cologne at the advanced age of eighty-seven years.

ARNOLD DE VILLENEUVE is said to have discovered the secret whereby life may be prolonged to hundreds of years; and RAYMOND LULLI, who flourished about the same time in Spain, is said to have actually discovered the mystery of turning everything into gold.

ROGER BACON, of England, living in the thirteenth century, was a firm believer in the philosopher's stone, and made so many valuable scientific discoveries, that he obtained the credit of having the assistance of the devil. To him we are indebted for the first explanation of the properties of the concave and convex lens, the magic lantern, the telescope, burning glasses, and gun powder. Several of his works on alchemy were, after his death, translated and published in the French.

Sometime in the fourteenth century NICHOLAS FLAMEL, coming into possession of a considerable amount of money, claimed to have discovered *the secret*. Though living in a humble apartment, meanly clad, and eating his porridge out of an earthen pot, he is said to have purchased the lasting gratitude of the priests by munificently endowing several of their churches.

BERNARD OF TREVES, who lived in the fifteenth century, spent a life of persevering toil, and a magnificent fortune, in pursuit of the same phantom, and not till his eighty-second year did he discover the more valuable boon, the great secret of happiness, *con-*

tentment. He died in his eighty-third year, a decrepit, a beggar, and an exile.

Still later among the enthusiasts of the sixteenth and seventeenth centuries may be mentioned DR. JOHN DEE and EDWARD KELLY, CORNELIUS AGGRIPPI, PARACELUS, and JACOB BOHMEN. They all, like their predecessors, were men of one idea, and looked upon those who could not sympathise with them with mingled pity and contempt. Many of them professed to derive their theories from the Bible. But after all their researches, after all their toil and weariness, after all their misspent fortunes, they might, but for their prejudice, have summed up the whole matter in the language of Solomon, "Vanity of vanities, all is vanity."

AN OBITUARY WITH A MORAL FOR THE TIMES.

Professor Alexander Kennedy, a well known lecturer on elocution, was found dead in Alton, Illinois, a few days since.—His death was the result of exposure and long dissipation.

Professor K. was a native of Ireland, and belonged to a highly respectable family. He was educated at the University of Dublin, and occupied for many years the chair of Belle Lettres in Belfast College. His unfortunate habits compelled him to resign this position, and he came to this country. Here he gave his attention entirely to Elocution, in the mastery of which, according to the testimony of Macready and the elder Vandenhoff, he was in his better days without a superior. For a short time he was connected with the Western Reserve College at Hudson, Ohio, as a teacher in this department of education. He subsequently became a traveling lecturer, and, giving himself up to constant dissipation, rapidly declined into a complete vagabond. There is not a jail in this State or in Kentucky in which he has not at some time been an inmate. We first met with him about three years since in Madison. It was in one of his sober periods, and we were delighted with his professional skill, his intelligence and the polished suavity of his manners. What was our surprise and pain, one morning, after witnessing one of his brilliant entertainments of the previous evening, to see him in the chain-gang, engaged with spade and pick as a scavenger on the principal thoroughfare of the city.

The last time we met with him was in Cincinnati—a complete wreck, his head grown prematurely grey, his nervous system utterly prostrated,

his voice, the finest in its depth and compass that we ever heard from human lips, completely shattered and ruined. The other day the police reports of the St. Louis papers mentioned that a man had appeared the morning before in the cage of prisoners, at the Recorder's Courts, in that city, shirtless, bare-headed and bare-footed, with scarcely clothing sufficient to keep him from freezing, and exhibiting in his bloated visage the unmistakable signs of the irreclaimable sot, who gave his name as Professor Alexander Kennedy! To hear of his dying on the street, then, has occasioned us no surprise. He has gone down with all his talents, accomplishments and promise to a drunkard's grave, affording in the melancholy example of his life and fate, an argument for a prohibitory liquor law, which alone out-weighs all the sophistries of its opponents.—*Lafayette, Ind. Journal.*

REMARKS BY THE EDITOR.—It is some five years since we had the pleasure of forming an acquaintance with Professor Kennedy, and truly a pleasant acquaintance it was; for a more gentlemanly, intelligent, and sociable man than he then was could not have been met with. We had indeed heard that he once was given to tampering with intoxicating liquors, but such was his deportment that credit could scarcely be given to the report.

He was then engaged in teaching Elocution in the Woodward College, and as a teacher we never met with one better calculated to win the affections and respect of those under his care. As a public speaker, or rather a teacher of elocution, we have never seen his superior. We had lost all sight of him for four years, and it was with many sorrowful emotions that we read a short time since the above paragraph. As he has fallen, we sincerely hope that his ignominious death may prove a salvation to many who now may be in the height of prosperity, but who, by yielding to the fatal temptation, may be brought to a similar end.

Our readers will pardon us, however, if we even now attempt to make the most of his highly cultivated mind, by laying before them the results of his practice in a few condensed rules, which he gave to us among the rest of his pupils.

THE ART OF ELOCUTION.

1st. The introductory part of a sentence ends with a long pause and rising inflection.

2nd. The falling inflection takes place where the sense is complete, whether at the end of a sentence or a part of a sentence.

Exception. When the commencing of an antithesis requires strong emphasis, or is opposed in the concluding member by a negation, the former takes the *falling*, and the latter the *rising* inflection.

3rd. Negative sentences or members end with the rising inflection.

Exception. When it ends with a word which requires the strong emphasis, or when a command is given, it takes the *falling*.

4th. The indirect question, i. e. the question asked by an adverb or pronoun, ends with the falling inflection.

Exception. When the question is repeated it takes the *rising*.

5th. The direct question, i. e., that asked by a verb, requires the rising inflection.

Exception. When it is repeated, or is very long, or concludes a paragraph, or requires the strong emphasis.

6th. When the direct question affects two objects taken disjunctively, the former has the rising and the latter the falling inflection.

Exception. When the *or* is conjunction, they both have the rising.

7th. The parenthesis should be read lower and quicker than the rest, and with the same pause and inflection that precedes it.

Exception. It takes the falling when it ends with a word requiring strong emphasis.

8th. SERIES OR ENUMERATION.—In a commencing compound series every member takes the falling inflection except the last; in a concluding series, every member but the last but one.

9th. A long, simple series should be divided into sets of three or four each, and the sets read like members of a compound series. The sets should be inflected according to the inflection with which the compound member ends, i. e., if the set ends with a rising inflection, as the members of a commencing series; if with the falling, as the members of a concluding.

Exceptions to 8th and 9th. In an emphatic succession of particulars every member of the series requires the falling.

NOTE.—In poetry, particularly tender, sacred, or plaintive, as the inflections are reduced in extent, and the exceptions are more numerous, we are guided by taste and feeling.

RHETORICAL DIVISION OF WORDS.—Words are divided into emphatic, accented, and unaccented; they are *emphatic* where they consist of an antithesis; *accented* when they consist of principal verbs, nouns, adjectives, participles, and sometimes pronouns and adverbs; and *unaccented* when they consist of auxiliary verbs. The verb "to be," through all its variations, articles, prepositions, conjunctions, pronouns, adverbs, and words of any description depending upon an emphatic word.

HARMONIC INFLECTION consists in inflecting the phrase in the latter part of a sentence as the members of compound sentences.

10th. ACCENT.—When words which are the same in parts of their formation are opposed to each other, they take the accent on that syllable in which they differ.

11th. **EMPHASIS.**—When words are opposed to, contrasted with, or contradistinguished from each other, they should be emphatic, and have the opposite inflection ; when they are in opposition, they should have the same inflection.

Exception. When both the antithesis require the strong emphasis, they both take the falling inflection.

12th. **GENERAL EMPHASIS.**—When we wish to give a sentence or phrase the utmost possible force, not only every word becomes emphatic, but the parts of compound words are pronounced as independent.

Above all, be in earnest to deliver thoughts and sentiments.

DANIEL WEBSTER AND THE WOODCHUCK.

Ebenezer Webster, the father of Daniel, was a farmer. The vegetables in his garden had suffered considerably from the depredations of a woodchuck, whose hole and habitation was near the premises. Daniel, some ten or twelve years old, and his older brother Ezekiel, had set a trap, and finally succeeded in capturing the trespasser. Ezekiel proposed to kill the animal, and end at once all further trouble from him ; but Daniel looked with compassion upon his meek, dumb captive, and offered to let him again go free. The boys could not agree, and each appealed to their father to decide the case.

"Well, my boys," said the old gentleman, "I will be the judge. There is the prisoner, (pointing to the woodchuck,) and you shall be the counsel, and plead the case for and against his life and liberty."

Ezekiel opened the case with a strong argument, urging the mischievous nature of the criminal, the great harm he had already done ; said that much time and labor had been spent in his capture, and now if he was suffered to live and go again at large, he would renew his depredations, and be cunning enough not to suffer himself to be caught again ; that his skin was of some value, and that, to make the most of him they could, it would not repay half the damage he had already done. His argument was ready, practical, to the point, and of much greater length than our limits will allow us to occupy in relating the story.

The father looked with pride upon his son, who became a distinguished jurist in his manhood. "Now, Daniel, it is your turn : I'll hear what you have to say."

It was his first case. Daniel saw that the plea of his brother had sensibly affected his father, the judge, and as his large, brilliant black eyes

looked upon the soft, timid expression of the animal, and as he saw it tremble with fear in its narrow prison-house, his heart swelled with pity, and he appealed with eloquent words that the captive might again go free. God, he said, had made the woodchuck; he made him to live, to enjoy the bright sunlight, the pure air, the free fields and woods. God had not made him, or anything in vain; the woodchuck had as much right to life as any other living thing; he was not a destructive animal, as the wolf and the fox were; he simply ate a few common vegetables, of which they had plenty, and could well spare a part: he destroyed nothing except the "little food he needed to sustain his humble life," and that little food was as sweet to him, and as necessary to his existence, as was to them the food upon his mother's table. God furnished their own food; he gave them all they possessed: and would they not spare a little for the dumb creature, who really had as much right to his small share of God's bounty as they themselves had to their portion? Yea, more, the animal had never violated the laws of his nature or the laws of God, as man often did; but strictly followed the simple, harmless instincts he had received from the hand of the Creator of all things.—Created by God's hand, he had a right, a right from God, to life, to food, to liberty; and they had no right to deprive him of either. He alluded to the mute but earnest pleadings of the animal for that life, as sweet, as dear to him, as their own was to them, and the just judgment they might expect if, in selfish cruelty and cold heartlessness they took the life they could not restore again—the life that God alone had given.

During this appeal the tears had started to the old man's eyes, and were fast running down his sunburnt cheeks: every feeling of a father's heart was stirred within him; he saw the future greatness of his son before his eyes; he felt that God had blessed him in his children beyond the lot of common men; his pity and his sympathy were awakened by the eloquent words of compassion, and the strong appeal for mercy; and forgetting the judge in the man and father, he sprang from his chair, (while Daniel was in the midst of his argument, without thinking he had already won his case,) and turning to his older son, dashing the tears from his eyes, "ZEKE, ZEKE, YOU LET THAT WOODCHUCK GO!"

Partial examination is the parent of pertinacity of opinion; and a froward propensity to be angry with those who question the validity of our principles, or deny the justness of our conclusions, in any matter respecting philosophy, policy, or religion, is an infallible mark of prejudice.

HOUSE OF REFUGE.

We have before us the "Fourth Annual Report" of the board of directors of the House of Refuge. As we have heretofore noticed this institution we deem it unnecessary, at this time, to give a detailed history of it again. We will, therefore, merely give a synopsis of the "Report."

The number of inmates at this time is 172—138 boys and 34 girls. Of this number 135 were received from the Police Court. The act of their being received from this source is sufficient evidence that they had already commenced a downward career in life, and had they been incarcerated in the criminal's cell, would have been hardened to crime, and passed, perhaps, beyond the reach of the Reformer. At the time the "House" was instituted many supposed it nothing but a *prison* for bad boys and girls, and therefore raised the objection that the boys and girls would be considered criminals, and treated as such. But instead of its being a prison, it is most truly a place of "Refuge" for the uncared for, where industrious habits are inculcated, and where the moral and intellectual interests are well taken care of. As *reformation* is the main feature of the institution, we copy the following from the Report:

"As this was the great object in founding the institution, so it is the point to which all others are made to contribute—the focus to which all the labors of the officers converge. A majority of those committed to the care of the institution, from their habits and associations, do not, at first sight, present much to encourage hope in their future career; yet it is found that the number of cases really hopeless, is small, when compared with the whole number received—hence there is the most abundant encouragement to persevere in our labors."

In regard to the management of the schools the superintendent says:

"THE SCHOOL.—This consists of three divisions—the girls forming one division, the boys the other two.

The whole number now in school is 172,

Girls,	-	-	-	34
Boys,	-	-	-	138

The first division of the boys' school embraces ninety pupils, divided into four classes, and is taught by the principal teacher, and male assistant teacher. The studies attended to by these several classes, are mental arithmetic, written arithmetic, geography, with the use of

outline maps, reading, and spelling. Two classes study history of the United States, and grammar. All the school write in copy books.

The second division of the boys' school embraces forty-eight pupils, those who have not advanced far enough to join the classes of the other division, and is taught by the assistant female teacher.

The pupils of the girls' school pursue studies similar to those pursued by the boys. There are, daily, two sessions of this school, of two hours each. Those whose education has been much neglected, receive the benefit of both sessions; others attend at only one.

Boys who have attended school but little before entering the Refuge, and those who are too young to be employed in the shop, daily attend two sessions of school specially provided for them.

The school is one of the principal features of the Refuge. It resembles other schools, in being a place where mind is developed and knowledge gained; but it is superior to most other schools, as a place where the heart is exercised and corrected. Separated from the distracting influences which divert the attention of children in passing from the school room into the streets of a populous city, or even in passing from the school to the scenes of an ordinary home, the impressions made each day are left fresh on the mind, to be deepened by the teachings of each subsequent day. Early in the morning, when continued life, restored consciousness, and renewed strength, impress the mind with the goodness of God, and when the emotions of the heart are easiest moved, all repair to the school room to join in thanks to the Giver of all good gifts, and seek his blessing amid the duties of the day.

At the close of the day, the hour best fitted for profitable retrospection, each boy is called to an account for any misdemeanors which he may have been guilty of during the day, or is awarded marks of merit for his good conduct. The day is then closed, as it was begun, by devotional exercises.

A few minutes are taken at the opening or close of each school, for learning new tunes, or for rehearsing those already familiar. This is an exercise in which the children manifest much enjoyment. Incidental to their singing, they commit to memory many hymns, which we may confidently expect will do them great good in future years. All who can read have access to a library, and receive books which they can read in their work shops, and in school after they have studied their lessons.

The superintendent acknowledges the receipt of a number of newspapers and magazines which the publishers have sent for the benefit of the institution. We would suggest to our brethren of the press that they send

either regularly or at least occasional copies of their journals to the "House of Refuge, Cincinnati, Ohio." They will all receive copies of the Reports, and as these institutions are becoming quite general, editors should become acquainted with them so they can speak advisedly when the subject is being agitated in their respective localities.

We close by making a few extracts from histories and letters of certain inmates showing what *they* think of their "House of Refuge:"

From the history of ———, committed at the age of seventeen years.

———"is a very bad boy, according to my opinion, and no doubt is well drilled in crime. He says, he has made a practice of stealing small things for several years; and it would not be surprising, if it should be ascertained that he has been guilty of taking large articles as well as small. This boy's father, according to his own story, is dead, and his mother resides in G——, New York State. He says, he has been driving horses to canal boats, and that whenever he lost his whip he would steal one from another driver."

From a letter from the same boy, after having been an inmate for twenty-one months.

"You will not be surprised to hear that I am in the House of Refuge. You will be more surprised to hear that I am trying to reform and improve my character, which is more than you ever expected to see or hear. Under the favorable instruction I receive, I am making rapid improvement in moral and religious education. I am now studying Arithmetic, Algebra, Grammar, Geography, and Dictionary, and when I leave this house I expect to have an education fit for any one. I am very thankful that I was put in this house, for it has saved me from ruin. I am thankful to those who have had the charge of me, for the good instruction they have given me. You may think this is a prison, but I will undeceive you. It is merely a place where boys who do not behave are put, with a view to reform their character; and if every large city had one, they would be better off. Here we are taught all the branches of education that are needed in this world. We have two hours school before breakfast, and then go each to his respective shop, where we work till dinner time, when the boys leave the shop and go to dinner. After a hearty meal, we go on the play-ground and play till one o'clock, when we go to the shop, where we stay till we have done our work, when we can go out on the play-ground and amuse ourselves, in various ways, till half past four o'clock, when we go to supper, where we eat heartily of good wholesome food, and then when we have finished our repast we repair to the school room, where we remain three hours, when we retire to our rooms for the night. Every boy, generally, has a room to himself. In some cases there are two boys

in a room, and the rooms are comfortably furnished with every thing needed. I have learned many useful things since I came to this house. I have learnt considerable of the carpenter's trade, and I have learnt to turn, and many other useful things. I wish you would write to me. * * * * *

And lastly, I implore your pardon for the many offences I have committed against you, and I hope you will forgive me. No more at present. If we never meet again on earth, may we hope to meet in Heaven.

Your affectionate son. —————

From————, a girl who entered the Refuge at the age of fifteen, remained thirteen months, and was then indentured to a place in the country.

"I always look with pleasure to the many happy hours I spent in the Refuge, and the many kind friends I left behind me. I always think a kind Providence has been my friend, and raised me up friends, and now I feel that His glory ought to be the chief object of my life. I have as good a home as any girl could desire, and have a plenty of time to devote to a little of every thing, besides getting my lessons," * * * "I ask a favor of you, and hope you will be so kind as to do it for me. Will you be so kind as to go to mother's, and if she has not sent R—— [a younger sister] away from her, I want her to give R—— to you to take to the House of Refuge with you." * * *

"I will ever be grateful to you if you will do it."

From a girl who was committed, aged thirteen, remained eighteen months, and was then indentured.

* * * * "Now I will tell you about my home. I love the lady and gentleman very much, and I think that they love me. I will try to do all that I can to make them happy. I never can forget my Refuge home, for if I was not brought there, where would I be this day! I have governed my temper very much since I left there. I wish I could come and see you all."— *Moore's Lady's Book*.

S W E A R I N G .

The absurdity and utter folly of swearing is admirably set forth in the following fable of Beelzebub and his imps. The latter went out in the morning each to command his set of men, one the murderer, another the thief, another the liar, and another the swearer, &c. At evening they all stopped at the mouth of the cave. The question arose

among them, who commanded the meanest set of man. The subject was debated at length, but with out coming to a decision. Finally his Satanic majesty was called upon to decide the matter in dispute. Whereupon he said: the murderer got something for killing, the thief for stealing, and the liar for lying, but the swearer was the meanest of all, he served without pay. They were his majesty's best subjects; for while they were costless, their name was legion; and presented the largest division in his (Satan's) employ.

EDITORIAL NOTS AND GLENIWZ.

DEH OV DR. JOZEF RI.—Another ov Ohjoo noblest suns has feloni Dr. Josef Ra bradd his last on Munda April 166 after an ilnes ov but tō daz. Meni ov ʔr reders wil dntles simpatijs wid us in ʔs los we fel ov wun ov ʔr most yqsful sitizens, ʔo ʔa ma not as akntli fel ʔat los. Tu u, he wos not merli a felo-sitizen, a friend, a teger, but troli a fqder and a fab-ful knselor under hom we spent fiv ov ʔe plezantest yers ov ʔr egzistens, and from hom, ʔo pʔed tu rezev ʔr diplōma, we pʔrted wid jenyqin sora.

Dr. Ra wos born in Wvad Ksanti, Verjinia, A. D. 1807; and at an ʔrli aj emigrated tu ʔis pʔrt ov ʔs kuntri.

Wid but a moderat edyqkafon, akwjd bj pʔseverig labor tro meni difikultis, he komenst tegin, tu hwiq okyqafon he devoted himself so asidyqusli in konekfion wid his uder literari labors ʔat at ʔs aj ov forti-at yers we find his fram so rakt ʔat he elmost unkonfusli sest tu egzist.

As a matematifan he is tō wel non tu ned a karakter from ʔr pen; as a teger he wos strikt, a litt stʔrn, but widel muq belurd bj his pupils; as a man he wos kjnd and benevolent; and ʔo bj meni supozd not tu pʔzes as muq sofiabiliti as kuad he dezjrd, he wos tu el hō best nq him, luvig and afekfonat; as a Kristyan he wos fʔrm, egzemplari, and konsistent.

ʔ Hō ov ʔs left behjnd him fal fil ʔe pʔst hwiq he haz vakated as wel as he fill it.

SUSPENXON BRLJ.—ʔs Enjiner ov ʔis wurk under ʔat Mʔrq 96, haz ifqd ʔe foloig ʔerkuqlar:

“ʔe fʔrst lokomativ past over ʔe Njagara Suspenfon Brij yesterda, at a moderat sped. ʔis enjin, waig 23 tunz, kōzd a sljt depʔeson ov ʔe superstruktyqr hwiq, in ʔe senter, moqrd 3½ inqez, but prodqst no vjbrafon hwotever. ʔe eksperiment wos repeted tu-da wid tō uder enjinz, makiq separat trips at a sped ov at mjlz pʔr ʔr. Wun ov ʔez waig 34 tunz, and wid a fild pasenjer kqr atagt kōzd a depʔeson in ʔe senter ov 5½ inqez.

Konsiderig ʔe unfiniqt stat ov ʔe wurk, ʔe total absens ov vjbrafon is hlli gratifig. ʔe sukses ov ʔe wurk ma be konsiderd as establiqt. ʔe strongest gals hav nō efekt upen it. ʔe brij wil be opn for ʔe rogyqlar pasaj ov tranz in abʔt at daz.”

ʔar is a plas and a yqs fʔr everi wun, and hōever fals ov fʔndig a plas and a yqs, fals not bekoz he wos kreated inkompetent, but bekoz he refqd tu kultivat ʔe pʔers hwarwid he is endsd. Nader welt nʔr poverti, nader stʔrjt nʔr wəknes, nader jenius nʔr ʔe wont ov it, nader ten talents nʔr wun, kan ekskqz eni hqzman belq from tranig his fakultis in a wa tu develop ʔem tu ʔe utmost, and fʔrmig ʔem intu a simetrikal hal, ʔe tjp ov a tro hqmaniti.

Q MORAL PANASEU.—ʔe Yayki Blad propozes ʔe foloig remedi for ʔe ils ov ʔe flef

and spirit, komposd ov levs, plants and rots, hwiq if takn widst a rj fas, wil mak a man respektabl and hapi:

Lev of driphig.

Lev of smokig, gwig, snuffig.

Lev of swarig.

Lev ds gwis alon.

Plant yor biznes in sum onorabl emplement.

Plant yor fat in trost.

Rot yor habits in industri.

Rot yor felips in benevolens.

Rot yor afekjons in God.

Fer direkjons, s4 ds Heli Skriptyurs, and bewar ov kenterfit kreds, and kwak teolojians.

ARTS, SENSEZ, ETS.

H3 TW BURN KOL. Grahams Magazen has an qrtikl on kol bjiq and burnig, from hwiq we selekt ds folsig: "Ds grat mistak ov ol is tu put on t3 muq kol, as if it wer wud, ds grater ds kwontiti ds grater ds het. If t3 muq kol is apljd, ds kombustyon is nesesarili imperfekt, bekes ds fir is 'g3kt up,' ds drqft destr3d, and ds elements ov ds kol eskapig from it, pas tu ds gimni unkonsumd, 3r qr disseminated in gas3z trowt ds r3m. Hwar3z if ds strata ov kol be 3nli moderat, a red flam wil pla arwud ds interior ov ds stov, bj hwiq kombustyon and a helthi het qr sekurd. Wun tun ov kol, darfor, bj turo kombustyon wil ofn sekur mor het, and a helbier atmosfer, dan t3 tuns sekurd in ds ordinari wa; and dis is a fakt hwiq kan be 3sili demonstrated."

U TRANSFORMEON.—Ds peg 3rijinali w3s a p3zonus qmond. Its flejl pqrts wer den yqsd tu p3zon arox, and w3s fer ds purpus introdqst intm Perji3. Ds transplantafon and kultivafon, hsever, not 3nli rem3vd its p3zonus kwolitiz, but prodqst ds delijus frot we n3 enj3.

LITERARI NOTISEZ.

DE PRIZONERZ FRIEND.—3qris Sper, Boston, editor and proprjetor. Ds sevent number ov ds sevent volyum ov dis ekselent muntli iz n3 befor us. Its objekt is ds best interests ov ds unfertyqnat and destitqt amug 3r fel3 men. In mater and 3ksekujon it is ekselent and dez3rvs ds liberal suport ov 3l t33 filantropists.

N3RH WESTERN KRISTYAN MAGAZEN, a net muntli ov t3rti-t3 pajes oktavo, edited and publ3st bj Rev. Jon Bogs, Sinsinati. Its pajes qr stord wid Relijus Literari, and Misel-anus mater, and we understand it is resev3g a liberal patronaj from ds qurq-g3ig publik.

DE EVANJELIKAL RSPOZITORI: d3voted tu ds prinsipls ov ds Reforma3on as set f3rt bj ds Westminster divjns, and witnest bj ds as3fiat Sinod ov N3rb Amerika; Josef T.

Kuper, editor. Number 11 Volyum XIII, is nu befor us: its aperans is net, and its mater is wel syted for dos fer hom it is kompild.

MORZ WESTERN LADIZ BUK :—edited and publiſt bj Mr. and Ms. Mor, Sinsinati. He latest iſq ov dis munſli is on tr tabl. Its aperans is net; its oriſinal mater is gad and de selekſjens aproprjat.

AMERIKAN MUNHLI MAGAZEN :—He sekond number ov dis has bin lad befor us. U mamot periodikal devotet tua de interests ov de Amerikan pqrtil. Eſq number wil be embeliſt wiſd a portrat ov wun ov de prominent men ov de Amerikan Organizaſjon, akumpanid wiſd a biografiſkal ſkeq. In its pajes wil be preſented redig mater ov de moſt intereſtig karakter from ſum ov de ableſt pens in tr land. \$3 00 per yer, Boston, Mas.

DE SUDERN TEEER.—U nu munſli ov ſikſten pajes kwerto, publiſt at Trenton, Ten. A. L. Hamilton, J. E. Brjt, W. Tufts, editors and proprjetors.

Eis nu wurk is devotet tua de koz ov edyſkafjon in de ſet and weſt; tr wiſes qr sukses tua it, and tr hope dat it ma do muq fer de promoſjon ov de koz.

DE KAPITOLIAN VEZ U VE :—Publiſt everi Wensda evnig bj Jor and Gordenor, editors and proprjetors; at West Baton Rog, Loſianana. Terms \$3 00 a yer, dq invariabli at de tjm ov ſubakrjbip.

DE FORT ADAMZ FTEM is iſqd everi Saturda mornig at Fort Adamz, Mi. bj Ladli S. Robertson, editor and proprjetor. Terms \$3 per anum, in advans.

DE WESTERN TYZ :—U wekli nuſpaper, edited and publiſt bj J. P. Welker and T. L. Mqrtn, Blomington, Indiana. Terms \$1,25 per anum, in advans; fiv kopis wil be furniſt wun yer, fer \$5,00, if pad at de tjm ov ſubakrjbip.

AGRIKULTYUR.

"LAM IN AGRIKULTYUR. Prof. Jonſon ſez 'de efekts ov ljm qr grateſt hwen wel mikſt wiſd de ſol, and kept ner de ſurfas widin rez ov de atmosfer.' Har is muq miſteri abſt de efekts ov ljm, plaſter and gvano on vejetaſjon. Ljm wil hav a ſemipli majikal efektn on ſerten ſols and on uders no efektn at el. We hav a teari hwiq ſolvz de miſteri. Iron, egaſting in de form ov koperas, er in ſum uder form ov kombinaſjon, is de moſt yqni-verſali diſqzd ban ov vejetaſjon. It wil render weter hqrd bj kombjnig wiſd it; hwen preſent in ſufijent kwontitis it wil ſuſpend pqrteſakſjon in everi dekaig ſubſtans. It wil preſerv ſwomp muk from ganj er waſt fer aſez. It prezervz from dekompoſiſjon, bj kombjnig wiſd el de partikls ov vejetaſti mater in de ſols in hwiq it egaſts in to grat kwontitis, refuſiſg tua giv up, ekſept veri ſparigli, dar nqrtrient propertis tua groig vejetaſjon. Iron, hwen ekſpoſed tua de atmosfer, ruſts; er ruſer, it lets go its kombinaſjon wiſd uder ſubſtanses and kombjnz wiſd de oksijen, formig ruſt, er oksid ov iron. Dus de nqrtrient partikls qr rezleſt from its grasſp, and leſt tua ſuport vejetaſjon. Hens de neſeſiti ov brakig up old feldz, and de beſenſit ov frekwentli ſterig de ſurfas ov kultivated ſols. Ns ljm, everibodi nos, deſtroz er ruſts iron. So do aſez. Hens de efektn ov ljm and aſez hwen mikſt wiſd muk, er on ſols hwiq hav to muq iron. Selt ruſts iron—dat is, kombjnz wiſd it; hens ſelt has bin non tua produs de efekts ov manqr. If tr teari be korekt, enitig hwiq hasnz de ruſtig ov iron muſt be a valyqabl aplikaſjon tua ſols hwiq hav to muq iron, hwi dar aplikaſjon tua ſols hwiq kontan no iron muſt be yqales. Anuder inferens is dat irigaſjon er weterig wiſd hqrd weter dat is wiſd koperas weter, er weter renderd hqrd bj iron, muſt injqr de ſol."

We agre wid him, hwen he ses "där iz muq misteri abt de efekts ov ljm, plaster and qnanö on vejtafjon." And we qr ov opinyon dat de akfjon ov ljm, hwen it dus akt benefijali, and its inakfjon hwen it dus not akt at el, wil kontinyu tu be a misteri for a log tjm tu kum.

His teori, in regurd tu de çanj it efekts on de solts ov jron, espefali de sulfat ov jron, hwen eder okurs in de sol, iz undstedli tru; but, i hv dus it akt benefijali (az we qr told it duz) on solz hwar där qr no solts ov jron diskuverabl. Her de misteri returns agen, and we fjnd diferent pepl advansij diferent teoriz bj hwiq tu eksplan its akfjon.

Mr. Rufin, in his eea on kalkarius manqrx, ses dat de gud efekts ov ljm, on de sandi solz ov de sst, qroig tu its kombjiniq wid asid (de oksalik asid, for instans,) on suq solz. Uderz, hsever, denj dis pozisjjon, asertij dat da kud never detekt eni fre asids in dos solz.

Rszentli, Dr. Stqart, Kemist ov de Stat Agrikultyrul Sosjeti ov Mariland, haz broqt de jdea dat ljm, hwen in a kostik stat at lest, and plast in kontakt wid most sand, konverte a smel pprt ov it inta solyqbl silika. Dis solyqbl silika den absorbz amonia from de atmosfer, for hwiq it haz a remqrkabl afiniti. He also qrgqz dat silika (flint) kan never enter inta tru de rotlets ov plants, unles it be disolvd—solyqbl silika iz necesari tu gras and gran krops formig de kotij ov flint on de ekterior ov där stoks, etc. From his rezoniq, we wud infer dat ljm, if keetik and most, akts on a pprt ov de flint (silika) in sand, and renders it solyubl hwen dus in a solyubl stat, it absorbz amonia from de ar—is taken inta de roots ov de gras or gran and karid up—de silika iz den deposited, formig a kotij ov flint on de stok, and de amonia, or its konstityqents, fljij of agen inta de ar. Dus, sez he, it iz fjnd dat mor amonia iz aktyqali ekshald from plants dan we ever giv dem in de form ov manqr; and it iz stropli suspektet dat solyqbl silika iz reali de manqr, hwjl amonia iz merli de vehikl for de konvans ov so'yubl silika tru de plant.

We giv tr reders des teoriz, az teoriz onli. At present we kan not put tr finger on oni demonstrabl fakts hwiq wil pruv dem, beyond kavi; and, until yö kan dö dis, teoretikal eksplanajons must be taken wid grat kojon.

It iz wel tu tink ov des tipz—tu investigat dem, and evn tu form in de mjnd teoriz, or probabl eksplanajons ov de mod bj hwiq kezoz briq abst rezults; but we fjnd not bekum so weded tu dem az tu be unwilling tu giv dem up hwen pozitiv fakts ma demonstrat dat da qr roy.

FONETIK INTELIJENS.

"I hav preqt from nots in Fonografi for meni yers; inded suq haz bin mj por helt, i fjnd hav preqt veriliti widst it. I dem Fonografi de most important diskuveri ov de aj, and no, dat if everi minister in de land understud de qrt we fjnd hav muq mor and muq beter preqij dan we nç hav. Ministerz kud den rjt and re-rjt där sermons on olmost everi okazon." Enos, H. Rjs, Jamsport, L. E. N. Y.

Mr. Egris S. Ros, de Ujvent ov de Fonetik Asosjajon, haz bin teqij Fonografi tu a Normal klas in Rotsën, Portaj kenti, duriq last munt, and lektyqrij and teqij in sum ov de adjasent vilajez.

"Meni uderz ov tr frends tek ov takij a nq stqrt, and qr supljij demselvz wid de necesari instrukfjon buks. Several nq lektyqrers and tegers qr in de feld.

Pitmanz nq Manyqals ov Fonografi qr demanded faster dan da kan be suplijd.

We wud her remjnd tr frends dat we qr preparad tu fil el orders for Fonetik and Fongrafik wurks at fort notis and wid a liberal diskrent tu ajents and holzal purgasers.

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LETTER TO THE EDITOR.

Der Mr. Editor, — Wun hō is perhaps mōr depli interested in yōr welfar dan eni wun els has detērmind tū rīt yō a leter, not tū konvins yō ov hiz frendšip, fer yō q̄r elredi mōr dan šur ov hiz luv, but rader tū hav a litl tek wif yō on dē dūtiz ov yōr vōkafon, yōr prospekta, dē interest yōr frends tak in dē sukses ov yōr undertaking, and dē prospekta ov dē Reform in jeneral.

Ū fū dās mōr, Mr. Editor, and yō wil hav gānd siks munte eksperiens in yōr prezant undertaking. Yō wil dārfor, konfer a favor upon me bj anserip a fū kwestyonz, and j hōp yō wil pardon, šad mī inkwizitivnes prj tō klōsli inta yōr on prjvat afarz.

Ns let me her, if yō plez : † Hwot šipk yō ov dē pepl fer hām yō hav durip dē post siks munte bin laborip. † Hwot ov yōr progres and prospekta. † Hwot ov yōr intenfonz fer dē nekst hqf yer. Den j šad ljk tū nō :—† Hs progres dē Fonetik Reform. † Hs dūz it tak amup dē pepl in jeneral. † Hwot interest dē its frends manifest in its ekstenfon. And lastli yō mā if yō wif tel me hwot yō dām dē best menz ov ekstendip a praktikal nolej ov dē sistem.

† nō yō sō intimatli, Mr. Editor, dat j dām it unnecesari tū wat fer a futyur replj, and j šal not, lest j šad forget dē kwestyonz j hav askt, but dsn it šal gō on dīs sām šet, and if yō dō not stand responsibl fer dē ansers j šal pen fer yō—hwj, den never agen sē WĒ hwan yō rīt ov yōrself.

Her yō q̄r, den, amid staks ov buks, paperz, ekağanjes, and el dē nder eteet-eruz ov an editors sapktum ; and as yō bizi yōrself wif pen and sizorz, st yonder q̄r dē nimbl fingerz pikiq up tjp wun bj wun and arānjip dām in a solid mas sō az tū reprezent dē šets and wurdz yō q̄r penip fer dē amuxment, † mā j sē instrukfon ov yōr reders. Hwotever ov legur yō hav after yōr nder nū-merus dūtiz q̄r performd yō okyupj in dē sām wā. Hwot! ekaklam sum ov yōr reders, 'dē editor set tjp?' Yes, Mr. Editor, yō q̄r aktip st dē mote 'hwotsēover dī hand fīndeš tū dō, dō it,' etā.

But tū hwot gad purpus q̄r yō wurkip, and hwot dō yō hōp tū be dē end

ov yør endevor. Yø klam ta be strjv for ðe spred ov a græt reform. Yø aper ta be endevorip ta wurk for ðe gud ov ðe wurld. Hwot a wat ov responsibiliti rests on yø for ðe maner in hwiq yø wurk for ðe reform. But her end not ðe responsibiliti ov ðe editor. He wurks wid ðe mjnd and hært; he is soip sed hwiq wil in after yers sprig up and bær fræt — a hærvest ov hwet, perqans ov tarz. Gærd kærfuli yør pen, Mr. Editor, and rememder ðe responsibiliti ov yør pozisjon.

Yø hav bin oakt i hwot qv yør prospekta. Wid yør permisson i wud anser 'wat and sa.' We juv ov a tre bi its fræt, and we dø wel so ta dø. ðe Fonetik Reform iz not ta stop hwar it has begun. Az ðe tini fæt, ðat hwen burstip from ðe ert mjt hav bin nipt bi ðe tug ov an insekt er kruft bi a kærles fiat, æs flurisez a statli tre, bærin fræt and felterin ðe bærð ov ðe ær and besta ov ðe fæld wid its brænz; sò progræsez ðe Reform. Or roder az a litl rivyulet, skant enuf ta be turnd in its kær bi a sljt impediment, sòn rjrez ta ðe mjt river hwiq tarz dø ðe hilz and swæps from befør it everi obstakl, sò ðe litl kez iz ðali akwipin nu stregt.

Yø hav bin oakt i hæ dux it tak amup ðe pepl jenerali. i wud beg ta anser bi referip yør reders ta ðe fabl ov ðe Gæ and ðe Stembok. Progræiv mjndz egerli resev ðe træt, Konservativz præfer ta wat and sa.

ðe interest yør frendz manifest in ðe reform iz dep, in meni kærz entuzias-tik; meni ov ðem if posest ov fertyuaz wud wilipli spend ðem in its præsens.

Ov yør on partikyular frendz and supørterz, yø must in justis konfes ðat ða hav akted nobli—meni ov ðem sendip ðær last dolar ta ad yø.

Sum stil oak i hwot mæ ma be dun. It luks tò muq ljk impæzig on gud sætyr er i wud advjz ðem not ta giv ert, but ta dubl ðær diljens, er in uder wærdz, in ðe nekst siks muntz strjv ta dø twjs az muq az ða hav dærip ðe post.

Sum ov yør kærrespondents oak i hæ ma we mæst advantajusli wurk for ðe Reform. Wun ov ðe best methods Mr. Editor, ðat i kuad rekomend fer disseminætig a nelej ov its prinsiplz, iz ta prækur favor fer its periodikalz. Hwot if ða qv sumhwet derer dan uderz, rest asjrd ða wil not kontinyu derer, hwen an inkrest suport fal justifi ðær publikaþon at a qæper rat.

i wurd, Mr. Editor, fer yør intenþons, and i fal kloz. Yø qv detærmind, i belev ta pres on. Az yør labors fer ðe post siks muntz hav plezd yør patrons, i hœp ðat ðe adifional ekeþerjens yø hav obtand wil render yør futyur eforts mæ dan ever satisfaktori. i se muq ðat i hœp yø wil endevor ta imprœv in futyur.

And ns, Mr. Editor, Farwel. Mak yør set Brit enuf ta be ðe wjndip set ov Buþi—Træfæl enuf ta særv ðe græt kez it advokæte—and Pur enuf ta met ðe apæheþon ov ðe Græt God hæm yø profes ta særv.

Til yø hæ from ms ægan,

FARWEL.

R. P. PROSER.

FABLE OF THE ICE AND THE STEAMBOAT.

"An as, heylli lach wid a sak ov letarz direkted ta a distant twn on de river, woz met on hiz wa bi a foka, hoo aprizd him dat ez and ekspedifon wud bot be promoted, bi transperryg his barden ta a sterner hwiq had just den stopd at de for."

"Dis is unreasonable, friend Ranard," replid de pafent best; "for mij metod ov transperryg de mail has bin in operafon for tre thousand yorz, yorz onli fifti. It is imposibl dat de kombind wisdom ov so mani jenemfons fud not eksed dat ov wan."

"Yor reasonig," replid de foka, "kan hav no wat, unles dar had bin a ras or rimes betwen steamboats and asez duryg de sed tre thousand yorz, and it had bin decyded dat de as elwas gend de ras and woz les fategd. Ns dis triaj ov sped and strengt must hav bin imposibl befor steamboats wer invented."

Hwylst de mail-karier ov de old lja woz staggerig under de wat ov dis argu-ment and dat ov his letarz, anuder as over-tuk him, and havig overhend de konversafon, woz enabld ta brig tjwili ad ta de konfended disputant.

"Master Ranard," kwot he, "ye ar not ov an ej and sjs rjli ta deyd sug maters. Yor faks and arguments ma be unanacrabl; but de fud hav no wat wif eni respektabl as. No respektabl er lorned as fud ever adept de nq metod, until sum uthar as, stil mor respektabl and lorned, jal hav previuall adopted it."

"It puals mij kran," replid de foka, "ta eplj dis rol ta eni yusafal purpus."

Efti yor haples kondifon. He praktiksez ov de respektabl and lorned ases kad never be reformd, if so must wat until sum as near lorned and respektabl dan himself fud hav set de egzempl."

MORAL.—He jdol ov wan man is antikwiti; dat ov anuder is respektabiliti. He former rejekts hwotever woz not in ajes befor him; de later, hwotever is not in de aekl ahuv him. He man hoo prefers krost ta tnot, and spurns yusafal diskavaris not seegfond bi de hed or tal ov sum akademi or fasonabl klak, kan onli be pitid. But de man hoo venemts de jad ov antikwiti, and in maters evn ov ajes and qrt, iz ed inta ultra-konservatism bi log establist opinyonand yusaf, is entjld ta sum instrukfon. He das not konsider, dat de non-adeptfon ov undiskuvard faks and unheqd opinyons iz not ekwivalent ta dar rejekfon. Dar er mani faks, and inferensez from dem, hwiq former ajes noder adopted nor rejekted; and simpl. bekos da never no mng as drard, after ov de faks or ov de konklugons ta hwiq dar futyur diskavari wud natyurali led everi unprejy- diet mjnd.

U redines ta mak reparafon iz an indispensable mark ov sinser relijon. Sum er wiliq ta mak reparafon in wurdz, but not in dadz; uthar in dadz but not in wurdz: de former sin from kuvetuness, de later from prjd.

ODEL AND GOSTS.

VIKONZ NOT ELWAZ SUPERSTITIONZ.

Most ov 3r reders, we prezum, bj dis tjm hav herd ov odjl. It iz ds nãm ov a serten properti perceptibl in hjli sensitiv personz, ov bot seksez, bj hwiq a pekuiliar influens iz prodyst on suq personz hwenever ds aproq a pserful magnet, er bj ds sun, ds fikt stqrz, ds mon, and planets, kemikal akjon, and, inded, ds høl material yuivars. He diskuverer ov dis ekstrordinari properti woz ds Baron Von Rikenbek, an Østrian noblman, ov grät sjentifik atånments, hō had log devōted himself ta makij eksperiments wid magnets, and hōz diskuveriz hav bin verifjd bj numerus witness in Jermāni, and bj ds Inglij translator ov his wurk—Dr. Gregori, Profesor ov Kemistri, in ds Yuivērsiti ov Edinburo.

He sensitivz, it aperz, qr veri numerus. At fēst, Rikenbek tet ds sensitiv stat woz eenfali a merbid wun, and dat helthi personz wēr not subjekt ta it. Wjd eksperiens, hēver, hāz jon dis ta be a falasi. Rikenbek fīnds fali wun-terd ov ds pepl, in jeneral, ta be mōr er les sensitiv. He hjest degre ov sensitivnes iz komparativli rār, but iz stil komon enuf evn amug ds helthi.

He pekuiliar properti, keld odjl, woz fēst diskuverd hwjl ds eōr woz makij magnetik eksperiments. He fēnd dat a serten efekt woz prodyst upon ds sensitivz bj makij dēnwārd pasez wid strog magnets, haviq a supertij pser ov ten pēnds. He Baron sez: "He natyur ov dis imprejon on suq ekajtbl personz, hō mā, hēver, ofn be justifjd in regardeg dsmselvz as pperfekthi helthi, iz not ezili deskribd. It iz ruder unplesant dan agreabl, and iz asofiated wid a jentl felip, sumtjnz ov kōld, at uder tjnz ov wormt, hwiq resemls a kōld, er tepid {aura,} er kurent ov qr hwiq ds belev jentli blōz upon dem. Okazonali ds eksperiens a dragij er prikiq sensaōn; sum komplān verisōn ov hedak. Not onli femalz, but elso men in ds prjm ov lij, qr ta be met wid, hō distjpkthi persev dis influens. It iz sumtjnz veri vividli felt bj gildren." Ta avōd eror er desepjon, a grät number ov personz wēr tested; and he has selekted a list ov nērli a hundred ov bot seksez, hēm he plāst under ds hed ov helthi and disezd sensitivz. Hār avokasjnz and adresez qr givn. Amug dem we fīnd noblmen and jentlmen, fisifanz, divjnz, militari and nāval ofiserz, eminent fupkjonaris in ds Imperial and publik sērvia, trads pepl, sērvants, and pezants. Awār ov ds strenyuns opozisōn he wud be keld ta enkēnter, he has prosēded kārfuli on ds induktiv sistem, and has vārid his eksperiments in everi posibl wā, so az ta render his diskuveriz wurdi ov ds resepsōn ov ds wurd.

His properti haviq ds bin diskuverd in ds magnet, Baron Rikenbek tet it mjt elso be pozest bj uder bodiz. He sam efekts he fēnd wēr prodyst, ds in a les degre, bj kristalz ov kwertz, jipsūm, alūm, boraks, and uder seltz.

Similar sensations were also experienced from the end of a wire, here under end was exposed to a surface connected with the sun's rays. By similar means the solar rays were tested, and it was found that not only the moon, but all the planetary bodies produced a similar effect. Here we have a key to the influence produced on lunatics by the moon. Evidently in this way, Rikenbek elicited some exceedingly curious results from the varied phenomena over the surface.

He also found that chemical action was a source from which this new power could be obtained. During the decomposition of salts, and even in the solution, the agent was liberated, and produced similar effects with the following conditions by magnets, crystals, sun, moon, and stars. The Baron's next step was to attempt to obtain odjil, so as to render it cognizable to vision. For this purpose he selected an inner apartment at Elze Risenberg, his residence, near Vienna, where he rendered perfectly dark, and in which, by means of a wire run in a long street over the roof, he had command of a metallic communication with the stars. Here—not being a sensitive himself—the Baron put up his sensitive. He dressed him, he found, after being fasted up from fifteen to sixteen minutes, was enabled to see how the described as a faint, lead-like smoke, or a gray-blue color, that issued constantly from both poles of his lamp, here-for magnet; immediately after the contact or keeper was removed. At this time of sensitivity beside the discovery of odjil sparks; which the highest class of or all so flames issued from both poles of the magnet, from the to the six inches in length, which then united and ascended to the ceiling, as a luminous lead or nebula. The described the flames as being very ethereal, and of a light-blue color; that issued from the positive pole having a redish tint, which the flame from the negative was gray, tinted with blue. This odjil is described as imponderable. It is influenced by the currents of air or the heat. If the hand is placed over the flame it becomes flatulent, and streams around it, rising upward again. Odjil is not magnetism, for it has not the property of imparting polarity to needles, or attracting iron, and can be kept usually obtained by chemical action.

By means of this wonderful discovery, many facts are known clearly to be explained. The human body is a vast store-house of chemical action. Odjil is liberated from the entire body, but chiefly from the fingers, the inside of the hands, the tops of the fingers, and the lips. Here we have clearly the philosophy of kissing, if not of love making in general.

We can now also account for other phenomena, which have been a sad stumbling block to our philosophers in this generation. In the darkness of graveyards or in the presence of chemical action takes place, and odjil is liberated. A sensitive perceives it; ignorant and terrified, the spectator swears that he has seen a ghost, and the village churchyard is said to be haunted ground. The Baron took Mrs. Rikel, a highly sensitive female, residing with his family, with him to a cemetery, near Vienna, where he saw a dense vaporous mass of odjil flame rising to the height of four feet. Had the lady been an ignorant rustic, a fearful ghost story would have sprung into existence, and long been greedily believed.

We shall give another instance of the odjil exhalation. Some years ago the blind German poet, Fiedl, engaged a young Protestant clergyman, named Bilip, as an amanuensis. When he saw that he was working in the garden, Fiedl observed that at once as he passed over a certain spot Bilip's arm trembled, and the young man became

tuveri. He mæd inkwiri as ta ðe heu ov ðis; and Bilip at lost unwillingli konfess dat as ofn as he past over ðat spot he wox stakt bj ærten sensæfons over hwiq he had no kontrol, and hwiq he elwas eksperienet hwar hupman bodis is berid. He aded, dat hwen he kam ta sug places at njt he so strang tigs. Fefl, wið ðe vq ov kwiq ðe yag man ov his feli, as he supæd it ta be, went wið him dat njt ta ðe garden.

Hwen ða aprocæt dat plæ in ðe dark, Bilip persevd a febl ljt, and hwen he drq nerer he so a gest-ljk form huverig in ðe ær. Meni eksperiments wæ trjd duriq several maunde. Kampani wox brot ta ðe plæ, bat no qanj ekurd. Stil ðe goet-æer stuk ta his stori; and at last Fefl had ðe plæ dug up. At a konsiderabl depð ða kam ta a færm lær ov hwiq lja, abut as lqj and as bred as a grav, tolerabl tik,—and on brækiq tne ðat ðe bonz ov a hupman beiq wæ diskuvæd. He bonz wæ takn ut, ðe grav fild up, and hwen Bilip wox agen brot ta ðe plæ ðe nokturnal goet wox no logger vizibl. Bikenbak æilli eksplanz ðe fænomenon. A hupman korps is a rig feld for kemikal qanjz. A lær ov dri kwik lja, komprost intæ a dep pit, ædz its æn powæful ækjon ta ðæ æfinitiz. Dan-wæter from abuv iz æded. He lja fæst fæls ta a meli pædæ, and æfterwærd iz konværted bj ðe wæter, hwiq triklz dæn ta it, intæ a talo-ljk, ækstærnal mox, tne hwiq ðe ækstærnal ær penstræts but ælæli. Sug moxes ov lja hav bin færd berid in æld rujnd kuxiz, hwar ða had læn for sentyris, and yet ðe lja haz bin so fref ðat it haz bin yuad for mercur ov nq bldigz. He okurens in Feflz garden iz, dærfæ, kwjt ækordiq ta natyqæl prinsipls; and sines we no ðæt a kontinyqæl æmanæfjon ov ðe flæms ov ðe kristaljn færm ækumpaniz sug processes, ðe goet-ljk æperæns iz ðus eksplænd. It truæð hav kontinyd until ðe æfinitiz ov ðe lja fæ karbonik æsid, and fæ ðe remænz ov organik mater in ðe bonz wæ satisfjd. So, hwenever a sensitiv past over ðe spot, he wud persev ðe ækahæfjon ov hwiq Bilip spæk. Ignoræns, and fæ, and superstitjon, wud giv ta ðe luminus æperæns ðe form ov a hupman spæktæ, and æuplj it wið hed, qruæ and fæ, just as we kan fænsi hwen we wij æni klæd in ðe skj ta represent a man ær dæmon.

Æus ðe egzistens and æperæns ov goets mæ be æilli eksplænd. Æus, æveri ða, ðe misteris ov hupman ljt qr klæd up, and ðe wunderhal iz brot dæn ta ðe level ov ðe komonest understanding. Hæzændz ov goet stæriz wil næ resæv a natyqæl eksplanæfjon, and wil sæs ta be mæqvælns. We sæl ævn sæ ðæt it wox not æo æronius ær æbsurd, as haz bin supæd, hwen ær æld wimen æserted, as æveri wun mox ða did, ðæt not æveri wun wox privilæjd ta sæ ðe spærits ov ðe departed wonderig over ðæ gravz. In fækt, it wox æt æl tjuæ ænli ðe sensitiv hæ kux sæ ðe æmanæfjons from ðe kemikal qanj goiq on in korpsæz, hupminns in ðe dærk. Æus ða we sæ færever dæstærd wan ov ðe dæusest væls ov hupman ignoræns and æror. Hwot ær færfædærs kæld a wig, wox æfn mærl æ sensitiv. It iz ta be trustæd ðæt we qr mærfæful in ðæ tjuæ, bækez mæ notq; and ðæt we sæl sæs ta persekwt men hæ but truðfæli naræt hwot ða sæ, and her, and fæ. Ær fædærs did ðis, and ðe rezult wox ðe perpetyuæfjon ov ignoræns ov æveri kjæd.

It iz tjuæ næ ðæt we lærn ta læn ta nq truðs wið respekt, hærever ða mæ klæf wið partiz and prinsipls wið hwiq we hav bekum jðentifjd. He wuold repæ ðe benefið, and in ðæt we sæd rejæ. —Næfjonæl Mægæzæ.

HARD TIMZ.

Various reasons hav bin aspid for de present hard timz. Wun kez anafv edli iz vr eksessiv imports. Another iz vr ekstravagant maner ov livin. Let us lak at de grutiks imported into N.Y. York alone during de yar 1854:—

Sigurs	\$5,935,521
Kofi	14,000,732
Steel and Iron	24,978,609
Tin	10,892,444
Led	5,161,519
Hardwar and Kattlen	9,648,501
Hids	13,139,780
Likors	8,270,674
Rahrod Iron	12,295,248
Molasses	2,565,233
Sugar	24,376,258
Te	20,269,504
Tobako	1,963,364
Woces	9,055,023
Win	5,686,642
Dry Gudz	77,952,733

KAE DUTIZ ON IMPORTS.

Januari	\$4,379,235
Februari	2,867,295
Marq	3,627,129
April	3,168,490
Ma	3,243,161
Jun	2,542,606
Juli	4,045,748
Agust	5,214,629
September	3,439,498
Oktober	2,402,125
November	1,751,023
Desember	1,516,850
Total	\$38,107,816

In part pasment, dat woz eksported \$37,157,233, in spejs and balyon.

In 1853, dat woz imported veri narli \$268,000,000 wun ov gudz. Ov daz, \$31,000,000 woz fer gudz frs ov diti, and presymd tu be ov a karakter dat kud not be produst at hom. But hv meni milyonz qt anyqali pad vt fer qrtikiz dat mjt hav bin mad at hom! His iz wun kez ov de hard timz.

A sekond iz de jeneral averjon tu agrikultyrul pursuq. Most men had

ruđer träd dan wurk; had ruđer handl dē yqrd-stik dan dē späd, dē pen dan dē rak. Hē meni yug men forsak dē fūrm er dē dari, fer dē faktori, dē mafenjop, er dē dri-gudz stor! Yug men māk hast ta be rič. Ha kröd dē sitis; meni fel inta ekspensiv habits ov livin, and qv indust ta komit enermus fredz ta sustān demselvz. We nō, at dīs moment, ov a yug man in jal, hō has livd fər beyond his inkum, and hō is sōn ta be trjd fer a veri hānus ofens, fer hwič he mā be sent ta prizon fer a tērm ov yērz.

Meni a yug man wud hav bin a blesig ta his nēborhūd, had he remand in his on nativ vilāj, and handld dē plz ruđer dan dē yqrd-stik. We ned agrikultyural skols fer sčjntifik and praktikal huzbandri. Hār must be hqrd tjms til we qv drivn bak ta dē sōl, as dē grāt tregux-hēs ov nājonal welt. Hār is a yqnivērsal prōpensiti in ər nājon ta träd. Fū wont ta dig, ta plz, ta sō, er ta rep. Hīs repugnans must be øverkum.

Hār is a grāt felt wiđ ər femals. Meni hav a strop repagnans ta lev dē siti.

Hār qv gad familiz hō aktyuali sufer fer dē wont ov help, in dē kuntri. Hē muč hēltier wud it be fer dē femal ta wurk in dē dari, dan in dē klōs faktori, wiđ its fēl qv! Hēs qv sum ov dē kezex ov hqrd tjms.—Prizonērz Friend.

HARD TĒMZ IN LILIPUT.

Pq.—(Redin a nyspaper, muterz,) Nō rjz in dē riverz—never goip ta rjz egen, i belev, wjř.

Litl Deter.—H wjř dē river wud rjz.

Pq.—? Hwř, hwot hav yō ta dō wiđ dē riverz rjzjg.

Litl Deter.—A grāt dēl, papq; fer dēn dē bōts wud run.

Pq.—? Hwot hav yō ta dō wiđ dē bōts runig, mj gild.

Litl Deter.—Ha wud brič koton dēn.

Pq.—(Laakig øver hiz spektaklz) And ? hwot hav yō ta dō wiđ koton balz.

Litl deter.—Hwř, if dē koton wōs dēn, papq, yō wud be abl ta sel it, yō nō, der papq, (smjlipli.)

Pq.—And hwot dēn ?

Litl Deter.—Yō wud hav plenti ov muni.

Pq.—Wel ?

Litl Deter.—(Laig hēr hand on hiz fōlder, and lukig up inta hiz fas) Dēn yō kud pā mamq dāt gold twenti dolar pes yō borəd ov hēr, yō nō, der papq.

Pq.—And hwot dēn ?

Litl deter.—Dēn mamq kud pā qnt Sara dē ten dolarz je øs hēr.

Pq.—Al, inded ! And hwot dēn ?

Litl Deter.—And qnt Sara wud pā sister Jan dē dolar je promist ta giv hēr on Nū Yērz but didn't kez je had nō koton, i men muni, papq.

Pq.—Wel and hwot els? (Pq las den de pæper and laks at her kyprialsi wið a hqf smil.)

Litl Deter.—Sister Jân wud pæ bruder Jon hiz fifti sents bak, and he sed hwen he got it he wud giv me de hqf dym he æs me, and tæ dymz tæ bj mqr-blz, and j æ auns a dym and must pæ mj deta. Æis iz hwot j wont de rivers tæ rjs fer and de big bote tæ run.

Pq.—(Lukip at mq.) Æar it iz, we qr el, big and litl, lyk a rø ov brika. Tug wun and 'presto,' awa de el gø, den tæ mj litl Kari her. Æe has, as a gild, æ græt an interest in de rjs æs j hav. We qr el, old and yup, watip fer muni tæ bj mqrblz.—Möbel Tribyun.

ANEKDOTS OV DOGZ.

Kraven, in hiz "Rekreasjon ov sportip," tæls Æis stori ov a favorit terier: A Frengman, hæ resided in de ten ov (Owestry,) had a litl blæk and tan terier dat he had tot tæ dans, (ov kors,) tæ smøk a pip, tæ mak a lø by on de men-son ov Napoleon, and tæ kut a kaper ov admirasjon at de wurdz "Jun Frans." Æis animal wud feq and kari enl tip enl hwar. Onli pent pæ a wig dat past yø in de stæt, and it woz in yør hand de nekst moment; and æs fer pikip pokets, hapkergets sæmd tæ jump spontaneusli intæ hiz mæt.

It sæ hapnd, dat, on a mqrket da, we wer wekig wið de Frengman and hiz dog, on de rød ledip tæ (Llangollen.) It woz sumer wæðer, and de dust la veri tik. We had wekt abot a mj l et, and wer returnip intæ de ten, hwen sudenli he stopt and sed, "At de pent hwar we turnd tæ kum bak, j dropt a fræk æmug de dust: we wil wat til Møstqf fegez it. Ala, Møstqf, jætfa," and of went de fer-fæted Mørkuri. An ær slæpst and nø Møstqf æperd, and we grq tjud ov wætip; and de Frengman, tipkig he had lost hiz kur æs wel æs hiz ken, returned diakonsolat tæ hiz lojtj. Æe foloig mernip we had okagon tæ sæ him ætli, and, hwjl in hiz nom, Æar woz a skragip at de dør. He øpnd it, and sædli travel-worn, in ruft Møstqf wið an old leðer bag in hiz mæt, hwig, tæ-geder wið sum bak nots and uðer muni, kontand a fræk pes. Æis bag woz subsekwentli klæmd bj a Welq drøver, hæ, in rjðip tæ Llangollen far, pikt up a silver ken dat hiz poni kikt æt ov de dust. Æis he had put intæ hiz bag, and it woz not til log after he mist it til he rememberd, dat, hwjl tranæktip hiz himse in de far, a stranj dog had stuk kloeli tæ hiz helz, and foled him tæ hiz bedrom hwen he retjrd fer de njt. Hwot okagon Møstqf had takn fer æstræktip hiz bag, er bj hwot nekromansi ov næs he nq it kontand hiz masterz muni, woz aljk miesteriua. Øl dat ever transpird woz, dat de drøver had hiz tregur, and de røder hæ de tæl tæ del wið ækerdip tæ hiz plegur.

A jentilman pent a mqrkt filip under a støn bj de rødsjd, fæst jøtp it tæ hiz Nyfendland dog. Æe jentilman wið hiz frend, rød forward tre mjl; and den de dog resævd hiz signal from hiz master tæ return bak fer de filip. Æe dog turnd bak; de jentilman rød hem; but tæ Æar disapontment and æur-

poor, the hideous fatted messenger did not return during the day. It appeared he had gone to the spot where the filly was deposited; but the steers being too long for his strength to remove, he had stood looking at the pile, till the husband, rising up, and startled by his coming thence, stopped to look at him; where, worn out from sitting, removed the steers, and, seeing the filly, put it into his pocket, not knowing it to be the object of the dogs' quest. The dog found the house for twenty miles, remained undisturbed in the room where the steers, folded the quonset into the bedchamber, and retreated himself under cover of the bed. The presence of the filly being his treasure upon a nail by the bedside; but, when the travelers were asleep, the dog took down in his mouth, and leaping at the window, left open an aperture of the curtain, kept his master's house with his prey; where, from a memorandum in the pocket, over his but the filly was returned to the owner, and the singular circumstances elucidated. His anecdote very strongly resembles that before related of the Frangipani terrier. For the story we do not personally see; the terrier sat him actively under it on observation.

The following are instances of canine sagacity from the Boston Herald:

"Captain Pratt, formerly of Coler, grand-father of Dampier Pratt, Jr., the great American traveler, was had a remarkable dog. Mr. Pratt was wont to relate that on a certain evening he lost his wallet on the Coler bag, and after he returned to his home sent his dog down to the bag to find it. The dog found the thief in, and as the wallet was dropped at low water he waited until the thief had fled, and then picked up the article and brought it home. On examination Mr. Pratt found that the wallet contained four-and-sixpence, whereas it had only ten and the purse where he lost it. His found and faithful dog had found twenty-seven pence on the road, and put it into the pocket bag."

The following is related by the Edinburgh Weekly Register:—

"The animal belonged to a celebrated chemist, who tried upon it the effects of a certain poison, and upon the next day, administered a similar poison, with the effect of preserving the creature's life. The next day another dose was offered him, but he would not touch it. Different sorts of poisonous drugs were presented to him, but he resolutely refused all. Bread was offered, but he would not touch it: meat, but he turned from it; water, but he would not drink. The reason him, his master offered him bread and meat of which he himself ate in the dog's presence; and on that the sagacious animal hesitated not to partake. He was then taken to a fountain, but he would drink nowhere but from the spot where the water gushes out and fresh. He continued for several days, until the master tired of the extraordinary intelligence of the poor creature, resolved to make no more attempts upon him with his poisons. The dog is now very fat and very happy, but will not eat anything that he does not find at his master's table, nor will he drink except from the purest spot of the fountain."

"I was traveling," says M. Biaz, "in a diligence. At the place where we changed horses I saw a good looking pointer dog, (chien caniche,) which came to the coach door, and sat upon its two hind legs, with its eye over the coach for standing. 'Give him a bone,' said the postillion to me, 'and you will see how he will do with it.' I took the bone to him; he picked it up, ran to the baker's, and brought back a piece of bread, which he ate. His dog had belonged to a poor blind man, lately dead; he had no master, and begged always on his own account."

SENZ OV REN.

He holo wind begins tu blo,
 He kirts lak blak, de gras is ho,
 He sat fels den, de spanyels nisp,
 And spiders from dar kobwebs pep.
 Last nî de sun went pal ta bed;
 He mon in halos hug her hed;
 He bodig sopherd havn a sj,
 For, se, a ranbo spans de skj.
 He wels qv damp, de dâges smol,
 Klond is de pigk-îd pimpernel.

Hqrk! hv de qars and tabs krak!
 Old Betis jents qv on de rak!
 Her horns wid setig pans torment bqs,
 And tu her bod untimlî sent her.
 Lvd kwak de duks, de se-fsi krj,
 He distant hills qv lukig nj.
 He restless qv de smertig swjn;
 He bisi fljs disturb de kjn.
 Le or de grds de swole wigs;
 He kriket to, hv fÿp ha sign.

Pus on de hqrð, wid volvet por,
 Sits wqly or her hwiskard jos.
 He smok from gimnis rjt ascends,
 Hen spredig bak, tu qv it benda.
 He wind unstedl vers arund,
 Or setlig in de est is fnd.
 Hro de hier strem de fijos rjs,
 And xmbli knq de takofus fljs.
 He gla-warms nqmerus, hier and brjt,
 Lqmd de stj del last nî;

At dusk, de skwolid tod wos sen,
 Ljk kwodroped tu stok de gran.
 He hwqrly wind de dust obas,
 And in a rapid odi plas.
 He frog has qanjâ its yelo vest,
 And in a rasot kat is drest.

Hs skj is gran, ds ej is still,
 Hs melo blak-bjeds vœ is fril.
 Hs dog so altered in his tast,
 Kwits muton bens on gras tœ fest.

Behold ds røks, hœ od dœr fljt;
 Hs imitat ds gjldig kjt,
 And sem presipitat tœ fel,
 As if dœ felt ds persig bel;
 Hs tender kolts on bak dœ h,
 Nœr hed ds traveler pusig bj;
 In fjœri red ds sun dut rjœ,
 Hœn wads frœ kjeds tœ mœnt ds skjœ.
 'Twil fjœri ran, j æt wid sœrœ—
 Or jœnt must be pat of tœmœœ.

SOW OV HÆ HARVESTERZ.

BY S. D. HARRIS.

We gader dœm in—ds brjt gran levœ.
 Wid œr skjœs and raks tœ-dœ.
 And ds mœt gros big, as ds pijœr havœ
 His lifts in ds swelterig bæ.
 O hœ! afsidd fœr ds mœœrs skjœ,
 Hœt a rij as œv destini,
 Swepig ds grœ œv its burden ljd,
 As it sigs in rœtfœl glœ.

We gader dœm in—ds nodig pijœms
 Ov ds yœlœ and bœndœd gran,
 And ds flœf œv œr sikls ljt llyœms
 Or mœrœ œr ds vœgkwist plan.
 Anœn we kœm wid stœd-dœœn kœr—
 Hœ kunig œv modern lœœ,
 And ds œkœœr stœp tœ its klœpig jœœ,
 As it raks its hœggri jœœ.

We gader dœm in—ds melœ frœts
 Frœm ds frub, and, vjœn and trœ,

Wid ðar ruset, and golden, and purpl eqts,
 Tu gurnif er treguri.
 And eq hæð a jusi tregur stord
 Ol aned its tinted rjad,
 Tu qer er geets at ðe sefal bard,
 Hwen we lev er kærz behjæd.

We gæder it in—ðe gadli stor,
 But not wid ðe mizers gæst,
 For ðe Grat St-Fæder we ador
 Hæð but givn it in trust.
 And er wurk ov deð is but for lîf
 In ðe wintri ðas tu kum ;
 Hæn a blesig upon ðe Repers strîf,
 And a fæt at his Hqrvest Hom.

SON OV ÆS MEKANIK.

Hammer and nails, a gisel and plan,
 O, ðas qr ðe tregurs i on!
 And wid a stæt hært tu weld ðem rjt,
 Fm riç as a kîp on his tron:
 He pær kîp has trubis, vekæfjon and kær,
 But i'm lîf and fre as a bærð ov ðe qr!

Hammer and nails, a gisel and plan,
 O! ðas qr ðe wepons i qas!
 Hæs qrmð i'l set fært on a jurni ov lîf,
 Wid lîl tu hasard er lœs,
 But a brav, qrmest hært i'l kærj wid me,
 And hwotever betjds, will be onest and fre!

Hammer and nails, a gisel and plan,
 Mj bæj ov tro manhud qr ða!
 Hæs hæ lîk it ma meqr of ribons and tap,
 And giv ðemselvs ærs as ða ma!
 Fm willig tu labor from mornig til nît,
 For el yqæful emplement is nabl and rjt!

Hammer and nails, a gisel and plan,
 O, ðars is ðe musik for me!

Yet, for wad i' blood wid der klar riggy met,
 O stum ov sweet horn-melodi;
 O stum soft and le, from a der litt wiff,
 Hufly jentli de raf jura and dinkwids ov lif.

Hammer and nails, a qinai and plan,
 Yes, des or de tregurs i' an!
 Wid a fura small purpas ta yes des anrit,
 I'fI start on life jurali eban;
 Ever lunkin abou for de strengt dat we ned
 And de 'blesing ov him he make rig fader.'

WAKING UP MIND.

THE teacher of any experience knows, that if he will excite a deep and profitable interest in his school, he must teach many things besides *book-studies*. In our common schools, there will always be a company of small children, who, not yet having learned to read understandingly, will have no means of interesting themselves, and must depend mainly upon the teacher for the interest they take in the school. This to them is perhaps the most critical period of their lives. Whatever impression is now made upon them will be enduring. If there they become disgusted with the dullness and confinement of school, and associate the idea of pain and repulsiveness with that of learning, who can describe the injury done to their minds? If, on the other hand, the teacher is really skilful, and excites in them a spirit of inquiry, and leads them in suitable ways to observe, to think, and to feel that the school is a happy place even for children, it is one great point gained.

I may suggest here, then, that it would be well to set apart a few minutes once a day for a *general exercise* in the school, when it should be required of all to lay by their studies, assume an erect attitude, and give their undivided attention to whatever the teacher may bring before them. Such a course would have its physiological advantages. It would relieve the minds of all for a few minutes. The erect attitude is a healthful one. It would also serve as a short respite from duty, and thus refresh the older

scholars for study. I may further add, that, for the benefit of these small children, every general exercise should be conducted with reference to *them*, and such topics should be introduced as they can understand.

It is the purpose of the following remarks to give a *specimen* of the manner of conducting such exercises, for a few days, with reference to *waking up mind* in the school and also in the district.

Let us suppose that the teacher has promised that on the next day, at ten minutes past ten o'clock, he shall request the whole school to give their attention five minutes, while he shall bring something there to which he shall call the attention, especially of the little boys and girls under seven years of age. This very announcement will excite an interest both in school and at home; and when the children come in the morning, they will be more wakeful than usual till the time arrives. It is very important that this time should be fixed, and that the utmost punctuality should be observed, both as to the beginning and ending of the exercise at the precise time.

The teacher, it should be supposed, has not made such an announcement without considering what he can do when the time arrives. He should have a well-digested plan of operation, and one which he knows beforehand that he can successfully execute.

Let us suppose that in preparing for this exercise, he looks about him to find some object which he can make his *text*; and that he finds upon his study-table an *ear of corn*. He thinks carefully what he can do with it, and then with a smile of satisfaction he puts it in his pocket for the 'general exercise.'

In the morning he goes through the accustomed duties of the first hour, perhaps more cheerfully than usual, because he finds there is more of animation and wakefulness in the school. At the precise time, he gives the signal agreed upon, and all the pupils drop their studies and sit erect. When there is perfect silence and strict attention by all, he takes from his pocket the ear of corn, and in silence holds it up before the school. The children smile, for it is a familiar object; and they probably did not suspect they were to be *fed* with corn.

Teacher. "Now, children," addressing himself to the youngest, "I am going to ask you only one question to-day about this ear of corn. If you can answer it I shall be very glad; if the little boys and girls upon the front seat cannot give the answer, I

will let those in the next try ; and so on till all have tried, unless our time should expire before the right answer is given. I shall not be surprised if none of you give the answer I am thinking of. As soon as I ask the question, those who are under seven years old, that think they can give an answer, may raise their hand. **WHAT IS THIS EAR OF CORN FOR ?**"

Several of the children raise their hands, and the teacher points to one after another in order, and they rise and give their answers.

Mary. It is to feed the geese with.

John. Yes, and the hens too, and the pigs.

Sarah. My father gives corn to the cows.

By this time the hands of the youngest scholars are all down, for having been taken a little by surprise, their knowledge is exhausted. So the teacher says those between seven and ten years of age may raise their hands. Several instantly appear. The teacher again indicates, by pointing, those who may give the answer.

Charles. My father gives corn to the horses when the oats are all gone.

Daniel. We give it to the oxen and cows, and we fat the hogs upon the corn.

Laura. It is good to eat. They shell it from the cobs and send it to mill, and it is ground into meal. They make bread of the meal and we eat it.

This last pupil has looked a little further into domestic economy than those who answered before her. But by this time, perhaps before, the five minutes have been nearly expended, and yet several hands are up, and the faces of several are beaming with eagerness to tell their thoughts. Let the teacher then say, "We will have no more answers to-day. You may think of this matter till to-morrow, and then I will let you try again. I am sorry to tell you that none of you have mentioned the use I was thinking of, though I confess I expected it every minute. I shall not be surprised if no one of you give this answer to-morrow. I shall now put the ear of corn in my desk, and no one of you must speak to me about it till to-morrow. You may now take your studies."

The children now breathe more freely, while the older ones take their studies, and the next class is called. In order to success, it is absolutely necessary that the teacher should positively

refuse to hold any conversation with the children on the subject till the next time for 'general exercise.'

During the remainder of the forenoon the teacher will very likely observe some signs of thoughtfulness on the part of those little children who have been habitually dull before. And perhaps some child, eager to impart a new discovery, will seek an opportunity to make it known during the afternoon. "Wait till to-morrow," should be the teacher's only reply.

Now let us follow these children as they are dismissed while they bend their steps toward home. They cluster together in groups as they go down the hill, and they seem to be earnestly engaged in conversation.

"I don't believe it has any other use," says John.

"Oh, yes, it has," says Susan; "our teacher would not say so if it had not. Besides, did you not see what a knowing look he had, when he drew up his brow and said he guessed we couldn't find it out?"

"Well, I mean to ask my mother," says little Mary; "I guess she can tell."

By-and-by as they pass a field of corn, Samuel sees a squirrel running across the street, with both his cheeks distended with '*plunder*.'

At home, too, the ear of corn is made the subject of conversation. "What is an ear of corn for, mother?" says little Mary, as soon as they have taken a seat at the dinner-table.

Mother. An ear of corn, child? why, don't you know? It is to feed the fowls, and the pigs, and the cattle; and we make bread of it too——

Mary. Yes, we told all that, but the teacher says that is not all.

Mother. The teacher?

Mary. Yes, ma'ma, the teacher had an ear of corn at school, and he asked us what it was for; and after we had told him every thing we could think of, he said there was another thing still. Now I want to find out, so that I can tell him.

The consequence of this would be that the family, father, mother, and older brothers and sisters, would resolve themselves into a committee of the whole on the ear of corn. The same, or something like this, would be true in other families in the district; and by the next morning, several children would have something

further to communicate on the subject. The hour would this day be awaited with great interest, and the first signal would produce perfect silence.

The teacher now takes the ear of corn from the desk and displays it before the school; and quite a number of hands are instantly raised as if eager to be the first to tell what other use they have discovered for it.

The teacher now says pleasantly, "The use I am thinking of, you have all observed I have no doubt; it is a very important use indeed; but as it is a little out of the common course, I shall not be surprised if you cannot give it. However you may try."

"It is good to boil!"* says little Susan, almost springing from the floor as she speaks.

"And it is for squirrels to eat," says little Samuel. "I saw one carry away a whole mouthful yesterday from the cornfield."

Others still mention other uses, which they have observed. They mention other animals which feed upon it, or other modes of cooking it. The older pupils begin to be interested, and they add to the list of uses named. Perhaps, however, none will name the one the teacher has in his own mind; he should cordially welcome the answer if perchance it is given; if none should give it, he may do as he thinks best about giving it himself on this occasion. Perhaps if there is time he may do so,—after the following manner.

"I have told you that the answer I was seeking was a very simple one; it is something you have all observed, and you may be a little disappointed when I tell you. The use I have been thinking of for the ear of corn is this;—*It is to plant. It is for*

* The children themselves will be sure to find some new answers to such questions as the above. In giving in substance this lecture to a gathering of teachers in the autumn of 1845, in one of the busy villages of New York, where also the pupils of one of the district school were present by invitation, I had described a process similar to that which has been dwelt upon above. I had given the supposed answers for the first day, and had described the children as pressing the question at home. When I had proceeded as far as to take up the ear of corn the second day, and had spoken of the possibility that the true answer to the question might not be given, I turned almost instinctively to the class of children at my right, saying, "*Now what is the ear of corn for?*" A little boy, some six years of age, who had swallowed every word, and whose face glowed as if there was not room enough for his soul within him, bounded upon his feet, and forgetting the publicity of the place, and the gravity of the chairman of the meeting, clapping his hands forcibly together, "*It is to pop!*" he exclaimed emphatically, very much to the amusement of the audience. His mind had been soaked up.

seed, to propagate that species of plant called corn." Here the children may look disappointed, as much as to say, 'we knew that before.'

The teacher continues: "And this is a very important use for the corn; for if for one year none should be planted, and all the ears that grew the year before should be consumed, we should have no more corn. This, then, was the great primary design of the corn; the other uses you have named were merely secondary. But I mean to make something more of my ear of corn. My next question is:—**DO OTHER PLANTS HAVE SEEDS?**"*

Here is a new field of inquiry. Many hands are instantly raised; but as the five minutes by this time have passed, leave them to answer at the next time.

"*Have other plants seeds?*" the children begin to inquire in their own minds, and each begins to think over a list of such plants as he is familiar with. When they are dismissed, they look on the way home at the plants by the roadside, and when they reach home, they run to the garden. At the table they inquire of their parents, or their brothers and sisters.

At the next exercise, they will have more than they can tell in five minutes as the results of their own observation and research. When enough has been said by the children as to the plants which have seeds, the next question may be: **DO ALL PLANTS HAVE SEEDS?** This question will lead to much inquiry at home wherever botany is not well understood. There are many who are not aware that all plants have seeds. Very likely the ferns (common brakes) will be noticed by the children themselves. They may also name several other plants which do not exhibit their apparatus for seed-bearing very conspicuously. This will prepare the way for the teacher to impart a little information. Nor is there any harm in his doing so, whenever he is satisfied that the mind has been suitably exercised. The mind is no longer a "passive recipient;" and he may be sure that by inquiry it has increased its *capacity to contain*, and any fact which now answers inquiry, will be most carefully stored up.

The next question may be:—**DO TREES HAVE SEEDS?** As the children next go out, their eyes are directed to the trees above them. The fruit-trees, the walnut, the oak, and perhaps the

* *Plant* is here used in the popular sense.

pine will be selected as those which have seeds. They will, however, mention quite a number which do not, or which, they think, do not have seeds. Among these may be the elm, the birch, and the Lombardy poplar. After hearing their opinions, and the results of their observations, take one of their exceptions, as the subject of the next question; *Does the Elm have seeds?** This will narrow their inquiries down to a specific case, and every elm in the district will be inquired of as to its testimony on this point.

If the children can any of them collect and give the truth in the matter, so much the better; but if they, after inquiring of their parents and their grandparents, as I have known a whole school to do, come back insisting that the elm has no seeds; after hearing their reasons for their belief, and perhaps the opinions of their parents, you may promise to tell them something about it at the next exercise. This will again awaken expectation, not only among the children but among the parents. All will wish to know what you have to bring out.

Great care should be taken not to throw any disparagement upon the opinions of parents. Perhaps after giving the signal for attention, you may proceed as follows:—

“*Has the elm-tree any seeds?* Perhaps, children, you may recollect after the cold winter has passed away, that, along in the latter part of March or the first of April, we sometimes have a warm, sunny day. The birds perhaps appear and begin to sing a little, and as you look up to the elm, you notice that its buds seem to swell, and you think it is going to put out its leaves. Everybody says we are going to have an early spring. But after this the cold frosty nights and windy days come on again, and then you think the leaves cannot come out so early. Now if you observe carefully, the leaves do not come out till about the 20th of May, or perhaps the first of June. Did you ever see anything like what I have described?”

“Yes, sir, we remember that.”

“Well, the next time you see the buds begin to open, just break off a twig of a good large tree, and you will find they are *not the leaf-buds*. But if you will watch them carefully for two

* It is a very common opinion in the country that the elm tree has no seeds. I once knew a man who grew gray under the shade of a large elm, and who insisted that it never bore any seeds.

or three weeks, you will find that each bud will put out some beautiful little flowers, brightly colored, and slightly fragrant. If you will still continue to watch them, you will find, as the flowers fall off, that seed-vessels are formed, shaped very much like the parsnip seed. These will grow larger and larger every day, and by-and-by they will turn brown, and look as if they were ripe. Just about this time the leaves will come out; and soon after these seeds, during some windy day or night, will all fall off. The ground will be covered with thousands of them. Perhaps you have seen this."

"Yes, sir," says John, "Grandpa calls that *elm-dust*."

"Perhaps next year you can watch this, and ask your parents to examine it with you. But the five minutes are ended."

Now information thus communicated will never be forgotten. The mind, having been put upon the stretch, is no longer a *passive recipient*.

The next question:—How ARE SEEDS DISSEMINATED?—(of course explaining the term—*disseminated*.)

This will bring in a fund of information from the pupils. They will mention that the thistle seed *flies*, and so does the seed of the milkweed; that the burs of the burdock, and some other seeds, are provided with hooks by which they attach themselves to the hair of animals or the clothing of men, and *ride* away to their resting place, which may be a hundred miles off. Some fall into the water and *sail* away to another shore. Some, like the seed of the Touch-me-not, are thrown to a distance by the bursting of the elastic pericarp; others, as nuts and acorns, are carried by squirrels, and buried beneath the leaves. These facts would mostly be noticed by children, when once put upon observation.

Next question,—*Are plants propagated in any other way than by seeds?*

This question would call their attention to the various means of natural and artificial propagation, by layers, by offsets, by suckers, by grafting, by inoculation or budding, etc. etc.

Again,—*Have any plants more ways than one of natural propagation?* Some have one way only, by seeds, as the annual plants; some have two,—by seeds, and by roots, as the potato; some have three,—as the tiger-lily, by side-bulbs from the roots, by *stalk-bulbs*, and by seeds. This can be extended indefinitely.

REMARKS.

Let it be remembered that the above has been given *simply as a specimen* of what could easily be done by an ingenious teacher, with as common a thing as an ear of corn for the text. Any other thing would answer as well. A chip, a tooth or a bone of an animal, a piece of iron, a feather, or any other object, could be made the text for adroitly bringing in the *uses of wood*, the *food and habits of animals*, the *use and comparative value of metals*, the *covering of birds*, their *migration*, the *covering of animals*, etc. etc. Let the teacher but think what department he will dwell upon, and then he can easily select his *text*; and if he has any tact, he can keep the children constantly upon inquiry and observation.

The advantages of the above course over simply lecturing to them on certain subjects, that is, over the *pouring-in process*, are many and great. Some of the most obvious I will briefly state.

1. *It immediately puts the minds of the children into a state of vigorous activity.* They feel that they are no longer *passive recipients*. They are incited to discover and ascertain for themselves. They are, therefore, profitably employed both in and out of school, and as a consequence are more easily governed. A habit of observation is cultivated in them; and what an advantage is this for a child! It is almost unnecessary to remark that many people go through the world without seeing half the objects which are brought within their reach. It would be the same to them if their eyes were half the time closed. If they travel through a country presenting the most beautiful scenery, or the most interesting geological features, they see nothing. They grow up among all the wonders of God's works, amid all the displays of his wisdom, of his design, to no purpose. They study none of the plans of nature; and by all the millions of arrangements which God has made, to delight the eye, to gratify the taste, to excite the emotions of pleasure instead of pain, they are neither the happier nor the wiser. What a blessing, then, it is to a child, to put his mind upon inquiry; to open his eyes to observe what his Creator intended his intelligent creatures should behold, of his goodness, his wisdom, his power. And how far superior is he who teaches a child to see for himself, and to think for himself, to him who sees and thinks *for* the child, and thus

practically invites the pupil to close his own eyes and grope in darkness through the instructive journey of life.

2. *It is of great service to the parents in the district to have this waking-up process in operation.* Our children are sometimes our best teachers. Parents are apt to grow rusty in their acquirements, and it is no doubt one of the designs of providence that the inquisitiveness of childhood should preserve them from sinking into mental inactivity. Who can hear the inquiries of his own child after knowledge, without a desire to supply his wants? Now it is right for the teacher to use this instrumentality to *wake up mind* in his district. Parents, by the course I have recommended, very soon become interested in these daily questions of the teacher; and they are often as eager to know what is the *next question* as the children are to report it. This course, then, will supply profitable topics of conversation at the fireside, and very likely will encourage also the pursuit of useful reading. It will, moreover, soon awaken a deeper interest in the school on the part of the parents. They will begin to inquire of one another as to this new measure; and when they find by conference that the feeling in this matter is becoming general, they will desire to visit the school to witness this as well as the other operations of the teacher. This will secure parental co-operation, and thus in every way the influence of the school will be heightened. It is no small thing for a teacher to enlist the interest of his patrons in the success of his school; and this is the most happily done when it is achieved through the medium of the pupils themselves.

3. *It wakes up the teacher's own mind.* This is by no means the least important point to be gained. The teacher, by the very nature of his employment, by daily confinement in an unhealthy atmosphere, by teaching over and over again that with which he is quite familiar, by boarding with people who are inclined to be social, and by the fatigue and languor with which he finds himself oppressed every night, is strongly tempted to neglect his own improvement. There are but few who rise above this accumulation of impediments, and go on in spite of them to eminence in the profession. A large proportion of all who teach rely upon the attainments with which they commence; and in the course of two or three years, finding themselves behind the age, they abandon the employment. This is very natural. Any man who

treads in a beaten track, like a horse in a mill, must become weary, however valuable the product may be which he *grinds out*. It is essential that he should keep his own interest awake by some exercise of his ingenuity, and that he should compel himself to be industrious by undertaking that which will absolutely demand study. The above process will do this; and while he may have the exquisite pleasure of *seeing* the growth of his pupils' minds, he may also have the higher satisfaction of *feeling* the growth of his own.

I must here add, that it has not been my intention in what I have said, to inculcate the idea that the study of books should in the least degree be abated to make room for this process of *waking up mind*. The various branches are to be pursued, and as diligently pursued, as ever before. The time to be set apart for this exercise should be short,—never probably to exceed five minutes. It is to come in when the scholars need rest for a moment, and when, if not employed about this, they would probably be doing nothing, or perhaps worse than nothing. It should be managed with care, and should never be made a *hobby* by teachers, as if it were of more importance than anything else. One secret of success is this—as indeed in everything—is, that it should not be continued too long at once. The pupils should be left “longing, not loathing.”

Let me again remind the reader that I have given the above *as a specimen*. The choice of the ear of corn was merely accidental; it happened to lie on my table when I wanted a text. The teacher should look upon this simply as a specimen, and then choose his own subjects. The main point aimed at is this:—Never ask leading questions which your scholars can hardly fail to answer; and never *lecture* to your pupils till you have somehow first kindled in them a living desire to know; that is, avoid alike the “drawing-out” and the “pouring-in” process. Rather let it be your object to excite inquiry by a question they cannot answer without thought and observation,—and such a question as they would deem it disgraceful not to be able to answer. This adroitly done is “*waking up mind*.”

Reasoners who plume themselves on their candor, will often mistake the rude expression of their strong wills, for an indubitable evidence of the vigor of their understandings.

THE AVENGER OF BLOOD.

We take the following relic of an ancient custom still in existence among some of the Indian tribes of our western wilds, from Boynton's *"Journey Through Kansas."*

A few years since, at the base of an Indian mound, a chief resided, whose young daughter was a girl of uncommon beauty, and this beauty was but the external manifestation of a pure and noble spirit. As a matter of course she had many admirers among the young braves of her nation. Her nature was above the arts of a coquette; and loving one among them all, and only one, she hesitated not to let her preference be known, not only to the Young Eagle who had won her heart, but also to those whose suit she had rejected. Among the rejected suitors one alone so laid it to heart as to desire revenge. He, the Prowling Wolf, was filled with rage, and took little pains to conceal his enmity, though he manifested no desire for open violence. Both these young men were brave, both skillful in the use of weapons, which far away on the buffalo plains had sometimes been used in battle; but while Young Eagle was noble, generous in spirit, and swayed by such high impulses as a young savage may feel, the Wolf was reserved, dark and sullen; and his naturally lowering brow seemed, after the maiden had refused him, to settle into an habitual scowl. The friends of the Young Eagle feared for his safety. He, however, was too happy in the smiles of his chosen bride to trouble himself concerning the enmity of another, especially when he knew himself to be his equal both in strength and skill.

The Indian customs did not permit the young couple to be much alone with each other, but they sometimes contrived to meet at twilight on the top of this mound, and spend there together a happy hour. Young Eagle was a favorite with his tribe, except among the kinsmen of the Wolf; and among the whites too, he had made many friends, one of whom, who had hunted much with the Eagle, had given him a Colt's revolver, the only owned in the tribe. Delighted with this formidable weapon, he had made it a plaything till he became skillful in its use, and always wore it about him in addition to his other arms. This was a second cause of enmity which the Wolf laid up in his heart. He seemed to be revolving some dark scheme; but his secret, if he had one, was confided to no one. Bitter words sometimes were passed between the young warriors, but nothing more; yet it was felt that at any time a sudden rousing of passion might end in bloodshed.

One summer evening, just as the moon was up, Young Eagle sought the

top of the mound for the purpose of meeting his future bride, for their marriage was agreed upon, and the appointed day was near. One side of this mound is naked rock, which for thirty feet or more is almost perpendicular. Just on the edge of this precipice is a footpath, and by it a large flat sandstone rock forms a convenient seat for those who would survey the valley, while a few low bushes are scattered over a part of the crest of the mound. On this rock Young Eagle sat him down to await the maiden's coming. In a few moments the bushes rustled near him, and rising, as he thought, to meet her, a tomahawk flashed by his head, and the next instant he was in the arms of a strong man and forced to the brink of the precipice. The eyes of the two met in the moonlight, and each knew then that the struggle was for life. Pinioned as his arms were by the other's grasp, the Eagle frustrated the first effort of his foe, and then a desperate wrestle, a death-wrestle, followed, in which each was thoroughly maddened. The grasp of the Wolf was broken, and each instantly grasping his adversary by the throat with the left hand, sought his weapon with the right, the one his knife, the other his revolver. In the struggle the handle of the knife of the Wolf had been turned in the girdle, and missing it at the first grasp, ere he could recover himself the revolver was at his breast and a bullet through his heart. One flash of hatred from the closing eye, and the arm of the dying warrior relaxed; and as the body sank the Eagle hurled it over the precipice, and in his wrath fired bullet after bullet into the corpse as it rolled heavily down; and this not satisfying his revenge, he ran round and down the side of the mound, and tore off the scalp of his foe.

The young girl, who was ascending the mound to meet her lover, heard these successive shots, and knowing well from what source such rapid discharges alone could come, hastened on, and came just in season to see the Eagle scalping his victim. She soon brought her family to the spot, and every circumstance of the transaction showed at once the dangerous position in which the Eagle was placed. There was no witness of the combat, no means whatever of showing that he had smitten the Wolf in self-defense. The number of ball-holes in the body, and the tearing off of the scalp, all seemed to bear evidence against him, and he knew that the friends of the Wolf would take advantage of every circumstance in order to procure his death as a murderer. He felt that death was certain if he submitted himself for trial, and he therefore determined to defend himself as best he might, and await the result, as his only chance for life.

These Indians observe the law that was established among oriental nations long before the time of Moses, by which the shedding of blood may be rightfully avenged by the nearest kinsman of the slain, while the murderer, in this respect an outlaw, will of course defend himself as best he may.

At the same time the friends of the deceased are at liberty to accept a ransom for the life of their friend, and often—if for a time the murderer escapes the blow of the avenger of blood—a compromise is effected, and the affair is settled. In the meantime the avenger of blood assumes the office at the risk of his own life, for if he falls, retribution is not demanded for him, but the next of kin takes up the original demand only for the blood of the first one slain.

The Young Eagle at once took his resolution, sustained by the advice of his friends. Completely armed he took possession of the top of the mound, which was so shaped that while he was himself concealed, no one could approach him by day without being exposed to his fire—and he had two devoted and skillful allies, which, together with his position, rendered him far more than a match for his single adversary, the avenger of blood—the brother of the Wolf. These allies were his bride and a large sagacious hound, which had long been his hunting companion, and had guarded him many a night when camping on the prairies. The girl had in her veins the blood of Indian heroes, and she quailed not. She demanded with lofty enthusiasm to be made his wife, and then, acquainted with every stratagem of savage war, and with every faculty sharpened by affection, and her husband's danger, she watched, and warned, and shielded him with every art that the roused spirit could suggest, and which could be safely practised.

In vain the brother of the Wolf surveyed from afar this fortress of the Eagle. It was evident that long before he could reach a point from which the young warrior could be seen, he would himself be within the range of his rifle without a cover of any kind. Often, by night, he attempted to ascend the mound, but scarcely could he put his foot upon its base before the dog of the Eagle would give his master the alarm, and then to approach would be only to go to his death. It was a mystery how the Eagle was supplied with food, for the young wife showed no solicitude, and yet no one saw her form, or heard her footsteps on the mound.

The brother of the Wolf knew well that the Eagle's wife must supply him with food, and determined, if possible, to entrap her. He therefore studied and imitated her gait, he obtained opportunities of observing her dress, and when he felt that he was perfect in his part, he arrayed himself one evening in a dress the exact counterpart of hers, with knife and tomahawk concealed beneath, and bearing some food openly before him, took, just at twilight, the common path up the mound, where he knew the mere sound of footsteps would be less likely to alarm the dog or his master, and he hoped to approach so near without suspicion, that he might, by a sudden rush, secure his victim. His plan was skillfully executed. He imitated well the light step of Eagle's wife; the approaching form was one familiar to the dog, and he had not caught the scent. He

wagged his tail as he lay with his eye fixed as if he would soon bound up and forward with a welcome. The Eagle addressed his supposed wife in gentle tones and bade her hasten. The blood avenger was within ten feet of his intended victim, and thought that all was gained, when the dog, with one yell and one bound, threw himself upon him and bore him to the earth, with his jaws grappled to his throat. Entangled by the female dress and throttled by the hound, he could not draw his knife, and the Eagle, who comprehended the scene at a glance, deprived him of his weapons, while held by his dog, and then pinioned his arms, "Now go to your friend," said the young warrior, "I crave not your blood. Your brother sought my life, on this very spot, and I slew him, but only to save my own. But stay; you shall go home as a warrior should. You have shown some skill in this." He cut the pinions from his arms, and gave him back his weapons. They were taken in silence, and the humbled yet grateful foe withdrew.

Three months thus had passed away, and negotiations were opened for a ransom. The friends in such a case agree first to treat, but do not engage to accept what may be offered for life. This is to be decided only on a spot appointed for the ceremony, and with the shedder of blood unarmed, and completely in their power, and bound by the law, to make no resistance. When the parties are present, and the proposed ransom is offered, it is considered by the friends of the slain man, and if accepted, all is settled: but if not they have the right to slay the murderer on the spot, without resistance from him or from his friends.

In this case the friends of the Wolf agreed to consider a ransom, and Young Eagle consented to abide the issue, he and his friends hoping that the sparing of the brother's life might have some influence in the decision, and beside it was now generally believed in the tribe that the Wolf had been the aggressor.

At the day appointed the parties met in an open space with hundreds to witness the scene around. The Eagle, all unarmed, was first seated on the ground, then by his side was laid down a large knife with which he was to be slain, if the ransom was not accepted. By his side sat his wife, her hand clasped in his, while the eyes even of old men were dim with tears. Over against them, and so near that the fatal knife could be easily seized, stood the family of the slain Wolf, the father at the head, by whom the question of life or death was to be settled. He seemed deeply moved, and sad, rather than revengeful. A red blanket was now produced and spread upon the ground. It signified that blood had been shed which was not yet washed away, the crimson stain remaining. Next a blanket all of blue was spread over the red one. It expressed the hope that the blood might be washed out in heaven and remembered no more, and last, a blanket purely white was spread over all, significant

of a desire that nowhere on earth or in heaven a stain of blood should remain, and that everywhere, and by all, it should be forgiven and forgotten.

These blankets, thus spread out, were to receive the ransom. The friends of Eagle brought goods of various kinds and piled them high before the father of the slain. He considered them a moment in silence and then turned his eye to the fatal knife. The wife of the Eagle threw her arms around her husband's neck, and turned her eyes imploringly full on the old man's face, without a word. He had stretched his hand toward the knife when he met that look. He paused ; his fingers moved convulsively, but they did not grasp the handle. His lips quivered, and then a tear was in his eye. "Father," said the brother, "he spared my life." The old man turned away. "I accept the ransom," he said, "the blood of my son is washed away. I see no stain now on the hand of the Eagle, and he shall be in the place of my son.

The feud was completely healed. All were at last convinced that the Eagle was not a murderer ; the ransom itself was presented to his wife as a gift, and he and the "avenger of blood" lived afterward as friends and brothers.

THE ROCK OF PLYMOUTH.

BY J. WOLFE.

There is no one state in the Union, around which the hearts of young Americans cling, with feelings of greater reverence and joy, than that of Massachusetts. Forever fresh in their memories are the recollections which it brings. In its salubrious clime were reared men of whom the state may well be proud ; and with its history will be recorded names, which will be handed down to generations yet to come, crowned with immortal honors. The public buildings of Boston will long remain with their halls, consecrated by some of the noblest voices ever raised in defence of human rights. Lexington, too, claims a portion of our admiration : ever memorable will it be in American history. Upon the field of Lexington was acted the first scene in the great revolutionary struggle. Its soil drank up the first blood, and opened to receive the first mortal remains of the first martyrs for American Independence. And behold her Bunker Hill ! Who does not revert to the seventeenth of June, seventeen hundred and seventy-five, with mingled feelings of gratitude and regret ? But no one, not even all of these, should claim our admiration more, or be held in more grateful remembrance than the "Rock of Plymouth." Although drenched by no blood, nor "bespattered by the brains" of no

God-like men, yet feelings of greater reverence cluster around the visitor to this spot, than those which accompany him to the field of Lexington or Bunker Hill. The latter instills into the youthful mind the spirit of war, the former fills the heart with sentiments of devotion to God.

But we may well pause to inquire what it is that gives to such a place its endearments. Why hold a barren and breathless rock in such death-like remembrance? It cannot be the simple circumstance of a ship, bearing a small number of the inhabitants of one continent to the shores of another, that entwines around the hearts of their posterity a love for the spot where they first landed—that causes its name to be spoken only with solemn reverence, and that gains for it a prominent place in the pages of history. The embarkation of the Pilgrims from their native soil, it is true, presents to us a scene out of the ordinary course of human events, and fills us with emotions uncommon to humanity; yet the question receives not a satisfactory solution here. What could that small band expect, or even hope for, in their day, to repay them for ties of country, that must soon be sundered forever—friends from whom an ocean will soon separate them, and above all, their perilous undertaking, as they tread for the last time the land of their fathers. And as sires look back upon their sons—brothers upon their sisters—and mothers upon their darling children, who in the bustle and confusion to get off, in order to escape detection, failed to get on board, and whom they saw taken in custody, ere the ship could bear them out of sight, what, we say, must have been the feelings that swelled their breasts? Yet they turned not back to rescue them from the enemies' hands, but with fixed determination, and with hearts lifted to God in prayer, they pressed forward on their perilous course, while their vessel was lifted high, and the waves around them mingled their roar with the deep-toned thunder of heaven. But had their career ceased to be wonderful, from the twenty-second of December, sixteen hundred and twenty, the time when they landed upon the American Continent, long ere now the "Rock of Plymouth" might have been forgotten, and the memories of the Pilgrim Fathers been as the legend of tradition. This, however, was not the case. This was but laying the foundation, upon which the wonder of the world has since been built. As they near to land we see them with anxious eye gazing upon their new home.

Their form of worship is already determined. They land safely upon the continent, which is endeared to them, already, by ties the world knew not of before—that of anticipated good to their children, to the latest generation. They stoop and kiss the soil, and fall upon their knees and thank God for their protection across the waters. Here a colony is founded—churches and colleges reared—and from here civilization begins to spread. It is the wonderful events that have successively

followed the landing of the Pilgrim Fathers that endears the Rock of Plymouth, the foundation of their first footsteps, to the hearts of more than two million of people. Although the air of the Continent, which was then pure, has been filled with the echos of civil broils, and the soil, which was then unpolluted, has been drenched with fraternal blood, yet nothing has seemed to impede the march of civilization, or impair the trust committed to us by our fathers.

These are some of the hallowed associations which the place awakens. As the name of Bethany carries the mind of the christian back to the place where the redeemer of the world was born, so the birth of a free and powerful nation, is associated with Plymouth Rock. And who would wish that his country's existence had otherwise begun; who would desire the power of going back to the ages of fables; who would wish for an origin, obscured in the darkness of antiquity; who would wish for other emblazonings of his country's heraldry, or other ornaments of her genealogy, than to be able to say, that her first existence was with intelligence, her first breath the inspiration of liberty, her first principles the truth of divine religion."—*Moore's Western Lady's Book.*

MEMORY.

I am an old man—very old:
 My hair is thin and gray:
 My hand shakes like an autumn leaf,
 That wild winds toss all day.
 Beneath the pent-house of my brows,
 My dim and watery eyes
 Gleam like faint lights within a pile,
 Which half in ruin lies.
 All the dull years of middle age
 Have faded from my thought;
 While the long-vanished days of youth
 Seem ever nearer brought.
 Thus often, at the sunset time,
 The vales in shadow rest,
 While evermore a purple glow
 Gilds the far mountain's breast.
 O'er happy childhood's sports and plays,
 Youth's friendship, and youth's love,
 I oft times brood in memory,
 As o'er its nest the dove.
 In fancy through the fields I stray,
 And by the river wide,
 And see a once beloved face
 Still smiling at my side.

I sit in the old parlor nook,
 And she sits near me there ;
 We read from the same book—my cheek
 Touching her chestnut hair.
 I have grown old—oh, very old !
 But she is ever young,
 As when through moonlit alleys green
 We walked, and talked, and sung.
 She is unchanged—I see her now
 As in that last, last view,
 When by the garden gate we took
 A smiling short adieu.
 Oh Death, thou hast a charmed touch,
 Though cruel 'tis and cold ;
 Embalmed by thee in memory
 Love never can grow old.

ONLY WAITING.

Only waiting till the shadows
 Are a little longer grown,
 Only waiting till the glimmer
 Of the day's last beam is flown ;
 Till the night of earth is faded
 From the heart, once full of day ;
 Till the stars of heaven are breaking
 Through the twilight, soft and gray.

Only waiting till the reapers
 Have the last sheaf gather'd home,
 For the summer time is faded,
 And the autumn winds have come ;
 Quickly, reapers ! gather quickly
 The last ripe hours of my heart,
 For the bloom of life is withered,
 And I hasten to depart.

Only waiting till the angels
 Open wide the mystic gate,
 At whose feet I long have lingered,
 Weary, poor and desolate,
 Even now I hear the footsteps
 And their voices far away ;
 If they call me, I am waiting,
 Only waiting to obey.

Only waiting till the shadows
 Are a little longer grown,
 Only waiting till the glimmer
 Of the day's last beam is flown ;

Then from out the gathered darkness
 Holy, deathless stars shall rise,
 By whose light my soul shall gladly
 Tread its pathway to the skies.

G I V.

Giv tu him dat askeð de.

If ðe þær man þær ðj ðær,
 Giv him ov ðj benteus star;
 Giv him fœð, and giv him gold,
 Giv him felter from ðs kœld;
 Eð him his lœn lif tu liv,
 Fœr 'tis anjel-lik tu giv.

Hœ world-riçes ðv hæst not,
 Giv him ov ðj riçer lot;
 Higl ðs ov ðs widoes mît—
 In ðs hœli Masters ejt,
 It wos mœr a þusand fold,
 Hæn ðs riç mans hœrd ov gold.

Giv, it is ðe betær þært,
 Giv tu him, ðs þær in hœrt;
 Giv, ov luv in lœrj dagre,
 Giv, ov hœp and simpæli;
 Eær tu ðem hœ æj forlœrn,
 Lœt tu him hœs læmp is gon.

Giv ðs gra-hœrd wonderær rœm;
 Lœd him jœntli tu ðs tœm;
 Lœt him not, in frœndles kljœm,
 Flœt æðrn ðs tjœd ov tjœm;
 Hær ðs mœðers lœnli kœl,
 Eær ðs dærœst wun ov el.

And ðe læst, æbœndœd wun
 In ðs þœtwa dœ not fun:
 Ov ðj kjœndnes je hæð nœd,
 Bjœnd wið bœm ðs brœmœd rœd;
 Giv, and gifts æbœv el þrjœ
 Eæl hœ ðjœ in þæræðjœ.

KIND WURDZ.

BY ALIS KARL

Hwet a world ov döp sweetness
 Dar is in dē tan
 Dat kunn ta us kjedli
 Hwen wəri and lön :

Harold wid dē larē,
 Hwet rest känd we find
 If lov never gerd us
 Wid wurdz dat qv kjed.

He flötig ov musik,
 Hwen mornig is brjt,
 Ma tel on dē spirit
 Ljk dropigs ov ljt :

For o, dā qv pleasant—
 He hims ov dē bēdē,
 But never, no never
 So swet as kjed wurdz.

Iv sat in dē jado
 Ov twiljts fort wig,
 And drēmd abst anjels,
 And soys dat dā sig.

Har luvli—suq vigons
 Bj fāsi kombjnd,
 But o, hē muq swster
 Hr wurdz dat qv kjed.

O dē, hē qrt fāvord
 Wid fortyqn and frends,
 In hōs kup ov gladnes
 Nō biter dros blends :

Hwqrever dē tempter
 Is spredig his snar
 Remember, i qvj dē,
 Hj bruder is dā.

And dē ei degraded,
 And sinful and bjnd,
 At yet māt redem him
 Wid wurdz dat qv kjed.

H 8 T W E K O N O M I Z.

He kelip ov de fizifan, hwiq ledz aljk tu de manfonz ov de rig and de kota-
jez ov de por, afords nō men oportunitiz ov obzervig de varius ekspedients
devjzd bj de former tu laviſ, and de later tu huzband đar resorsez. Meni ov
dez obzerváfonz if noted dēn and prezervd mjt prov ov infinit valy in teqig
uderz tu tak patern bj de wizdom and wernig bj de foli ov đar predecesorz.
De foloig skeq iz an ekstrakt from note ov a konversaſon between a fizifan and
a laborig man.

“ ‘Ol dis kumfort, dis respektabiliti, dis elmoest luksyuri, fer at dolarz a wek ?’
sed j wid muq surpriz.

‘I jad be veri sori if we spent so muq,’ sed mj frend. ‘We hav not onli
manajd tu liv on dat, but we hav sumtip lad up in de savipz bank.’

‘Wil yō hav de gadnes,’ sed j, ‘just tu eksplan tu me hō yō dō it!’ fer j
woz reali apkfus tu nō hō a ſōmaker and hiz wif, ernig but at dolarz a wek,
kuad liv in kumfort and elegans, and la up muni.

‘Wid plegur,’ he repljd: ‘fer yō mā perswad uderz, nō beter of đan j am,
tu mak de best ov đar sityuáſon.’

I tak a qar, hwiq he handed me. We wēr seted, and hiz wif, after goig tu
llan a moment tu de soft and megyrd bredig ov litl Willi, sat dēn tu her
soig.

‘Mj nam,’ he sed, ‘iz Wilyam Kqrter. Mj fqđer djd hwen j woz yun, and
j woz bēnd st aprentis tu a ſōmaker, wid de yugual provigon ov skoliq. I
did az wel az bez jenerali dō at skōl; and az j woz veri fond ov redig, j mad de
moest ov mj spār tjm and de avantajez ov de Aprentisez Ljbrari. Probabli de
baks dat helpt me moest wēr de sensibl rjtigz ov Wilyam Kobet. Foloig hiz
egzempl, j detērmind tu giv mjself a yuſfual edyukaſon, and j hav tu sum
ekstent sukseded. But a manz edyukaſon iz a lif-log proses; and de mōr
j lērn, de mōr j se befor me.’

‘I woz hqrdli st of tjm hwen j fel in luv wid mj Mari đar, hōm sum pepl
tipk veri priti, but hōm j nō tu be veri gad.’

Mari lukt up wid suq a brjt, luvig smjl, az tu fali justifi sum pepl in đar
nōſon.

‘Hwen j had bin wun yer a jurniman, and lad up a fū dolarz, (fer j had a
strog motiv tu be savig,) we wēr marid. I bōrded at her fqđerz, and se bēnd
ſōz fer de ſop hwar j wurkt. We livd a fū weks at her hōm; but it woz not
st hōm—de hōm we wonted; so we detērmind tu set up hōs-kepig. It woz
ruđer a smel set up, but we mad it anser. I spent a wek in hōs huntig.
Sum wēr tō der, sum tō ſabi. At last j fēnd dis plas. It woz nu and klen, hj
and qri, and j đet it wad dō. I got it fer fifti dolarz a yer—and dō de rents
el arēnd hav advanst, st landlord iz satisfjd wid đat, or tak it in preferens tu

riakip a wurs tenant. He plás woz naked anuf, and we had litl tã put in it sav srselvz; but we went qerfuli tã wurk, emd el we kud—sawd el we kud, and yã se ðe rezult.'

'F se; but i konfes i dõ not understand it,' sed i, wilip tã her him eksplan ðe ekonõmiz ov ðis modest and butiful hõm.

'Wel it iz simpl enuf. Hwen Mari and i mõivd srselvz her and tak pozez-on, wid a tabl, tã qarz, a kuakip-støv, a sespan er tã, and a kot-bed wid stre matras, ðe fersit tip we did woz tã hold a krsnil-ov-wer. 'Nz Mari, mĩ luv,' sed i, 'her we qr,—we hav nekst tã nutip, and we hav everitip tã get, and nobodi but srselvz tã help srselvz.'

'We fnd ðat we kud ern, on an averaj, at dolarz a wek. We determind tã liv az qepli az posibl, sav el we kud, and mak srselvz a hõm. 'Er rent woz a dolar a wek—sr fuqel, lit, weter-rent, and sum litl materz, a dolar mör. We hav alsd ðe sam amõt fer sr klõdip, and bi bĩp ðe best tipz, and kepiq ðem karfuli, we dres wel enuf fer ðat. Evn mĩ wĩf iz satisfid wid her wõrdrob, and fĩndz ðat re silk at siks filipz a yqrd iz qeper in ðe loq run ðan kaliko at wun filip. 'Dat maks tre dolarz, a wek, and we had stil sr livip tã pa fer. 'Dat kõsts us, wid tre in sr famili, just wun dolar a wek mör.'

'Wun dolar a pes!'

'Nõ—wun dolar fer el. Yã sem surprizd; but we hav rekond it õver and õver. It kost mör at fersit, but nz we hav lerd tã liv bõt beter and qeper—so ðat we hav a surplus ov for dolarz a wek, after paig el ekspensez ov rent, fir, lit, weter, klõdip, and fõd. 'F dõ not krsnt sr luksyriz, sug az an evnip at ðe far, a konsert, er a tret tã sr frendz hwen we giv a pqrtil'

'F nõ a smĩl kam õver mĩ fãs, fer he kontinyqd :

'Yes, giv a pqrtil; and we hav sum plezant wunz, i asur yõ. Sumtĩmz we hav a duzn gesta, hwiq iz kwĩt enuf fer kumfort, and sr tret ov qokolat, kaka, blog-mongz, ets., kõsts az muq az tã dolarz; but ðis iz not veriofn. 'St ov sr surplus—hwiq kumz, yã se, tã tã hundred dolarz a yer—we hav bõt el yã se, and hav muni in bagk.'

'F se it el,' sed i—'el but ðe livip. Meni a mekanik spendz mör ðan ðat fer sigqrz, tã sa nutip fer likor. Prã tel me presĩsli hz yã liv.'

'Wid plegur. Fersit ov el, ðan, i smøk nõ sigqrz, and qõ nõ tobakõ, and Mari tak nõ snuf.'

Her ðe plezant smĩl kam in, but ðar woz nõ interupson, fer Mari semd tã tipk her huzband nũ hwot he woz abst, and kud tẽk veri wel widst her ad.

'F hav not drupk a glas ov likor sins ðe dã i woz marid, eksept a glas ov wĩn abst for tĩmz a yer, on Krismas, Nũ Yerz, Fõrt ov Julĩ, and Wiliz bõrt-da. 'Ðe lost iz sr esepal holidã. 'F had red anuf fizioloji tã mak up mĩ mĩnd ðat te and kofi kontand nõ nutriment, and wër põzonus besĩd; and i trĩd a vejtabl dĩet loq anuf tã lĩk it beter ðan a mikst wun, and tã fĩnd ðat it agred wid me beter, and az we hav red, and eksperimented tuqeder, ov kõrs Mari tipks az i dõ.'

'But hwot dõ yã et and drĩk,' i askt, kũrius tã se hz fqr ðis self tet filosofer had progrẽst in ðe lez ov helt.

'Kum ðis wã, and i wil fõ yõ,' he sed takip a lit and ledig ðe wã intã a

kapasus stor-róm. 'Her, fæst ov el, iz a mil, hwiq kost me twelv filipz. It grjndz el mj grán, givz nas ðe freshest and most butifal mel, and sávz tolz and profits. ðis iz a barel ov hwet. Fij ðe best and am fæðr ðat it iz klen and fuad. It kosts les ðan ðre sentz a pænd, and a pænd ov hwet a dá, yø nò, is gud enuf fer eni man. We mak it inta bred, musf, pjz and kaks. Her iz a barel ov potatøz. ðis iz homini. Her qr sum benz, a boks ov rjs, tapiøka, makaroni. Her iz a barel ov aplz ðe best ðat ij bj kan in Fulton Mqrket. Her iz a boks ov jugar, and ðis iz sr buter-jqr. We tak a kwert ov kuntri milk a dá; ij bj ðe rest ov sr livip bj ðe boks er ðe barel, hwar ij kan get it best and qsepest. Makip hwet—stn az musf er bred, and el mæd wiðst bøltip—and potatøz, er homini, er rjs, ðe stapl, yø kan ezili se ðat a dolar a wek fer provigonz iz not onli ampl, but alæz ov a helti and evn luksyurius varjeti. Fer ðe rest, we et grænz, vejetablez, frøt and beriz in ðar sezon. In ðe sumer we hav stroberiz, and pegez, az son az ða qr rjp and gud. Mari wil get up a diner from ðez materials at ðe kost ov a filip, beter ðan ðe høl bil-ov-far at ðe Astor.'

F woz satisfjd. Her woz kumfort, intelijenz, tast and a modest luksyuri, el enjød bj a humbl mekanik hø nq hz tua liv, at ðe kost ij hav menfond. Hz mug yuales komplænig mjt be sávð—hz mug jenyuin hapines enjød—hz mug ov evil and suferig mjt be prevented, if el ðe wurkip men in Nq Yerk wqr az wjz az Wilyam Kqrter!

F never fuk a man er wuman bi ðe hand wið mør hqrtri respekt ðan hwen ij sed, 'Gud njt' tua ðis hapi kupl, hø, in ðis ekspensiv siti, qr livip and grøig rig on at dolarz a wek, and makip ðe beng ov a sø-maker a qar ov praktikal filosøfi.

Reder, if yø qr inklinð tu profit bj ðis litl narativ, ij ned not rjt st eni uder moral ðan ðe injukfjon ov Skriptyur, ' ' Gø ðs, and dø likwiz. ' "

NAMZ AND PLEASEZ.

Ðar iz Histøri az wel az Jeografi tua be lørnd from a map, and partikyularl from a map ov ðe Yünjted Stata. Wun ov ðe qef yusez tua hwiq sr publik men hav bin put, haz bin ðe aplikafjon ov ðar namz tua kxntiz and tænz. Ðus ðar komparativ poppyulariti, dø not ðar komparativ merit, haz bin imperifabli rekerded. In ðis pont ov vq, ðe foløig qr interestip fakta.

On ðe map ov ðe Yünjted Stata ðe nam ov Wosington okurz wun hundred and njnti-for tjmz. Jakson wun hundred and ati-ðre tjmz. Fragklin, wun hundred and terti-siks. Jeferson, wun hundred and nqn. Perl, njnti-ðre. Monro, njnti-wun. Harison, seventi-nqn. Madison, seventi-siks. Kolumbus, seventi. Adamz, siksti-for. Gren, siksti-tø. Kla, fifti-at. Benton, fifti-seven. Talor, ferti-nqn. Woren, ferti-seven. Hamilton, færti-for. Montgomeri, færti-ðre.

Skot, ferti-ta. Van Buren, forti-wun. Lqlaet, terti-för. Randolph, twenti-seven. Polk, twenti-fjv. Hancock, twenti-ta. Dekatur, twenti-wun. Henri, atea. Fillmor, seventeen. Banbrij, siksten. Kahon, siksten. De Kalh, fiftan. Putnam, fortan. Webster, fortan. Stark, twelv. Wesli, ten. Tyler, nju. Ja, seven. Ervig, sika. Gats, sika. Wert, för. Pars, tra.

Jeneralz and presidents kari of most ov dez jeografikal onora. Franklin, hsever, hæ woz neder, standz berd on de list; and de fakt for hæ grät an impresjon his karakter mad upon his kotemporariz. Meni uder refleksonz ariz, but da wil natyurali okur ta de reder widst ad ov 3rz. Ta de abuv fakta we ma ad de foloip. He wurd Yquyon and its derivativz aper on de map wun hundred and and njnti-nju tjnz! Etti-siks plasez qr namd Liberti; siksti-fjv hav namz derjvd from de wurd Fre; twenti-för qr namd Independens; and för qr keld Skwoliti. Hæz qr signifikant fakta. Yquyon, wun hundred and njnti-nju tjnz! Hus duz 3r map ekspres de kuntriz darest loy-gerist wif. Felo-sitizens, let us be tru ta 3r map!

EPIGRAM BT SER WM. JONZ.

On parents nez, a naked nq-born qild;
Wspig dz satest, hwjl el arund dz smjld;
So liv dat stikig in lifs last loq slp,
Kqm dz maet smjl, hwon el arund dz wsp.

EDITORIAL NOTS AND GLSNIWZ.

CURIOUS RECEIPTS OF THE MIDDLE AGES.

The household books of the middle ages, amongst many things that are really valuable, contain much that bears the impress of the superstitions which the people then, and even till a comparatively recent period, currently believed. The Harleian, the Ayscough, and Ashmolen collections in the British Museum offer numerous examples of what were, at one time, articles of faith in domestic economy; and from the receipts preserved in these 'still room records, we have selected some of the most curious, which we offer for the entertainment of our readers.

TO SEE BY NIGHT AS BY DAY.—Anoint your eye with the blood of a bache. (bat?)

TO SEE STRANGE SIGHTS.—Make an ointment of the galls of a bulle and the fatt of a henne, and anoynt your eyes.

FOR SORE EYES.—Boil a red snail till it be thoroughly done, then skim off the fat, and anoynt the eyes when you go to bed.

FOR AN ACUE.—Take a crust of bread, and write these words following, and, after they be writ, eat them:—Calinda, Calindan, Calindant.

TO SEE WONDERS.—Take ant's eggs and blood of a white henne, anoynt your face therewith.

TO SEE THINGS TO COME.—A perfume made of hempseeds, and of the flea-wort and violet-roots, and paralie and smalleth, maketh to see things to come, and is available for prophesie.

TO MAKE FOLKS SEEME BLACK.—Put oyle oliffe into a lamp, and put thereto fine powder of ground glass, and light it; and all that be about will seem as black as Egyptians.

CHARM FOR THOSE THAT ARE MAD, MAN OR BEAST.—The haire being cut of, lay betony to the mould of the head; then write these words in a piece of cheese: 'Antanbragon, Tetragrammaton,' and give the party so diseased.

TO PREVENT THE HAIR FROM FALLING OFF.—Take the ashes which you have obtained by burning the skin of a serpent, mix it well with fat of a bear, and anoint the head. Item: Boil leeches in a new pot, and collect the scum, anointing what part you please.

TO MAKE MONEY SPENT TO RETURN. Make a purse of mole's skin and write in it Beelzebub, Zeetus, Caiphaz, with the blood of a bat; and lay a good pennie in the high waile for the space of IIII days and IIII nights, and after put it in the purse; and when you will give it, say, "Vade et vene."

LANGWELJ OV LÖYERZ.

If a man, skerdig ta la, wud giv an anuder an-oranj, insted ov seig 'i giv yu dat oranj,' hwig. wan wud tink wud be hwot is held in legal frasseolaji, 'an absolqt konvans ov el rjt and tjil darin,' ds fras wud run dus:—'i giv yu el and singlar mj estat and interest, rjt, tjil and klam, and advantaj ov and in dat oranj, wid el its rjnd, akin, jqs, pulp and pipe, and el rjt and advantaj darin, wid ful psar ta bjt, kut, suk, or uderwjs et ds sam, or giv ds sam awa, as full and efektyuali as i, ds sed H. B., am nt entitld ta bjt, kut, suk, et uderwjs et ds sam oranj, or giv ds sam awa, wid or widst its rjnd, akin, jqs, pulp, and pipe, enitig hertafar or hertafter, or in eni uder ded or deds, instrumet or instrumets, ov hwot natyur or kjnd seever ta ds kontrari in eni wjs notwidstandig,' wid muq ta ds sam efekt.

KOST OV PUBLIK BILDINGZ.

Q korespondent ov ds 'Yquyon' has furnist dat paper wid ds foloing abstrakt ov ds kost ov ds publik bildigs ov Wofington, as kompard wid ds kost ov sum ov ds publik bildigs in uder sitis:

He Treguri bildig, mad turall fir-proof, and kuverig an ared ov 29,350 skwar ft. in its plan, and wid its nobl kolonad, 336 fet in legh, bilt ov ston bj das wurk, kost \$640,000.

He Jeneral Post ofis, a mqrbl struktyur, bilt in ds rigest stjil ov qrkitektyur, and kuverig 16,000 skwar fet, and turall fir-proof, kost \$450,000.

He Kustom Hs, Nq York, a mqrbl struktyur, turall fir-proof, and kuverig 12,000 skwar fet, kost \$1,427,800.

He senter bildig ov ds Patent Ofis, ov kut ston, wid its grand portiko nerli 100 fet in ekstent, kuverig 19,500 skwar fet eksklusiv ov portiko, and fir proof, \$417,000.

He sat wip ov ds sam bildig, just finist, bilt ov hwjt mqrbl, turall fir-proof, and kuverig, 19,250 skwar fet, kost \$510,000.

He Boston Kustom Hs, bilt ov granit, mad fir-proof, and kuverig an ared ov 9,800 skwar fet kost \$1,101,110.

He Presidents Hs, ared 15,000 skwar fet, kost \$600,000.

He Treguri, Patent Ofis, and Jeneral Post Ofis Bildigs wqr el srekted bj tr fela-sitison, Robert Mills, and da qr konstruktet in ds most substansjal maner.—Wofington Yquyon.

ARTS, SÆNSEZ, ETS.

IMENS ENTERPREZ.

Æs magnetik telegraf betwen Bomba, Madras and Kalkuta was opnd on ðs færst ov Feb-roari. Æs hol enterpræz embrases a distans ov over tæ thousand mjs, and has bin kompletet in a litl mæd dan a yær. Æs distans from Elden tæ Bomba is 2170 mjs, so ðat wið ðe komplet-jon ov ðe railroed akros ðe desert tæ Sqæz, and ðe telegraf from Aleksandria tæ Triest, kom-qnikafon from Landon tæ Kalkuta kan be had in a færmjts tæm.

NU HÆRS BIT.—

U nq hers bit has bin inventet and patentet. It konsists in provjdiq ðe bit-bqr hwig ges in ðe horses mæd wið tæ laterali swigip padet levers, hwig qr so aranjd on ðe sids ov ðe horses nos, and konektet tæ æder ðe drjvig er uder ran, ðat ða kum tægeder after ðe maner ov ðe jes ov a klam, hwen ðe ran is dæd bÿ ðe rjder, and klos his nostrils, qek his brædiq, and konsekwentli brig him tæ a stand still. Æs inventors and patentes liv in Broklyn.

SUMHIW ÆS MATER WIH SENEKO LÆK.—

"Ær sitisens for tæ dæc past hav bin konsiderabli interestet, and sum ov ðem a græt dæl ekstet, in referens tæ a stranj, and ðus fqr, ineksplikæbl fænomenon, ðat has okurd in ðe in ðe waters ov Seneka Læk. Dærtig ðe hol ov Wensda and yesterda, ðe waters wæd rjæ and fæl, in spaces ov tæm væriiq from ten minits tæ haf an ær, kontinyquæli tæo dæc dæc, from fiv inqes, tæ tæ fæt in hÿt. Just after sundæn on Wensda ævniq, a frend ov ærs mad an ægækt mequrment ov ðe fæl and tæm. In fifteen minits ðe water fæl 16¼ inqes, hwen it kometæt rjæiq ægen,"

LITERÆRI NOTISEZ.

ÆS MIDL STÆTS MEDIKAL REFORMER, and advækat ov Inokyrus Medikafon:—is publißt simultaneuæli on ðs færst ov æveri munt at Milvil, Pa. and Milford, Del. P. Jon and J. S. Pretiman editors. U gud staf ov kontribyqtors has bin ækqrð and it mæ be ækspektet tæ prov a yqsfal jurnal ov hælð.

ÆS HAMILTON INTELLJENSER,—is on ær tabl. His paper dæts its færst ißq bæc tæ 1814, and bærs for its motæ "Plejð tæ træt, tæ liberti and læ; no favor swas us, and no fer fæl æ." Publißt wekli bÿ D. W. Halsi præprjætor, at Hamilton, Ohjæ.

ÆS KRISTYAN REPOZITØRI, publißt at Montpeller, Vt., is got up in a stjål ðat is sur-past bÿ fqr ov its kompetitors for ðe favor ov ðe rediq publik.

ÆS ØERØ JURNAL OV EDYULKÆZON.—U mæq nedet and hÿli yqsfal wurk kums tæ us, netli goten up and wæl fild wið interestiq and yqsfal rediq mater. Let æveri tæger in ðe Stæt patrænqs it.

LÆDIZ REPOZITØRI—Rev. D. W. Klqrk, D. D., editor.—Publißt at ðe Metodist Bæk Konsærn, Sinsinati. His wurk holds a plas in ðs færst ræp ov Amerikan muntlæs. Its mater is færst klæs; its tipografi færst klæs, and its engrævtgs hwig qr æl æksæktet for ðe wurk unæsurpast.

HILZDEL STANDARD.—(A weekly paper of news and miscellany, hails us from Hilsdal Mif., H. B. Rolson, publisher. Terms \$1.50, per year.

HE TRANSDON BADER.—Reviewed and enlarged by the American Phonetic Publishing Association, is on the table; a neat book of ninety-six pages duodecimo. Price by mail, 20 cents. May be obtained by addressing the Phonetic Journal office, Cincinnati.

AGRIKULTYUR.

FOR THE HEVZ, OR BROKEN-WINDED HORSES.—

However is so unfortunate as to have a heavy or broken-winged horse, and desires to cure or make him better, find not suffer him to drink for some time until under drink than weak him water. He here will soon relish this, and it seldom fails to produce a radical cure.

He will state another way for doing so, as follows: Take from wun to two table spoonfuls of ground plaster of Paris, and stir the same into his mease three times a day. At first, if at hand, bran for two or three days—then bran and oats for two or three days more, and then clear oats for a few days, with ground plaster, as above directed, in case of the mease.—Practical Farmer.

TO PREVENT HORSES BEING TROD BY FLIES.—

Take two or three small hand fulls of walnut leaves, upon which pour two or three quarts of cold water, let it infuse wun night, and pour the whole next morning into a tea-kettle and let it boil a quarter of an hour; when boiled it will be fit for use. No more is required than to moisten a sponge, and before the horse goes out of the stable let the sponge be moist with the liquid, or smeared over with the liquor, namely between and upon the ears, the neck, the flanks, etc. Not only the lady or gentleman who rides it for pleasure will derive benefit from the walnut leaves thus prepared, but the hogman, the wagoner, and all others who use horses during the hot months.

HWET—THE FLY.—

A very important pest of the farmer, is that an application of fine slaked lime to the horse, at the time of its heding out and fivering, will effectually prevent the ravages of the fly. He will find the horse bred best, which the fly is on the horse, at the rate of a bushel of lime to every acre of the horse. It will be applied with the hand in the same manner as the horse is bred best—the husbandman working backwards so that he may not cover himself with lime, nor brush it from the horse. It must be stirred with the horse is wet or the fly on the horse. The magot or the fly is deposited between the grass and the horse. He will be killed, mixed with the fly, is killed down upon it. Dr. Linn has no tried this preventive three successive years, and has invariably as he sees, saved his horse when the horse of his neighbors have been destroyed.

PERFUM OF FLOWERS.—

The perfume of flowers may be gathered, according to the Scientific American, in a very simple manner, and without apparatus. Gather the flowers with as little stork as possible, and place them in a jar, the parts full of olive or almond oil. After being in the oil 24 hours, put them into a coarse cloth, and squeeze the oil from them. His process, with fresh flowers, is to be repeated according to the strength of the perfume desired. He will be the most with an equal quantity of pure rectified spirit, and again every day for a fortnight, when it may be poured off, redi for use. As the season for sweet-scented blossoms has arrived, this method may be practically tested, and without any great trouble or expense. It would add additional interest to the cultivation of flowers.

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In fine it will be the aim of the Editor to make this Periodical as useful and interesting as possible to every reader; and while endeavoring to preserve a high tone of moral feeling throughout, to exclude from its pages all political and sectarian bigotry which might offend the eyes and ears of the most scrupulous of any party.

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GROSVENOR

FOR THE PHONETIC ALPHABET USED IN THIS WORK, SEE PAGE 43.

AMERICAN PHONETIC JOURNAL.

VOL. II.

JULY, 1855.

No. 1.

MENTAL DEBASEMENT, AND ITS REMEDY.

The world, with all its evils and all its crimes, hardly yields a sadder spectacle than that of a child growing up into manhood, and passing into the future life, without a faculty of intellect or feeling, opened and developed further than what the mere struggle for natural subsistence, and the wear and tear of daily life, has compelled into action. How many do we see around us living this merely sensual and outward life! To a benevolent and Christian spirit, nothing can be more painful than the contemplation of such a complete inversion of the Divine order. This life is bestowed upon us for the purpose of education. As the period of childhood and youth is appointed for discipline and instruction, to prepare for the duties of manhood; so the whole of the present life is a season of discipline and instruction, to prepare for the duties of our eternal existence in the spiritual world. According to the law enounced by the apostle Paul—"that is not first which is spiritual, but that which is natural, and afterwards that which is spiritual,"—in the commencement of our existence we are placed in this natural world as in a school, in order that in perfect freedom, each one may learn what he most loves, and form an individual character and selfhood that will serve as the foundation of our individuality in the future life—an individuality that may be developed to eternity in the same direction, but which can never, after death, be changed. When men sleep through existence,

and life becomes a dream; and the world a place for eating, drinking, and being comfortable; they degrade themselves to the level of the brute, and lose for ever those pure delights of love and wisdom for which the Creator has designed them, but which are inherited only by those who use the present life worthily.

Ignorance and sloth being the principal causes why so many live a merely animal life, it becomes the duty of every one to do whatever he can to remove all incentives to sloth and all impediments to the acquisition of knowledge. As ignorance is the parent of indolence, and the possession of knowledge excites to activity, nearly the whole amount of the evil we are contemplating may be charged to ignorance—the curse of man. There is no fact of science more easily demonstrable than this fact in the science of statistics—that some millions of our so-called enlightened English nation live from year to year upon no higher mental and spiritual food than the trifles of gossip, and often even wicked and vulgar conversation, afforded in the workshops, and with no higher aspiration than the desire for present food, shelter, and raiment. Men, women, and children, by myriads, are living the low and external lives to which we have alluded, thus defeating the beneficent end for which they were called into being.

This is high ground, but it is the only one which affords an adequate view of the nature and necessity of education, or rather, we should say, of school learning. When we speak, as often we do, in what may be considered almost unmeasured terms, of the blessings of school education, let it not be supposed that we think mere scholarship will produce social order and individual excellence of character. Far from it. We simply maintain that the arts of reading and writing are among the indispensables which go to make up a fully developed and educated man; without which, indeed, many virtues, and great wisdom, are unattainable. Some persons deem it treason to the power of religion, to talk of the schoolmaster as being necessary to form a really pious and God-loving people. In whatever modified a form this view may be held, it is nevertheless erroneous, and owes its existence to a vital misconception of the true position and sphere of religion. Religion is never to be thought of apart from the routine of daily life. It embraces all life, in whatever sphere of thought or action it may develop itself. Science and religion are viewed by many as things totally apart; forgetting that science, rightly understood,

is but a portion of religion. If all creation proceeds from God, and religion consists in the knowledge and worship of God, then all that can be named in earth or heaven, lives under religion, and in some definite relation thereto. It is only from this view of the dependence of science on true religion, that we arrive at a clear conception of the truth, that the school house is adjoined to, yea, belongs to, the church.

The knowledge communicated in the school room is a foundation upon which, in after years, a superstructure of any dimensions is possible; giving place for the growth and exercise of sound reason and intelligence. The best preacher that ever spoke, could hope to effect but little good on a congregation of illiterate persons, who had never spent a day in the school house; whilst on the appreciative minds of educated men and women, he might with the greatest advantage pour the full treasures of his wisdom. Depreciate reading and writing in themselves, as you may,—value them as mere dross and nothing,—yet remember that they form the foundation of all mental acquirements, and that without them it is vain to think of higher things.

It is from taking this common-sense view of the arts of reading and writing, that we speak so highly of phonetic spelling, knowing as we do, its vast capabilities in making straight the way to real knowledge, and thence to wisdom. We grant to the fullest extent, the truth of this assertion, that the ability to read is nothing in itself; but we as steadily maintain, that without it as a foundation, little that is high and noble can be accomplished in this life. We may be told that amongst the illiterate there is often to be found sounder worth, and stricter honesty, than in many professors and learned men. Granted again. But let us ask, Do not these honest rustics receive the truths by which they order their lives, mediately from those who possess the arts which they lack? If the cultivated and intellectually refined err in judgment and morals, let us not for that undervalue learning. They have the opportunity, if they so will, of feeding their minds from books with the highest principles, and the profoundest wisdom. They have the foundation laid within them, and if they fail to build up the structure, it is themselves alone who are to blame. The skin which envelopes our body, of itself contributes nothing to mental or moral excellence, but without it where would be intellect and feeling? Think and reason as we may, we can by no means

escape from the self-evident fact that, without reading and writing as the fundamentals of education, little progress in either mental or moral culture is possible. Hence then our justification in speaking of phonetic spelling in the strain we often do; and in regarding the Reform in which we are engaged as the most important of the present day.

PERSEVERE.

Carry a thing through. Persevere: don't do anything else. If you once fairly, soundly, wide-awakely begin a thing, let it be carried through, though it costs you your best comfort, time, energies, and all that you command. We heartily abominate this turning backward, this wearying and fainting of soul and purpose. It speaks imbecility of mind, want of character, courage, and true manliness.

Carry a thing through. Don't begin it till you are fully prepared for its accomplishment. Think, study, dig, till you know your ground, see your way. This done, launch out with all your soul, heart, and fire; turn neither to the right nor left. Push on giantly—push on, as though creation had been waiting through all time for your especial hand and spirit. Then you'll do something worthy of yourself and kind.

Carry a thing through. Don't leap and dally from one thing to another. No man ever did anything that way. You can't.

Be strong minded. Be hopeful, stern and manly. When once fairly in a work, don't give it up. Don't disgrace yourself by being on this thing to-day, on that thing to-morrow, and on another next day. We don't care if you are the most active mortal living—we don't care if you labor day and night, in season and out; be sure the end of your life will show nothing, if you perpetually change from object to object. Fortune, success, fame, position, are never gained but by piously, determinedly, bravely sticking, growing, living to a thing, till it is fairly accomplished.

In short, you must carry a thing through, if you want to be anybody or any thing. No matter if it is hard. No matter if

it does cost you the pleasure, the society, the thousand pearly gratifications of life. No matter for these. Stick to the thing, and carry it through. Believe you were made for the matter, and that no one else can do it at all. Put forth your whole energies.

Stir, wake, electrify yourself, and go forth to the task. Only once learn to carry a thing through in all its completeness and proportion, and you will become a hero.—You will think better of yourself—others will think better of you. Of course they will. The world in its very heart admires the stern, determined doer. It sees in him its best sight, its highest object, its richest treasure. Drive right along, then, in whatever you undertake. Consider yourself amply sufficient for the deed. You'll be successful. Never fear.—*Waverly Magazine*.

THE WINTER OF THE HEART.

Let it never come upon you. Live so that good angels may protect you from this terrible evil—the winter of the heart. Let no chilling influence freeze up the fountains of sympathy and happiness in its depths; no cold burthen settle over its withered hopes, like snow on the faded flowers; no rude blasts of discontent moan and shriek through its desolated chambers.

Your life-path may lead you through trials which for a time seem utterly to impede your progress, and shut out the very light of heaven from your anxious gaze. Penury may take the place of ease and plenty; your luxurious room may be changed for a humble one; the soft couch for a straw-pallet; the rich viands for the coarse food of the poor; summer friends may forsake you, and the un pitying world pass you, with scarcely a look or word of compassion.

You may be forced to toil wearily, steadily on, to earn a livelihood; you may encounter fraud and the base avarice that would extort the last farthing, till you well nigh turn in disgust from your fellow beings. Death may sever the dear ties that bind you to earth and leave you in tearful darkness. That noble, manly

boy, the sole hope of your declining years, may be taken from you while your spirit clings to him with a wild tenacity, which even the shadow of the tomb cannot wholly subdue.

But amid all these sorrows, do not come to the conclusion that nobody was ever so deeply afflicted as you are, and abandon every anticipation of "better days" in the unknown future. Do not lose your faith in human excellence, because your confidence has sometimes been betrayed, nor believe that friendship is only a delusion, and love a bright phantom which glides away from your grasp.

Do not think you are fated to be miserable because you are disappointed in your expectations, and baffled in your pursuits.

Do not declare that God has forsaken you when your way is hedged about with thorns, or repine sinfully when he calls your dear ones to the land beyond the grave. Keep a holy trust in heaven through every trial; bear adversity with fortitude, and look upward in hours of temptation and suffering. When your locks are white, your eyes dim, and your limbs weary, when your steps falter on the verge of death's gloomy vale, still retain the freshness and buoyancy of spirit which will shield you from the winter of the heart.—*Ex. Paper.*

WHAT WOULD BECOME OF EXISTING LIBRARIES IF PHONOTYPY SHOULD BE GENERALLY ADOPTED?

This question is sometimes asked with a look of consternation on the part of the inquirer, which seems to say, "you spelling reformers would dispose of the existing English and American literature as effectually as the caliph Omar in the seventh century, disposed of the accumulated literature of antiquity collected in the Alexandrian library." It is supposed that the very large number of books now extant, must either be set aside, or be reproduced in the new spelling. Neither of these courses is necessary. Turnpike roads are still serviceable, notwithstanding railways have been intro-

duced, and we may rather expect that more common roads will be made than that any of the old ones will be ploughed up. A calm consideration of the way in which great improvements are effected would at once furnish a reply to the question : What will become of our large libraries ? The Spelling Reform, in the measure that it succeeds, instead of separating the future from the past, will link the past with the future. It must be so, because the present is at once the effect of the past, and the cause of the future. Alphabetic writing—and Phonotypy is neither more or less than *consistent* alphabetic writing—is the richest result of human invention in the domain of art or science. It arose in the highly civilized nations of Asia, when they had attained their meridian state. We can trace it back historically about three thousand years, but we cannot doubt that it had then existed some time. Phœnicia gave her alphabet to Greece, Greece to Rome, and Rome to the northern nations of Europe. From Europe it has, during the last four hundred years, spread over the whole world. But while nations have received the gift, they have neglected to use it according to the original intention of the inventors of phonetic writing. Alphabets inadequate for the representation of those languages have been adopted for the writing of those languages, and degree of confusion has hence arisen in nearly all the languages, (but most of all in the English, which may be called the Babel of writing and speech.) The spelling reformers of the present day are but carrying out the *principle* of alphabetic writing which has been acknowledged from the beginning.

It has been asked, "What shall we do with our libraries?" We shall read some books, refer to others, and reprint those that if Phonotypy were not introduced, would be reprinted in the old orthography; and surely there can be no objection to clothing a new edition of a book, for a new age, *in a new alphabet*. The general use of phonetic spelling, by simplifying the acquisition of reading, will place these libraries within the reach of millions who, without phonetic spelling, would never be able to read a page of them; and the old orthography will always be as legible to those who learn to read, and accustom themselves to read, phonetically, as are to us the earliest productions of the English press.

The introduction of phonetic writing and printing is the response to a want which has long been felt and expressed. It is an active

sympathy with the voice of ages. The cry of mental slavery has long been heard; at length the means of rescue are found. The simple but effective phonetic alphabet bids the mentally enslaved take up their franchise, and be free men. Henceforth the poet's words will, in this country, where the Spelling Reform originated, have a meaning beyond that which he himself saw in them. They will be as true of mental as of bodily slavery:—

"Slaves cannot breathe in England. If their lungs
Receive our air, that moment they are free:
They touch our country and their shackles fall."

Emerson says, "Free should be the scholar; free and brave." "Success attends every right step." The poet, in utter solitude, remembering his spontaneous thoughts and recording them, is found to have recorded that which men in vast cities have found true for them also. The deeper he dives into his privatest, secretest, presentiments, to his wonder he finds this is the most acceptable, most public, and most universally true. The people delight in it; the better part of man feels, "this is my music, this is myself."

Who is there that has not felt at times that there is really something *wrong* in the spelling of words? Custom and education continually stifle the causality which is so active in children, and which asks, "Why are words spelt so strangely?" and still the question remains unanswered. We would gladly hear the best reason that can be given for retaining this prevailing orthography. It has been said, that by setting it aside we lose all knowledge of the roots of words. But, we would ask, does *spelling* really teach the origin of words? Will the numerous class of monosyllables ending in *y*, as *ray*, *pray*, *play*, give the little scholar one single idea of the origin of these words? Does this *y* tell him from what ancient or modern language the words are derived? Does it give any useful information at all? Certainly not: it does nothing but waste time; and there is no greater enemy to the human race than that which continually wastes the precious boon of God to man—the stuff that life is made of.

The derivation of words is, and must ever be, a study which requires a great amount of application of a kind that is congenial to but few minds; and all who are interested in it never need be deterred from the pursuit by the Spelling Reform. There is no

treason contemplated against our immense libraries, which are amongst the chief glories of our country. To set them aside would be as impossible as to separate the present time from the preceding age. Who can snap asunder the mighty links in the chain of ages? Every great reform must be gradual; and the generation with which it commences must not expect to enjoy all its advantages. We must be, in some respects, like the aged Brahmin in the solitary wilderness, beneath the burning sun. He could do nothing with his feeble hands but set an acorn in the earth; and this he did, with the thought, that the beings of a future time would find shelter and repose beneath the spreading branches of the perfect tree.

But in its development there are innumerable advantages to be derived from the study of Phonotypy. Space will not allow us to name more than one; and that is the improvement in speech. "I dare boldly affirm," says Sheridan, "that of the multitude of instances that offer of a vitiated articulation, there is not one in a thousand which proceeds from any *natural* defect or impediment." Messrs. Chambers, in their *Educational Course*, give lessons on the Principles of Elocution, and introduce a number of words which are incorrectly pronounced. On this subject they observe, "that habits are formed unconsciously, which baffle the most strenuous efforts of both teacher and pupil." This is indeed lamentable, for "articulation and pronunciation are the basis of elocution."

In the ever-varying plans that are adopted by teachers and lecturers, to represent, in type, the *pronunciation* of words, we may perceive the necessity for Phonotypy; and feel the greatest aid to the acquisition of a *pure and distinct articulation*, without which no proficiency can be attained either in reading or public speaking.

We have now under instruction for an hour each evening a class of twelve children, from ten to fifteen years of age, six of whom, before commencing this course of lessons in phonetic reading, had never pronounced the letters "t, d, z," in their lives, but in the place of them were accustomed to substitute "f, v, j." It is more difficult now to train the organs to enunciate these letters correctly, than it is to teach them all the rest of the alphabet, and how to combine the letters into words. — *English 'Phonetic Journal.'*

VIZIT TU ÆE ΣAKER SETLMENT—HWETWÖTER VILÄJ, Q.

 BÆ BEN PITMAN.

¶ Hø kan wøk över a bred estat widst felip sum kjnd ov respekt fer ðe öner; ¶ hø kan behold a wel kultivated fçrm widst admjrip ðe industri ðat mäd it sø; ¶ hø kan se big bçrmz, störd wid plenti, widst felip sumtjip ov ðe blessednes ov nedful welt. Hø kan se troöful simplisiti widst luvip it, er integriti widst admjrip it; er klenlines, regyulariti, kwjetud and öder, widst wifip ðat el ðe wurld—and hiz wif tō, wër duli imprest wid ðe beatjtud ov ðez vertyuz. It iz sumtjip tua met wid men høz wurd iz respekted, høz statments qr resevd az undisputed fakts; hø, hwen ða bj dō, not depreßiat, and hwen ða sel dō not egzajerat; hø labor fer eg uder az fer ðemselvz, and deßjr nō gud hwiç ða qr not wilip ðat eg member ov ðe komyniti fäd ekwali fçr.

"And præ," asks Wurldlip "¶ hwär qr we tua luk fer ðis paradizjakal stat, ov tipz; j hav traveld ðe wurld över and hav not fänd it."

Perhaps sø, but gö tua ðe Σaker setlmnt and yō wil be surprjzd at ðe ner aproç tua it ðat haz bin mäd bj ðis pepl. "Fanatisizm," sez Wurldlip;—if sø, it iz astonisfip hz nei lik hwot we konsev jenyuin Kristianiti mjt be, iz ðe imitaçon ov ðis pepl.

If it be fanatisizm tua pozes hsez, landz and gudz in abundans,—el akwjrd bj onest töl; tua trowjd ðar dörz and invjt el hø wil tua kum and portak ekwali ov ðar tölz and tregurz; tua ofer felter and suport tua ðe widō, ðe erfän and ðe homles; tua eksersjz kjndnes toardz eg uder and çariti toardz el; tua nō nō masterz and nō sçrvants, and hwär he ðat iz grättest iz sçrvant ov el—if ðis be fanatisizm, ðen iz Σakerizm net but fanatisizm!

Æe Σaker setlmnt at Hwjtwater viläj, in ðis stat, iz establift on a magnifisent fçrm ov aböt fiften hundred akers. It kontanz tře "hōmz," er rezidensez, and dō we belev ðis setlmnt iz wun ov ðe smolest in ðe Ynyon, it konsists ov aböt tō hundred solz.

Æe stränjer hø vizits ðis pepl iz at fçrst sorli puzld, on obzervip ðat nun qr mör ambifusli klad ðän uderz, tua asertan hø iz "Çef" er "leder;" and stül mör hwen he diskuverz ðat ðe simpl hqrted man hø kam wid hersez and wag-on tua feç hiz gests from ðe nerest ralrød stäfon, and hø in el respektis displad ðe submifon ov ðe sçrvant, iz ðe wun hø wil perhaps mak ðe mōst tuçip adres at ðar relijus gaderip, and iz privilejd "tua led of in ðe dans." Æe "sister" tō, hø wats at tabl and hø afterwardz wofej up ðe difez, wil mōst likli be diskuverd tua be "dekones."

Æe fçrst notabl fetyur ov Σakerizm iz ðe antek stjil ov dres stül retard. Æe bred brimd strē hat; ðe loç tald kot ov linen, stuf er wulen, wid trszersz ov

koresponding hom-mad material; de absens ov eni kravet, its plas beig suplid bi de fert kolar netli folded but inosent ov storg; de kloeli javen fas; de fert kropt har but wid a frinj ov grater leyð behind, and hom mad soz, komplet de stward dekorafonz ov de "belever."

De sisterz qr klad in garments stil mor at varians wid njntent sentyuri fazonz and el sr wurldli nafonz ov estetikal proprieti. De most strikij fetyur ov de femal atir iz its ekzesiv slimnes, okagond bi de fert wasted and log skerted dres, de foldz ov hwiq qr el dispozd behind. De dreses vari in kulor but qr el ov sober nutral tint. Over de folderz iz pind a nekerege ov gek muzlin, sufisentli opn at de nek tu displa de netli folded kolar ov a klos fitij, Swis muzlin habit fert. De sisterz har, gittles aljk ov de leviti ov a kurl er de klasik grasez ov a brad, iz el komd bak and hid underneft a blak band; over hwiq iz worn a smel klos fitij storgt muzlin kap, so presjs and fermal, dat las, ribonz, and floral trikeri wud, if bret inta komparison, bluf at dar wonton superfluitiz! In de opn qr a bonet iz worn ov de kotaj sap, but ov suq sever proporfonz dat wun had ned tu luk wid kar tu obzerv de pal, mild fas modestli hid at de botom.

Perhaps de nekst notabl fetyur ov Yakerizm iz, dat beleverz regard de hjest and nerest relasjonfip betwen de seksez tu be dat ov "Bredren and sisterz in Krjst." De karnal relasjonfip hwiq "unbeleverz" term marij, da esqu. Da regard de monogamik relasjon az a modifid form ov de evil doigz ov David, Solomon and de Izraelitij patriqrks, or de modern imitafonz ov Brigham Yup. Da prefer tu folo Pelz tegijz wid literal egzaktitjd,—doz ho qr siggl reman so, and doz ho hav wijz qr az do da had nun.

De "homz" qr aranjd in konsonans wid dis jdea. De sentral hel and pasajejz divjd de mal from de femal porfonz ov de bildij, and to distinkt starwaz fer de bredren and sisterz respektivli komunikat wid de diferent florz.

De famili rjzez at hqf post fer in de sumer, and fjv in de winter, retijrij not later dan njn. Melz qr takn in de djnig rom, wun ro ov tablz beig okyupjd bi de bredren and anuder on de opozit sjd bi de sisterz.

De laborz ov de sisterz konsist ov de dwtiz insidental tu a lqj hom and a numerus famili, suq az swepij, klenij, kukij, wekli wofij (de gef labor ov hwiq iz perfermd bi mafeneri drivn bi hers pter;) wevij, makij dar on and de bredrenz klofij, milkij, (sav on Sundaz hwen de labor iz perfermd bi de bredren,) buter and gez makij, and de kultjur ov silk wurmz, poltri, ets. De bredrenz laborz qr farmij, gardenij (dar revenu from de sals ov sed alon amnts tu abst fitten hundred dolarz yerli,) bildij, bröm makij, so makij fer hom yus, and de laborz konekted wid de so and grist mil, besjdz atendiij de Sinsinati mrket hwen de temz kan be spard from de laborz ov de frm.

In kontemplatij dis domestik mafeneri it iz imposibl not tu be struk wid de entjr absens ov kompuljon er sersvitud. Jar qr no msterz, konsekwentli no sersvants; eg duz hiz er her dwtiz wid karakteristik zel and in komparativ sjlens, but wid fqr les ov dat busl, konfuzon, and mak-belev so frekwentli obzervabl in de domestik afarz ov a famili.

Ov de relijus seremoniz ov dis pepl we wud wilipli avod makij menjon wer it not dat so muq dat iz folij and fels haz bin sed respektij dem, and did we

not tingk it posibl tu be skyurat widst purpusli kastig wun jot ov ridikul upon dem; de dansig, mqrqig, and tripig morover form so yunek a fetyur ov de Zaker wurfip, dat tu omit el menfon ov dem wud be tu lev ɛr deskripjon most inkomplet.

De metig hɛs iz a lqɹj rɔm wið a remqrkabli klen ɔk flɔr; de entjɹ furnityur (if we eksept a fu lɔ benqez aranjɹ rɛnd de rɔm fɛr stranjerz,) konsistig ov a smel lamp suspended from de selip! Az de beleverz asembl, de bredren aranj demselvz in rɔz on wun ajd, de eldest beig in frunt, and fásig de sisterz hɔ qɹ similarli disj-ɔzd ov on de ɹder. Eɹ bruder wurfips mɹnus hiz kɔt, and ɔver eɹ sisterz left qɹm hɔpɹ a folded hɔpkerqef. De wurfiperz handz qɹ demurli klɔst befɔr dem and el jz qɹ pɹusli bent tu de flɔr.

After a fu minits hav bin past in ɹilens, a tɹn iz komenst and sug in yun-ison bi el prezent. A fort ɹilens suksedz, hwen a bruder, wið sum hezitansi and muq felip, deklarz hiz eksperiens ov a beleverz satisfakjon at havig eskápt de mizeriz and sorɔz ov de wurld, tu fɹnd de promist blesig in de jɔz ov de Milenial Gurg. He ekspresɛz hiz hqɹt felt gratitɹd dat he haz bin led tu de lɹt; dat he haz forsakn hɛzez and landz, fɹqɹer and mɹder, wɹf and gildren tu dwel wið de bredren and sisterz in Krɹst, hwɹ, neder mariig nɛr givig in marij, da qɹ az de anjelz ov God in hevɹ! De bruder konklɹdz bi saig "let us nɛ go fɔrð in de mqrq."

Abst a duzn malz and femalz nɛ ták ðar plas in de senter ov de rɔm in a dubl rɔ and form de kwɹr, arɛnd dem qɹ formd tɔ sɛrklz, de iner wun kompozɹd ov gildren, bɔz and gerlz in kuplz hoded bi ðar "kɹr takerz," de ɛter wun kompozɹd ov bredren and sisterz elso in kuplz. Az de sigip komensez de iner sɛrkl mqrqɛz in wun direkjon and de ɛter in de opɔsit. De stran iz livli, de tɹn distinktili mqrkt, and konsɛkwentli de mqrq bekumz a meɹyrd run.

De step ov de yungger wunz iz lɹt and tripig, and okazonali ɛvɹ grasfial. Nɛ and ðen hwɹl mqrqig el klap handz tu de meɹyɹ. Hwen not klapiɹ, de qɹmz qɹ held slɹtli ekstended in frunt, de pɹmz ov de handz beig upermɔst, in de atitɹd ov resevig. De stran klɔzez wið a ralentqndɔ ɛr slakenig ov de tɹm, de last nɔt beig prolɔpɹd, dɹrip hwɹ el mak a signifikant and humbl ɔbasans bi inkliɹig de hed, and lɔerig and at de sam tɹm ekstendiɹ de handz.

At de konklɹgon ov de mqrq anɹder bruder detálz hiz eksperiens, hiz hɔps and jɔz, after hwɹ de beleverz qɹ invɹted "tu go fɔrð in de ðana." De bredren and sisterz nɛ turn and fas de hed ov de rɔm: a tɹn iz komenst ov de mɔst livli deskripjon, tu de meɹyɹ ov hwɹ el ðans wið nimbl steps, nɛ advansig, nɛ retɹɹig, okazonali turnig arɛnd, mqrqig and kɛnter mqrqig.

De sen iz novel in de ekstrem, but not ekstfavgant: ðar iz an ɹr ov sug relijɹs ɛrnestnes in el ðat iz dun, sug an evidens ov inward pes and satisfakjon, kɛzɹig dem tu be unmɹndful ov de prezens ov de kɹrɹus and pɛrqɹns de skofig stranjer, ðat ðo we ma smɹl at ðar seramoniz we must admɹr ðar sinseriti and ðar undɛsted fátfulnes tu ðar konvikjonz.

Anɹder bref resjtal ov eksperiens folɔd de eksɛrajzez abuv menfond, and sɔ ɔverkum woz de bruder wið de fɛrvor ov hiz devɔjon dat he eksklamɹd "I wont tu práz God," "Sɔ ðo j," repeted ɹder bredren and sisterz, and fɔrtwið, ɔver-

kum wið þjús fêrvor ða læpt inna ðe q̄r, klapið ðar handz hj abuv ðar hedz in ekstatak devosjon.

An interestip fetyur ov ðe servisez at ðe sabat mernip asembli konsisted ov resiprokak kongratyulafonz. Sum wêr prezent at ðis gaderip hê had probabli not met durip ðe previus wek, and fild wið kjnd and tender felipz az ða evidentli wêr, sum ov ðe bredren wud lev ðar plasez and posip in frunt ov ðe sisterhud, wud ekaklam "mj luv tu yê ðis mernip, mj luv tu yê mj sisterz" "þak yê bruder," ðe sisterz responded, ðar kœntenanses bemip wið emosjon. Hê bruderz disperst ðar luv not œnli bj wurdz and luks, but bj a signifikant wavip ov ðe handz, hwip luv ðe sisterhud resevd bj jestyurz az if dreip ðe luv toardz ðem in þakful apropiasjon.

Hæz relijus festivitiz læst from wun tu tre ȳrz, and az ðar q̄r nê sets provjded, hwen ðe wurfipers ned rest ða humbli rekliþ on ðe flôr.

Ov ðe muzikal porjon ov ðe Šaker seremoniz we must not œmit tu stat ðat ða q̄r not bored from ðe wurld. Bêð wurdz and muzik q̄r belevd tu be derjvd thrê ðe ajensi ov spirits! Okagonali Indian soþz and wurdz q̄r ðus komunikated, and sup bj ðe soajeti wiðst ðar interpretasjon beip non. Hwot q̄r belevd tu be spirityual komunikafonz hav not bin unfrekwent amup ðis pepl sins ðar fêrst establisment; and ðe fenomen nê non in ðe wurld az "spirityualizm" ða stat had log bin fortold bj ðe spirits hê habityuali komunikated wið ðem. An Læ, ðar orijinal fender, fer hœm ða entertan a reverent afekjon, and hœm ða fondli tœrm "Muder An" frekwentli komunikats wið ðe mœr favord ov hêr flok.

We hav ðus fêr endevord tu prezent ðe ekstœrnal aspekts ov Šakerizm, az ða q̄r, sen from a "beleverz" pœnt ov vȳ: eg reder iz ðus left tu fœrm hiz œn jujment, and ma dœtœrmin hê fêr hiz iðeal milenium iz realizd, in ðe advent ov "Šakerizm." Hœz hê hav bin klœs œbzœrverz ov hȳman natyur in its diferent stajez ov mental development wil not be at a los tu akœnt fer muç ðat pertanz tu Šakerizm.

In ðar interkœrs wið strãnjerz ðe bredren q̄r sumhwot rezœrvd but yunifœrmli sivil and œbljip. Toardz ðœz hœz simpatis q̄r wið ðem, ða q̄r komunikativ and afabl.

Hêr homz q̄r modelz ov klenlines, netnes and order, and ðœ ðar q̄r nê sitip rœmz ðat dœ not œkwali sœrv fer sleip rœmz, ðe entjœr absens ov disorder and unplezant asosjafonz iz az remœrkabl az it iz komendabl. Hê bredren dœ not çȳ ner smœk;—a grât vœrtȳ in Amerikanz; ðar flœrz kœnsœkwentli q̄r not dœfjld bj ðe nesœsari rezults ov ðis jokip and abominabl praktis.

But tu us, at læst, ðe most interestip and not-wurdi fœz ov Šakerizm iz, ðat it iz a praktikal and suksœsful ilustraþon ov a komuniti bœst on ðe asosjativ prinsipl; hwœr eg laborz fer œl, and œl fer eg. O kœ-œperativ band hæz, in ðis kœs, wun from ðe forest a magnifisœnt fœrm, it hæz bilt its hœzez, stœr hœzez and ofisœz; it fedz and klœdz its pepl and suportœs its œkœlz, and yer bj yer inkresœz its stœrz and revenȳ at ðe rat ov \$3000,00 per anum. Hêr iz ðe akœmplift fakt.

Amerika iz yet tœ yun, its komœrs tœ lukrativ, its unapropriated teritori tœ vast tu permit ov muç apkȳus kœr beip bœstœd upon ðis most vjtal ov soþal kwœstyonz. And yet ðar q̄r fȳ amup ðœz hœz simpatis hav led ðem tu kœnsider ðe subjœkt, hê belev ðat ðe selfj antagonizm œnjenderd bj ðe prezent stat

ov tipz iz ðe best, and ðarfor fínal stat ov sofal egzistenses; and ðat ðe prezent kompetitiv stat ov sosjeti iz best fited fer developig ðe ful and hqrmónius groð ov ær nobler fakultiz. In ðe prezent stat ov tipz we se ðat inkapasiti and merit qr alík misplast, laborz tregurz misyuzd, human lif degraded, and fæð in humaniti wontig,—bekez ðe temtafónz tua litnes and tempörizip qr felt tua be stronger ðan ær pser ov rezistans. ðar iz nò wurdí ledig; nò humbl foloig; ðe hjest and best qr tæ ofn konfnded wíð ðe menest and wurst, and ðe mán aqevments ov lif bern ov and nurtyurd bî ignobl konsiderafónz ov profit er temporari fam.

Ðe mán argumént agenst ðe organízafón ov labor, suq az iz her sò suksesfuli karid æt bî ðe Sakerz, iz, ðat men qr tæ selfij tua akt from uder ðan selfij motivz;—ðat tua atemnt tua bild up a kò-operativ organízafón æt ov egzistig materialz wud be lík. bildig a brij æt ov solid intenfónz and rotn briks! Ær lustig gratitúd ðen iz dý tua ðoz hæ hav reskud humaniti from sò grav a líbel bî a siksti yertz eksperimént, everi yer inkresig in ekstent, stabiliti and welð.

Hwíl we regqrd ðe Saker eksperimént az a suksesful ilustrafón ov ðe asoíjativ prinsípl, we must dæ ðe “beleverz” ðe justis ov adig ðat ða regqrd it hólí az a konsekwens ov ðe establisment in ðem and bî ðem ov ðe Milenial Gurg; ðat in ðem az woz fortold bî Danyel, a kigdom haz bin set up hwíg jal never be deströd! Be ðis az it ma, ðar qr bröd landz and abundans ov welð akwírd bî asoíjativ industri, and ðis iz but wun ov aten ekwali suksesful eksperiménts egzistig at ðis mómént in ðe Yünjted Stats tua atest ðe praktikabiliti and advantæjz ov kò-operativ labor. And hwot ða hav dun, qma not we wíð lík kondifónz indefinitli repet. In Frans and Iggland muq atenfón haz bin givn tua ðe subjekt ov kò-operativ labor bî sum ov ðe most advanst mýndz ov ðe aj. “Ðe problem” sez {Louis Blanc} “iz obekur; it iz teríbl it haz prævokt revolts hwígæt hav drenqð ðe ert in blud wíðst liberatig it. It haz egzested jenerafónz ov tipkerz! Lø! fer tæ tæzand yertz men hav nelt befor ðe kres, and adord in him hæ períft ðar on ðe Savyor ov mankjnd, and yet hæ meni slavz stil remán. Hæ meni unfertyúnats in ðe stward and vizíbl egzistens! Hæ muq trjúmfant iníkwiti! Hæ muq tirani enjeig at its ez ðe impúniti ov its vilaniz! Ðe Redemer haz kum,—but ðe redemfón—? Hwen wil it arív.”

M O R A L K A R A K T E R .

Ðar iz nutig hwíg adz sò muq tua ðe byti and pser ov a man az a gúd karakter. It dignífiz him in everi stafón, and egzeltz him in everi period ov lif. Suq a karakter iz mor tua be dezjrd ðan everi tíg els on ert. Nò sèrvíj fól, nò krsqig síkofant, nò tregerus onor seker dezervz suq a karakter; ðe pur jöz ov rítyusnes never spríg in suq a pèrson. If yug men but ný hæ muq a gúd karakter wud dignífiz and egzelt ðem, hæ glórius it wud mak ðar prospekts evn in ðis lif; never fud we fínd ðem yeldig tua ðe grævelig and bas-bern purpusez ov human natyur.

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LESSONS FROM THE PAST.

He roinz ov kipdomz ! He reliks ov miji empirz dat wër ! He overbro er deka ov de master-work ov man iz, ov el objekts dat enter de mind, de most afliktip. He hj-ret perfekjon ov buti and qrt semz bëm but ta perif ; and deka iz sen and felt ta be an inherent le ov dar heip. But suq iz de natyur ov man, dat evn hwjl gazip upon de reliks ov unnön nãfonz, hwig hav survjvd el histori, he fergets hiz ön perifabl nãfon in de spektakl ov endurip grätnes.

We nö ov nö spektakl sö wel kalkuläted ta teg human humiliãfon, and konvins us ov de uter fragiliti ov de prädest monyuments ov qrt, az de reliks hwig remjnd us ov vust poppyulãfonz dat hav past from de ert and de empirz dat hav krumbl'd inta roinz. We red upon de roinz ov de past de fat ov de prezent. We fel az if de sitiz ov men wër bilt on fñdãfonz bened hwig de ertkwak slept, and dat we abjd in de midst ov de sãm döm hwig haz elredi swolöd up sö muq ov de rekordz ov mertal magnifisena. Under suq emöfonz, we luk on el human pser az fñdãfonles, and vü de prädest nãfonz ov de prezent az kuverd onli wif de mask ov dar desölãfon.

He Asirian empjr woz wuas aljk de teror and wunder ov de wurd ; and Babilon woz perhaps never surpast in pser and magnifisena. ¶ But hwär iz dar evn a relik ov Babilon nã sav on de fatfal pajez ov höli rit. He veri pläs ov its egzistens iz a mater ov unsertenti and disput. Alas, dat de mequr ov tijn fud be dömd ta oblivion ; and dat döz hö fërst divided de yer inta munts, and invented de zodiak itself fud partak sö spärigli ov imortaliti az ta be, in de laps ov a fü senturiz, konfënded wif de natyural fenomena ov mentsen and vali.

¶ Hö kan sertenli fö us de sjt ov de tser dat woz "rerd agenst hev'n." ¶ Hö

AMERIKAN FONETIK JURNAL.

wer de bilders ov piramids dat hav eksjted so muq astonishment ov modern nasjonz.

?Hwar iz Rom, de irasistibl monark ov de est, de teror ov de wurd. ?Hwar qr de prsd edifizies ov her glori, de fam ov hwiq haz regt evn ta er tijn in klasik vividnes. Alas, se to haz faded awa in sins and vjsez. Tijn haz swept his unsparig sjd over her gloriz, and jern de prins ov sitiz ov its tserig djadems.

"Her laanli kolums stand sabljn,
Fljhtj dar jades from on hj
Ljk djals, hwiq de wisard Tijn
Hast read, ta kvent his ajes bj."

Hroest de ranj ov er western wjlds den in Meksika, Yekqtqn, Bolevia, eta., travelers hav bin abl ta diskuver de most indisputabl evidenses ov ekstiptkt rasez ov men hjli skild in lernig and de qrts, ov hem we hav ne qrell rekord sav de remanz ov dar wunderful wurks, hwiq tijn haz spard fer er kontempla-jon. On de veri spot hwar forests ne rjs in unbrokn grandyur, and sem ta hav bin eksplord onli bj dar natyural inhabitants, jenerafon after jenerafon haz stud, haz livd, haz werd, gron old and past awa : and not onli dar namz, but dar nasjon, dar laggwaj haz perist, and uter oblivion haz kløed over dar wuns poppyulus abodz. ?Hø jal unravl ta us de magnifiscent roinz ov Meksika, Yekqtqn, and Bolevia, over hwiq haps de subljmest misterj, and hwiq sem ta hav bin antikwitiz in de daz ov Faro. ?Hø wer de bilders ov døz gerjeus templa, obelisks and palasesz, ne de roinz ov a pserful and hjli kultivated pepl, høz nasjonal egzistens woz probabli befor dat ov Eiebz er Rom, Kqrtej er Atenz. Alas, dar iz nun ta tel de tal ; el iz konjektur, and er best informafon konsernj dem iz derjvd onli from unserten analoji.

Hs forsibli dø dez wunderful revolufjonz, hwiq overtun de master-wurks ov man, and uterli dizolv his bosted nolej, remjnd us dat God iz in dem el ! Hwarrever de j iz turnd, ta hwotever kworter ov de wurd de atanjon iz direkt-ed, dar lj de remanz ov mor pserful, mor advanst, and mor hjli skild nasjonz fan er on, de elmost obliterated rekordz ov de mjd past. Hs semiglj wel fsnded woz de delugon, and inded hs kurent evn ne, dat de diskuveri ov Kolumbus ferst opnd de wa fer a kultivated pepl in de "nu wurd." And yet hs grat rezon iz dar fer de konklugon, dat hwjl de kuntri ov Ferdinand and Izabela woz yet a stranjer ta de kultivated qrts, Amerika temd wid pser and grandyur, wid sitiz and templz, piramidz and mēndz, in komparison wid hwiq de bildipz ov Span bar not de sljtest rezemblans, and befor hwiq de relikz ov de old wurd qr jern ov dar grandyur.

Øl dez grat relikz ov stil grater nasjonz displa de wurkings ov an omnipotent hand ever bizi in a wa hwiq man kan not penetrat.

He qrt (Fonografi) furnifex a braf, redi, and lejibl mēnz ov takip nots and memoranda, makij ekstrakte from buks, reportij, (and dus sekurij el dat iz valyqabl in sermonz, lektyqrz, publik metijz, eta.) and fer koresponders wid uderz hø må be akwanted wid de qrt. — Philadelphia Register.

ÆS MEND AWEKND.

Dr. Adam Klark in his etobiografi, givz ðe foloip akænt ov hiz erliest mental eftorþ. He speks ov himself in ðe þerð person.

He emþled tō ðaz and a þort ov ðe þerð in frōtles endevoꝛz tū komit tū memori tō līnz, wið ðar konstrukþon, ov hwot aþerð tū him yꝛsles and inkompꝛehensibl jargon. Hiz distres woz indeskrīdabl, and he weterð hiz buk wið hiz tēz : at last he lad it bī, wið a brokn hqꝛt, and in desper ov ever beip abl tū mak eni progres. He tuk up an Ingliþ Testament, snekt intū an Ingliþ klas, and rōz wið ðem tū sē a leson. ðe master perseviþ it, sed in a terifik tōn, 'Sē, ʒ hwot bꝛet yō her ʒ hwāz iz yōr Latin gramar.' He burst intū tēz, and sed 'ī kan not lērn it.' He had nē rezon tū ekspekt el ðe severiti ov ðe rōd : but ðe master, getiþ a litl moderat, perhaps mōvd bī hiz tēz, kontented himself wið saip, 'Go sira, and tak up yōr gramar ; if yō dō not spedili get ðat leson, ī sal pul yōr erz az loþ az ʒslerz (a grāt dog belōpiþ tū ðe pꝛemisez,) and yō sal be a begur tū ðe dā ov yōr deb.' ðez wē teribl wurdz, and send tū eksþres ðe sentens ov a rōtles and unavēdabl destini. He retīrd, and sat dēn bī ðe sīd ov a jentilman wið hōm he had bin in klas, but hō unabl tū lag behīnd wið hiz dulnes, rekwested tū be separated, ðat he mīt advāns bī himself. Her he woz resevd wið ðe mōst biter tqꝛts, and penant insults. 'Hwot, ʒ hav yō not lērnd ðat leson yet. O hwot a stupid as ! Yō and ī began tageder : yō qꝛ nē onli in {As in pꝛesenti,} and ī am in Sintaks !' and ðen, wið kroel mokiþz, began tū repet ðe last leson he had lērnd. ðe efekt ov ðis woz astoniþiþ—yup Klark woz rēzd az from a letarji ; he felt az he eksþrest himself, az if sumþiþ had brokn wiðin him : hiz mīnd in a moment woz el līþ. Hō he felt indeskrībabli mērtiþfīd, he did not fel indignant : hwot, sed he, in himself, sal ī ever be a duns, and ðe but ov ðoz felōz insults ! He snaþt up hiz buk, in a fū moments komited ðe leson tū memori, got ðe konstrukþon spedili, went up and sed it wiðst misiþ a wurd !—tuk up anuðer leson, akwīrd it el-mōst imediatli, sed ðis elso wiðst a blemiþ, and in ðe kōrs ov ðat dā, warid ðe master wið hiz sō ofn repeted returnz tū sē lesonz ; and komited tū memori el ðe Latin vērseþ, wið ðar Ingliþ konstrukþon, in hwiþ hevi and tediū Lili haz deskrībd ðe fōr konjunkturz, wið ðar rōlz, ekseþsonz, ets., ets. Nuþiþ līk ðis had ever aþerð in ðe skōl befōr—ðe bōz wē astoniþt—admiraþon tuk ðe plas ov mokiþz and insults, and from ðat sꝛ, it ma be sed from ðat moment, he fēnd hiz memori at lest kápabl ov embrasiþ everi subjekt ðat woz bꝛet befōr it, and hiz on loþ sorō woz turmd intū instant ʒō.

Fer suþ a revolūþon in ðe mīnd ov a gīld, it wil not be ezi tū akænt. He woz not īdl, and ðō plaful, never wiþt tū indulþ ðis dispoziþon at ðe eksþens ov instrukþon—hiz on felt inkapasiti woz a mōst opresiv burden ; and ðe aþgwiþ ov hiz hqꝛt woz evidenst bī ðe tēz hwiþ ofn flōd from hiz ʒz. Reproþ and puniþment þꝛodust neder ʒanj nēr gad, fer ðar woz nuþiþ tū be korekted tū

hwiq ða kud aplj. Bretnipz wër ekwali unavalip, bekez ðar woz nò wilful in-dispozifon tu studi and aplikafon; and ðe fròtles dezjr tu lèrn fòd at lest ðe regret ov ðe wont ov abiliti, fèr ðe akwizifon ov hwiq he wud hav bin wilip tu hav mäd eni kjnd ov sakrifj.

At last ðis abiliti woz stranjli akwird, but not bj slò degrez; ðar woz nò kopkwest över inaptitüd and dulnes bj perseverip and gradyual konflikt; ðe pser sèmd jenerated in a moment, and in a moment ðar woz a transigon from dørk-nes tu ljt, from mental imbesiliti tu intelektuyal vigor, and nò mens ner eke-jtnents wër bret inta operafon but ðoz menfond abuv. He reproçes ov his skòl fèlò wër ðe sparks hwiq fel on ðe gunpöder and inflamd it instantli. He inflamabl mater woz ðar beför, but ðe spark woz wontig. His wud be a proper subjekt fèr ðe diskufon ov ðoz hò rjt on ðe filosofi ov ðe human mjnd.

His destal has bin mäd ðe mör partikyular, bekez he ever konsiderd it as wun ov ðe most impertant sèrkumstanzes in his ljf; and he haz ofn menfond it as a singyular Providens, hwiq gav a strog karakteristik kulörig tu his sub-sekwent ljf.

ÐE DESIMAL PRINSIPL.

S. N. SANFORD.

Ðe desimal prinsipl haz bin apljd tu ðe purpusez ov kurensi, and her its buti and its yutilliti qr at wuns aparent and yuniversali aknolejð. Everi wun amug us admits, widst hezita-fon, ðe grat superioriti ov ðe Federal över ðe Freng, ðe Inglij er eni uder kurensi. His superioriti konsists in its grater simplisiti, in ðe fakt ðat ðar ned be nò hqvz, tærdz, kwtertz, er uder vulgar frakfonz yuzd in komputip bj it, in fèrt, it konsists in ðe desimal prinsipl, on hwiq it iz bast. Nò wun ned be told ðat it iz ezier tu rjt dæn and tu fjnd ðe interest on \$112,55,3, ðan on £112,, 5,, 5¾ and nò wun ned be told hwiq it iz ezier, er hwi in sò döig we qr les ljabl tu eror. Everi skòl bër nòz ðe fakt, and he ned not be veri preköfus tu ges ðe rezon.

But I ma not a prinsipl sò manifestli advantajus in its aplikafon tu ðe kèntip-ov muni be apljd wid ekwal advantaj tu megyurip and waip ðoz tipz fèr hwiq muni iz kènted. In uder wurdz, I ma not ðis prinsipl be az suksesfali, and wid az muç proprijeti, apljd tu wats and megyurz, az it nò iz tu kurensi. It kan se nò rezonz hwi it ma not; if uderz kan, ða qr invjted tu komynikat dem tu ðe redertz ov ðe Jurnal. Let us brefli luk at ðe advantajez ov suç an aplikafon ov ðis prinsipl.

Insted ov ðe ten er twelv diferent tablz ov wats and megyurz, wid just enuf similariti tu konfsnd ðe pupil and perpleks ðe mas, we mjt hav wun simpl, konvenient tabl, anserip, and in a beter maner, ðe purpus ov ðe høl.

We hav under de present sistem, "Tre Wat," wid its grans, peniwata, snsez and pends; we hav "Avordupoz Wat," wid its drama, snsez, pendz, kwert-erz, hundredwat and tunz; "Apotekaris Wat" wid its granz, skraplz, drama, snsez, and pendz; and eldo in eq ov dez tre tablz ov watz dar qr fend de denominafonz pendz and snsez, in onli to do eder ov dez wurdz indikat de sam wat. So, to, wid de wurdz drama, grans, eta, hwen da okur in diferent tablz, or in konekfon wid diferent klasez ov qrtiklz, da hav entjrl diferent signifikafoz. Her we hav a froftful sors ov anoans tu de student, and ov eror and inkonsiens tu de deler. Hwot rezon iz dar in a sistem hwiq maks a pend ov bred wa az muq az 1 pend, 2 snsez, 13 pwt $1\frac{1}{2}$ gr. ov soda, er wun pend (er 16 snsez) ov jron, er led, de sam az 14 snsez, 13 pwt $1\frac{1}{2}$ gr. ov silver er gold.

But funder inkonsiensiz qr fend in de tabl ov mequrz. We hav "Klot Megur," wid its inqez, nala, kwertez, yordz and elz; we hav "Log Megur," wid its inqez, fet, yqezd, roda, furloz, mjlz, eta. "Skwar Megur," wid its skwar fet, skwar yordz, skwar rodz, roda, akers and skwar mjlz; "Sarvaers Megur," wid its inqez, lipks, polz, qanz, eta; "Kubik Megur," wid its kubik inqez, kubik fet, kubik yordz, tunz, kerd fet and kerd; "Wjn Megur," wid its jil, pt, kwert, gal., bar., tars, hhd., pip and tun; "El er Bar Megur," wid its pt, kwert, gal., bar., and hhd.; "Drj Megur," wid its pt, kwert, pk., buf., qel; "Serkujar Megur," wid its sekonda, minite, degres, sjnz and serklz; and "Megur ov Tjm," wid its sekondz, minite, zrs, das, weks, munte, and yorz.* Let dis log list ov mequrz and denominafoz ov mequrz be karfuli egzaminid, and let it be obzervd, dat so de sam wurdz okur in de diferent tablz, da elmost invariabli hav a diferent signifikafo in wun tabl from hwot da hav in anuder, and fu, i tipk, wil be frnd tu prnhns a sistem, hwiq iz mad up ov sug iregyn-lentiz and inkongruentiz, filosofikal, er wurd ov funder tolerafo, if a beter and mer filosofikal, wun kan be frnd. And iz it not eksediyli unresonabl tu supoz dat a prinsipl, so stikigli bujful az iz de decimal prinsipl, iz sel limited az tu be aplikabl onli tu purpuzes ov kurensi. Prinsiplz qr elwas ov ekstensiv, if not ov yuiversal aplikafon.

Supoz a tabl fermd in hwiq 1 indikats eni yunit,—a yunit ov wat, hweder it be ov te er tartur,—a yunit ov logt, hweder it be tap er timber,—a yunit ov kapasiti, hweder it be ov al er aplz; and let dis tabl ekstend from wun dzn tu tents, hundredts, tszandts, and if dezjrabl evn loer; and upwurdz tu tenz, hundredz, tszandz, and so on, sd libitans; makig wan ov eni denominafoz skwal tu ten ov de mekst loer: e. g.

10 tszandts (.001)	mak 1 hundredt	(ritn)	.01
10 hundredts	" 1 tent	"	.1
10 tents	" 1 yunit	"	1.
10 yunits	" 1 ten	"	10.
10 tens	" 1 hundred	"	100.
10 hundredz	" 1 tszand	"	1,000.
10 tszandz	" 1 ten tszand	"	10,000.
10 ten-tszandz	" 1 hundred-tszand	"	100,000.

* Dar wud, ov kars, be insuperabl objekfoz tu a decimal devigon ov yorz, munte and das, and perhaps also tu sug a devigon ov de serkl.

Her iz a tabl, simpl, ezili lerned and komprehended, ezili remembered, aplikabl aljk tua el tips; minut enuf fer waig drugs de most nokjus, er jemz de most prefus; and ekstensiv enuf fer waig de grosest artiklz, evn de ert and el tips daron.

Let ns sum wun egzistig denominafon ov wat—de psnd fer egzempl, be retand az de yunit ov wat; and sum egzistig denominafon ov legth, az de yqrd, er rod, be retand az de linear yunit; de galon az de yunit ov kapasiti; de rod az de yunit ov surfas; and de fut az de yunit ov kubik megur. If den de artikl wad er megurd wer veri smel, its wat er megur wud be eksprest wid de utmoest az and akyurasi in tentz, hundredts er tszandts ov its yunit; but if de artikl wer gros, it wud den be eksprest in tenz, hundredz, tszandz er uder hier denominafon.

It do not prezum tua ofer dis az de best form in hwig tua aplj de desimal prinsipl tua wats and megurz, but az wun form in hwig it ma be apljd, and a form hwig not onli ilustrats mj menip, but iz vastli mor simpl and filosofikal dan de sistem, er ruder wont ov sistem—de kaos ov wats andm egurz—hwig ns obtanz.

He abuv tabl iz givn merli az an ilustrafon ov mj menip and iz dezjnd fer yunivarsal aplikafon, and ekstendig from "a tszandt" up tua "hundred tszandz," tro de intervenig denominafonz ov "hundredts," "tentz," "yunits," "tenz," "hundredz," "tszandz," and "ten tszandz." He plan propozez but wun yunit ov wat, de psnd; wun linear yunit, de yqrd; wun ov kapasiti, de galon; wun ov surfas, de rod; and wun ov kubik megur, de fut.

Tua dis it mjt be objektet, and forli wif sum so ov rezon, dat it iz esier, far, tua yuz intejerz dan desimalz, and dat dis plan propozez, fer el smel wats and megurz, de yuz ov desimalz.

In replj tua dis objekfon, it ma be repeted, dat de plan propozd woz not givn az de best, but onli az wun "vastli mor simpl and filosofikal dan de sistem, er ruder wont ov sistem—de kaos ov wats and megurz, hwig ns obtanz." But uder ansers tua de objekfon, qrat hand. He "tszandts," "hundredts," "tentz," "tenz," "hundredz," etc., er hwotever wurdz, er abreviafonz, mjt be yuzd in dar sted, wud son kum tua hav a spesifik menip, az de wurdz "djm" (menip a tent); "sent" (menip a hundredt); and "mil" (a tszandt,) log sins hav. Hen it wud be perfektli eksplisit, and sertenli ezi and simpl, tua rjt a "tent" ov a psnd, e. g. 1 tt," insted ov "1 psnd," er 1 hdt., insted .01 psnd, er 1 tt., insted ov .001 (az we ns rjt 1 sent, insted ov .01 ov a dolar,) dus avedig de yuz ov desimalz tua de sam ekstent az we do in kurensi. Or, if dis be not sufijent tua satistj de objektor, de namz ov denominafonz ns in yuz, ma be retand; and a tabl ljk de foloig ma be substituted fer el de tablz ov wats and linear megur at prezent in yuz:

WATS.

10 granz	mak	1 skropl,
10 skroplz	"	1 dram,
10 dramz	"	1 ons,
10 onsez	"	1 psnd,
10 psndz	"	1 desem,
10 desemz	"	1 hundred,
10 hundredz	"	1 tun.

MEGURZ.

10 bqrlikernz	mak	1 ing,
10 ingez	"	1 fut,
10 fet	"	1 yqrd,
10 yqrdz	"	1 rod,
10 rodz	"	1 furlog,
10 furlogz	"	1 milj,
10 miljz	"	1 _____.

Be it understand, hwever, dat no sug reformasjon az dis, iz advokated bi de rjter ; but it iz belevd dat evn dis wud be a vast impruvment on de present tabls ; de opn tu inkomparabli grater objekfons, dan iz de plan propozd.

But let us prosed tu ilustrat de superioriti ov de desimal tabl ov wats and mezurz, over de tabl ns in yus.

De foloig egzamplz qr ret bi bot de present and de propozd metodz, and da qr deziqd tu be jidentikal, or at lest ekwali minqt.

¶ Hwot iz de sum ov 36 buf., 2 pks., 5 kwerts, 1 pt., and 19 buf., 3 pks., 7 kwerts, 1 pt.

Present Metod.	Propozd Metod.
36 buf. 2 pks. 5 kwts. 1 pt.	293,375 gal.
19 " 3 " 7 " 1 "	159,875 "
56 " 2 " 5 " 0 "	453,250 "

In wurkip dis veri simpl egzampl bi de present metod, abst for tjnz az meni figyurz hav tu be mad, and muq mor dan for tjnz az muq mental labor haz tu be ekspended, az in wurkip it bi de propozd metod.

Supoz ns dat de sekond be subtrakte from de ferst :

36 buf. 2 pks. 5 kwts. 1 pt.	293,375 gal.
19 " 3 " 7 " 1 "	159,875 "
16 " 2 " 6 " 0 "	133,500 "

Her agen we se de sam advantaj on de sjd ov de desimal metod, it rekwjrip onli abst wun-forb de tjn and labor rekwjrd bi de uder.

But agen :

Multiplj 38 pndz, 11 snsez, 10 pwts. 12 grz.	38,9604
bi 6	6
233 " 9 " 3 " 0 "	233,7624 pndz.

Her dar iz a stil grater diferens in de number ov figyurz, and de amnt ov labor rekwjrd bi de tw metodz.

If we divjd :

6)233 pndz, 9 snsez, 3 pwts. 0 grz.	6)233,7624
38 " 11 " 10 " 12 "	38,9604 pndz.

we jal fjnd dat bi de propozd metod mor dan elevn-twelfts ov de labor iz savd.

If it be rekwjrd tu redus de pndz, snsez, pwts. etc., tu de loest denominasjon menfond, it iz akomplift in de wun kas bi a seriez ov multiplikafons, hwjl, in de uder, it iz dun bi simpli ganjij de plas ov de desimal pont.

But de grat savij ov tjn and labor iz not bi eni menz tu be regurded az de onli, or inded, de cef advantaj ov de desimal metod. De sekuriti from errorz hwig it afords iz wun ov de strongest rezonz for its adopson.

And ns hwot iz necesari in order tu briq abst dis muq tu be deziqd reformasjon, in er sistem ov wats and mezurz.

Let de Ohjo Stat Tegerz' Asosifasjon, and everi similar Asosifasjon in er kuntri ; let everi Merkantij Asosifasjon, and Bord ov Trad in de land ; let de Amer-

ikan Asosiasjonz fer de advansment ov Edyukasjon and Sjens; let el dez earnestli petifon Kongres tu establiſ a nasonal sistem ov wats and megurz bast upon de desimal prinsipl. Kongres wud, widst det, ar loy, giv de petifon a favorabl konsiderasjon, suč a Nasonal Sistem wud be establiſt, and hwen đus establiſt, it wud gradyuali suplant de prezent sistem, and kum, ultimati, widst de jok ov a grat and suden čanj, widst los er inkonviniens tu ani wun, inta yuниверsal yus and aprobasjon.

DE DEKLARASION OV INDEPENDENS.

In an old ekeganj we find de foloip deskripjon ov de debats hwič preseded de Deklarasjon ov Independens, de apzjeti hwič obtand durip its progres, and de jeneral jo wid hwič de ferst strok ov de bel ansnsip de posaj ov de Deklarasjon, woz resevd :

Hwič events wer đus posip arsnd Nu Yerk, Kongres, havip asemblđ in Filadelfia, wer engajđ in de momentus kwestyon ov a Deklarasjon ov Independens. Meni ov de separat provinsez had elredi akted on de subjekt. Nert Karolina tuk de ferst step, and tuk a vot instruktij her delegat tu konkur wid de uder koloniz in deklarip independens. Masagsets folod. Verjinia neksť hwelđ inta de rapks, den Konetikut and Nu Hampſir Mariland opozđ it; hwič de delegats from de remanip provinsez wer instruktet tu yunjt wid de majoriti, er left fre tu akt az đar jujments mjt diktat. Đus instruktet, de reprezentativz ov de pepl asemblđ in solem konklav, and loy and apfuali survad de perilus grund on hwič đa wer tredip. Tu resed woz nř impossibl—tu go on samđ fret wid teribl konsakwensez. Đe strugl had not bin fer independens, but fer de sekuriti ov ričs, in hwič đa had de simpati and ad ov sum ov de wizest statsmen ov Ingland. Tu deklar đemselvz fre, wud kut đem of from el đis simpati, and provok at wuns de entjr pser ov Ingland agenst đem. Đe rezults ov de loy and ferful konflikt đat must folo, woz mor đan đistfal. Fer twenti đaz Kongres woz tost on a se ov perpleksiti. At leyt, Rigord Henri Le, fakip ov de feterz đat geld hiz nobl spirit—Jun 7đ—aroz, and in a kler, dēliberat ton, everi aksent ov hwič rup tu de fardest ekstremity ov de silent hol, red, " Rezolvd, đat đez Yujtēd Koloniz qr, and, et tu be, fre and independent stats, and el politikal konekjon betwen us and de stats, ov Grāt Briten iz, and et tu be, totali dizolvd." Jon Adamz, in hōz sol glōđ đe burnip futyur, sekonded it in a speč so ful ov impasjōđ ferwor, trilip elokwens, and profetik pser, đat Kongres woz karid awa az bj a razisties wav befor it.

Đe đj woz kust, and everi man woz nř kompeld tu met de dredful ify.

Stil wad đsn wid fer, Kongres direkted de sekretari tu omit in de jurnal, de namz ov de bold mover and sekonder ov đis rezolufjon, lest đa sud be selekted az de spefal objekts ov venjens bj Grāt Briten. Đe rezolufjon woz mad de spefal kwestyon fer de neksť đa, but remand untuť fer tre đaz, and woz fjnali

desferd ta ðe færst Júlí, ov ta als a komite aponted fer ðat purpus, ta draft a deklaraþon ov independens. Hwen ðe ða ariyd ðe deklaraþon woz takn up and debated qrtíkl bj qrtíkl. ðe diskufon kontinyuð fer ðre ðaz, and woz karakterízd bj græt eksajment; at leþð ðe varius sefonz havíþ bin gon ðre wíð, ðe nekst ða, Júlí 4th, woz aponted fer fínal akþon. It woz son non þræwt ðe siti, and in ðe morníþ, befor Kongres asemblð, ðe stræts wæf fíld wíð eksajted men, sum gaderd in græps, engajd in eger diskufonz, and uderz mævíþ toard ðe Stat Hæa. Òl biznes woz forgotn in ðe momentus krísis ðe kuntri had næ reþt. No soner had ðe memberz takn ðar seta, ðan ðe multítuð gaderd in a dens mas arænd ðe entræns. ðe belman mænted ta ðe belfrí, ta be redi ta proklam ðe jeful tíðíþz ov frædom æz son æz ðe fínal vót had past. A bríþ íð bæ woz stafond belo ta gífv ðe signal. Arænd ðat bel, bret from Iþgland, had bin kust mæð ðan twenti yerz befor ðe profetík sentens, "Proklam líberti þræwt el ðe land untæ el ðe inhabitants ðærov." Òlðæ íts læð klap had ofn sænded æver ðe siti, ðe proklamaþon engrævd on íts íron líp had never yet bin spokn alsð. It woz ekspektet ðat ðe fínal vót wuð be takn wíðst ðela, but ær æfter ær wæf on and no reþort kam from ðat místeríus hel, hwæf ðe fat, ov a kontínent woz beíþ setíð. ðe multítuð græ ímpæfent—ðe old belman lend æver ðe ralíþ, stræníþ híz íz ðænward til híz hært míægæv him, and hœp yelæd ta fer. But at leþð, at tæ oklok, ðe dæf ov ðe hel æpnd, and a væs eksklæmd, "It hæz past." ðe wuð leþt lík líþníþ from líp ta líp, folæð bj huæzqz ðat fæk ðe bíldíþ. ðe bæ-sentínel turnd ta ðe belfrí, klæpt híz handz and fæted "ríþ! ríþ!" ðe despondíþ bel man, elektríþíð íntæ líf bj ðe jeful núz, sezð ðe íron tup and huríð ít bækwærd and ferwærd, wíð a klap ðat stærtíð everí hært in Fíladelfíæ, lík a bugl blæst. "Klap, Klap," ít rezænded on, ever híer and klerer, and mæð jóus, blændíþ in íts ðep and ðrílíþ víþræfonz, and proklæmíþ in loþ and læð æksents æver el ðe land, ðe motæ ðat ensærkíð ít. Glæð mesenjerz ket ðe tíðíþz æz ít flæted æt on ðe ær, and æped of in everí dírekþon, ta bæf ít onwærd. Hwen ðe núz reþt Ný Yerk, ðe belz wæf set ríþíþ, and ðe eksajted multítuð suríþ híder and ðíder, at leþð gaderd arænd ðe Bælíþ Gren, and sezíþ ðe ledn ekwestrían statýþ ov Jærf III, hwíþ stæð ðar, tæf íntæ frægmentz. Híis woz æfterwærd run íntæ bælets and huríð ægenst híz Mæjestíz trops. Hwen ðe Deklaraþon ariyd in Boston, ðe peþl gaderd ta Òlð Fanýl Hel ta her ít red, and æz ðe læst sentens fel from ðe líps ov ðe reder, a læð fæt went up, and son from everí fertíþíð híþ, and everí bæterí, ðe þunder ov kanon re-ekæð ðe jæ.

POETRI FØR Æ PRÛD.

Næhwæf, in ðe entíþ ranj ov ðe wærlðs líterætýþf, kan ðæf be fænd suþ a fígyf æz ðe fælo-íþ, ðren bj ínspræfion, fer ðe præð:

"Æt ðe egzælt ðíself æz ðe egl,
And ðæ ðe set ðí nest æmup ðe stærf.
Æens í wíl bríþ ðe ðæn sæð ðe Lord."

SINERZ OV HE DEKLARISON.

HAR BERRS AND PROFEESONZ.

Josja Birtlet, born at Elmzbury, Masagsets, November, 1729—Fizifan.
 Wilyam Hwipl, born at Kineri, Man—Salor.
 Matu Hernton, born in Erland, 1741—Fizifan.
 Jon Hankok, born at Kwinsi, Masagsets, 1737—Merçant.
 Samyuel Adamz, born in Boston, 1722—Merçant.
 Jon Adamz, born at Kwinsi, Masagsets, 1735—Loyer.
 Robert Tret Pan, born in Boston, 1732—Loyer.
 Elbrij Geri, born at Mqrblhed, Mas., 1744—Merçant.
 Steven Hopkinz, born at Providens, R. E., 1707—Farmer.
 Wilyam Eleri, born at Nuport, R. E., 1727—Loyer.
 Rojer Zerman, born at Nutsn, Masagsets, 1224—Somaker.
 Wilyam Wilyamz, born in Konetikut, 1731—Jentlman.
 Oliver Wolkot, born in Konetikut, 1726—Fizifan.
 Wilyam Flod, born at Loy Fland, N. Y., 1724—Farmer.
 Filip Livingzton, born at Olbani, N. Y., 1716—Merçant.
 Fransis Lujis, born at (Llandaff), Walz, 1713—Jentlman.
 Lujis Moris, born at Hqrlem, N. Y., 1726—Farmer.
 Rigard Stokton, born at Prinston, N. J., 1730—Farmer.
 Jon Widerspon, born at Edinburo, Skotland, 1722—Minister.
 Fransis Hopkinson, born in Filadelfia, 1734—Loyer.
 Jon Hqrt, born in Huntingdon ksnti, Pa.—Farmer.
 Abraham Klqrk, born in Elizabettan, N. J., 1730—Loyer.
 Robert Moris, born in Ingland, 1734—Merçant.
 Benjamin Ruf, born in Biberi, Pa., 1736—Fizifan.
 Benjamin Fragklin, born in Boston, 1705—Printer.
 Jon Merton, born in Ridli, Pa. 1724—Survaor.
 Jerj Kljmer, born in Filadelfia, 1739—Merçant.
 Jamz Smid, born in Erland, 1715—Loyer.
 Jerj Talor, born in Erland, 1716—Fizifan.
 Jamz Wilson, born in Skotland—Jentlman.
 Jerj Ros, born in Nukas, Del., 1730—Loyer.
 Sezar Rodni, born at Dover, Del., 1730—Jentlman.
 Jerj Red, born Mariland, 1734—Loyer.
 Tomas MkKen, born in Cester ksnti, Pa., 1731—Loyer.
 Samyuel Cas, born in Mariland, 1741—Loyer.
 Wilyam Paka, born in Mariland, 1740—Loyer.
 Tomas Ston, born at Ponton, Mariland, 1734—Loyer.
 Cqrlz Karol, ov Karolton, born at Anapolis, Md., 1737—Loyer.

Jerj Wj4, born on Cesapek Ba, 1726—Leyer.
 Rigard Henri La, born in Verjina, 1732—Soljer.
 Tomas Jeferson, born in Verjina, 1743—Leyer.
 Benjamin Harison, born at Berkli, Va.—Farmer.
 Tomas Nelson, Jr., born at Yerk, Va., 1738—Jentlman.
 Fransis Ljtfat La, a Verjinian, born 1734—Farmer.
 Kqrter Brakston, born in Verjina, 1736—Jentlman.
 Wilyam Huper, born in Boston, 1742—Leyer.
 Jøzef Huz, born at Kipzton, N. J., 1730—Leyer.
 Jon Pen, born in Verjina, 1741—Leyer.
 Edward Rutlej, born at Qrlzton, S. K., 1749—Leyer.
 Tomas Haward, born in Sst Karoljna, 1745—Leyer.
 Tomas Ling, Jr., born in Sst Karoljna, 1740—Leyer.
 Artur Midlton, born on ðe bakks ov ðe Afli, S. K., 1743—Leyer.
 Buton Gwimet, born in Ingland, 1732—Mergant.
 Jerj Welton, born in Verjina, 1740—Leyer.
 Ljman Hel, born in Konetikut, 1731—Fizifan.
 Samyuel Huntuington, born 1732—Farmer.
 Kolektivli we fnd, 23 Leyerz, 8 Farmerz, 7 Mergants, 6 Fizifanz, 6 Jentlmen, 1 Minister, 1 Printer, 1 Survaor, 1 Soljer, and 1 Salor.

Æ Æ IMORTALITI OV RØT.

We hav herd mug, and red mug, on ðe imortaliti ov ðe sol. But it ma not hav okurd tu sum ov us ðat not onli el its orijinal pserz qr imortal, but ðat everi jtem ov its nolej iz ekwali imortal. Bj ðis it iz ment, ðat ðe sol ov man iz so konstruktet, ðat in ðe futyr stat, it wil, wiðt eni mirakyulus ajensi, pøzes a perfekt remembrans ov el its persepjonz, reflekjonz, opinyonz, afekjonz, jujments and volifonz—ðat no jtem ov its akwjrd furnitur, hweder it be ov ekstørnal er internel orijin, kan ever be erast st ov ðe memori.

An evidens ov ðis iz ðe influens ov ðe lez ov asofiason. Hæz lez qr never tu be repeld. And ðar pser tu rekuver forgotn jtemz ov nolej iz familyar in ðe eksperiens ov everi wun. Hæz qr but fq ov us ðat dæ not at tjnz put forð hwæt iz keld intensjonal memori, ðat iz ,egzert, ðe mjnd tu rekuver sum nam er nofon ðat had bin forgotn. Hæz nofon iz never gand bj a direkt akt ov ðe wil; fer we kan not wil ðe egzistens ov ðat tip, ov hwiq we hav no nolej; we rekuver ðis lost nam bj revolvip in sr mjnd sum uder namz, hwiq we tipk hav a rezemblans tu it, and, bi-and-bi, sum wun kumz up in sr mjnd hwiq rezemblz it so mug, ðat it briz up, er sujests ðe namz hwiq we wif tu rekolekt. “Æ am akwænted,” sez Dr. Beti, “wif a klerjiman hæ woz atakt wif a fit ov apopleksi. Ofter hiz rekuveri, he woz fsnd tu hav forgotn el ðe transak-

fonz ov ðe fôr yæz imediatli presedip, but remembæd æz wel æz ever, hwot had hapnd befor ðæt period. 'He nuppaperz, hwiç wër printed durip ðe fôr yæz, wër red wið interest and aforded him muç amuçment, beip perfektli nu. ðis sãm pærson rekuverd bi degrez el he had lost." In ðis instans ðe prinsiplz ov asoçiaçon wër, at fêrst, kompletli prostrated bi ðe dizez, wiðst eni prospekt ov ðar beip brot inta akçon, eksept bi sum asistans aforded ðem. "ðis asistans woz redip and konvërsaçon. Bi redip öld nuppaperz, and bi konvërsaçon, he fróm tjm tu tjm fel upon jdeaz, hwiç he not önli had pozest befor, but hwiç had bin asoçiæted wið uðer jdeaz, færmip oriçinali, distinkt and kondensat tranz ov ðet, and ðus høl seriez wër restord. Uðer seriez to, wër rekuverd bi intensjonal rekolekçon; ðat iz bi kontinyuali revolvip in hiz mjnd suç tranz æz wër restord, and ðus ræziç up uðerz. Suç woz ðe proses bi hwiç he rekuverd ðe nolej he had lost." ðe lez ov asoçiaçon hwiç in ðis instans rekuverd forçotn ðets, wil be ækwali efisjent in uðer instansez. Interestip pærsonz ov ær mental histori ma sem tu be blotod from ðe memori—ðæz, munæ and yæz mã rol on, and ðar ma be nø evidens ov ðar egzistens. But endenli æ sen iz prezented, ær æ ðet arizez in ðe mjnd, related in sum wæ, tu ðe forçotn pærson ov ær histori, and agen it iz revjvd wið el its oriçinal streng and fresnes. So tuu qv ðe wurdz ov ðe poet:

"Luld in kœntles çambers ov ðe bræn,
 Ær ðets qv likt bi meni æ hiden çæn,
 Awak but wun, and lo, hwot miriadz rjæ!
 Eç stamps its imaj æz ðe uðer fljæ."

ðe imortaliti ov ðet mã be inferd from ðe influens hwiç siknes and drænip hav in ekaçtig ðe mental pærz, so æz tu rekuver its lost nolej. Flint, in hiz "Rekolekçonz ov ðe Vali ov ðe Misisipi," givz ðe foloip ækœnt ov ðe mental afekçonz ov an intelijent Amerikan traveler. "It iz deçjrabl," sed ðis traveler, "ðat in ðe biter agoni ov suç dizezez æz mju, mœr ov ðe simtomz, sensaçonz and suferipz, ðæn hav bin, juad be rekorded, ðat uðerz, in similor predikaments, ma nø, ðat sum befor ðem hav hac suferipz ljk ðæz, and hav survjvd ðem. Æ had æ fever befor, and had rizen and bin drest everi dæ. But in ðis, wið ðe fêrst dæ, i woz prostrated tu infinit weknes, and felt, wið its fêrst atak, ðat it woz æ diferent tip from hwot i had eksperienst. Paroksisms ov deranjment okurd ðe ðerd dæ, and ðis woz tu me æ nu stat ov mjnd. ðat stat ov dizez, in hwiç pærçal deranjment iz mikst wið æ konfusnes jenera'i sænd, and æ sensibiliti preternatjvuali ekaçted, i juad supoz ðe mœst distresip ov el its færmz. At ðe sãm tjm ðat i woz unabl tu rekogniz mj frendz, i woz infermd ðat mj memori woz mœr ðæn ordinarili egzakt and retentiv, and ðat i repeted høl pasajez in ðe diferent laggwajez, hwiç i nu, wið entjv ækyuçasi. Æ resjted, wiðst læziç ær misplasip æ wurd, æ høl pasaj ov poetri, hwiç i kud not so repet after i had rekuverd mj helt." ðe læt lamented Profesør Fifer, ov Nu Havn, hac mad æ statment on ðis pœnt, drøn from hiz ön eksperiens ov ðe influens ov mental eksjtmnt bi dizez in rekuverip lost tranz ov ðet. Sed he, "Tu hwot-ever subjekt i hapnd tu direkt mj ðets, mj mjnd woz kræded wið jdeaz upon it. Mj jdeaz flød wið æ rapiditi hwiç woz prodijus, and ðe fakultiz ov memori and asoçiaçon wër wunderfali ræzd. Æ kud render diferent laggwajez inta Ingliç and Ingliç inta Hebrœ, wið æ fluens i hwiç i woz never befor ær siss

master ov. During dis hol period ov për heft, i never felt dis leat pan er fateg ov bodi, ðo i woz empled in ðe most intens meditaſjon." It haz bin remqrkt, in a number ov instansez, bi personz hō hav bin on ðe pōnt ov drenig, but hav bin resusitated, ðat ðe operaſorz ov ðar mjnd wër pekuſyarli kwikend. ðar woz sug a wonderful aktiviti ov ðe mental prinsipl, ðat ðe hol poſt lif, wið its tūzand minqt insidents, haz simultaneusli poſt befōr ðem, and bin vūð az in a miror. Senz and ſityuſjonz loy gon bi, and aſoſiats hō had not bin ſen fer yerz, and perhaps berid, kām ruſig in upon ðe feld ov intelektuſal vigon, in el ðe aktiviti and diſtingktnes ov real egzistens. In a mōment ov tīm, hwen ðe ſol woz on ðe pōnt ov ſtartig awā from ðe bodi fer ever, milyonz ov akſjonz, milyonz ov tets and felipz, hav bin rekolekted and māð tu pas in revu. In hē meni instansez, komparð wið ðe hol number ov personz ðus revjvd after beig takn æt ov ðe weterz, dis pekuſyar ſtat ov mjnd ma hav egzisted, it iz not in ær pter tu sē. Hat it haz egzisted in sum kasez iz serten. If nō ov to personz, nō livig, boð hiji diſtinggwift fer mental vigor and kōlnes ov jujment, hō hav re-ated tu mē ðat ða had, at ðe veri pōnt, hwen ða ſupōzð ðemselvz ſigkip inta ðe qmæz ov ðeð, in a drenig ſtat, a perfekt rekolekſjon ov everi jtem ov ðar poſt histori, ðat ðe map ov ðar lif woz ſpred æt befōr ðem, and ðe hol woz sēn az it wër, bi a ſiggl glanz.

"Sum yerz sine, E. held a bond ov B. fer several hundred dolarz, havig sum tīm tu run. At its maturiti he had put it awā ſo karfuli ðat he woz unabl tu find it. Everi sērg woz frōles. He onli nū it had not bin pad, er traded awā. In dis dilemma he keld on B., related ðe sērkuſtans ov its diſap-earans, and propōzð givig him a reſet az an ofſet tu ðe bond, er an indemniſig bond agenst its kolekſjon, if ever fōnd. Tu hiz græt ſurpriz, B. not onli reſuðed tu aksept ðe tērmz ov mētig ðe difikulti, but pozitivli denjð oig him enitig, and strogli intimated ðe prezens ov a freduſlent dæzin on ðe part ov E. Wiðst legal proef, and, ðarfor, wiðst redres, he had tu endur boð ðe los ov hiz muni and ðe ſuſpiſjon ov a diſonorabl intenſjon in urjig ðe klām. Several yerz poſt awā wiðst eni çanj in ðe natyur ov ðe kaſ, er its fakts az abuv givn, hwen wun afternoon hwjl hadig in Jamz River, E., eðer from inability tu swim, kramp, er sum uðer kez, woz diſkuverð tu be drenig. He had ſupk and rizen several tīmz, and woz flōtig awā under ðe weter, hwen he woz sezd and dren tu ðe fōr. He yuſual remediz wër apljð tu resusitat him, and ðo ðar wër sijnz ov lif, ðar woz nō aſperans ov konſuſnes. He woz takn hōm in a ſtat ov komplet egzheſtyon and remānd ſo fer sum dæz. On ðe fērst return ov ſtrengð tu wek, he left hiz bed, went tu hiz buak kaſ, tuk a buak, opnd it and handed hiz loy loſt bond tu a frend hō woz prezent. He ðen infermd him ðat hwen drenig and ſigkip, az he ſupōzð, tu rjz nō mōr, in a mōment ðar ſtud æt diſtingkðli befōr hiz mjnd az a piktyur, everi akt ov hiz lif, from çrli gjldhad tu ðe ær ov ſigkip bened ðe weter, and amug ðem ðe sērkuſtans ov hiz putig ðe bond in a buak, ðe buak itſelf, and ðe plas in hwiç he had put it in ðe buak kaſ. It iz nedles tu sē he rekuverð hiz on wið yuçuri."

ðe sam efekts qr ofn produſt bi uðer injuriz and diſezes ðat afekt ðe brān. Sēr Aſtli Kuſper relatē ðe kaſ ov a ſalor hō woz reſevð inta St. Tomasez Hoſpital, in a ſtat ov ſtupor, hwiç had kontinyuð sum muntis rezultig from an injuri

in de hed. Ofter an operafon he sudenli rekuverd so fqr az ta spek, but no wun in de hosjital understad hiz laggwaj. A Welf milk-wuman hapnd ta kum inta de werd, hœ onserd him in Welf, hwiq woz his nativ laggwaj. He had, hœever, bin absent from Walz mœr dan terti yertz, and previus ta de aksident had entjri forgotn Welf, eldœ he nœ spok it fluentli, and rekolekted not a singl wurd ov eni uder tup. On hiz perfekt rekuveri he agen kompletli forgot hiz Welf, and rekuverd hiz Ingliſ. An Italian jentlman, menſond bj Dr. Ruf, in de beginig ov an ilness spok Ingliſ; in de midl ov it Frenc; but, on de da ov hiz deð, spok onli Italian.

Dr. Aberkrombi relats de kas ov a gjld, hœ under went de operafon ov trepanig hwj in a stat ov profœnd stupor from a fraktyur ov de skul. Ofter hiz rekuveri, he retand no rekolekſon eder ov de operafon or de aksident; yet, at de aj ov fiften, durig de delirium ov a fever, he gœv hiz muðer an egzakt deskripſon ov de operafon, ov de perſonz prezœnt, ðœr dres, and meni uder minyut partikyulœrs. Dr. Priçard menſonz a man hœ had bin emplœd wid a betl and wejez splitig wud. At njt he put ðœz implements in de holœ ov an œld tre, and direkted hiz sunz ta akumpani him de nekst mœrnig in makig a fœns. In de njt, hœever, he bekam mad. Ofter several yertz hiz rezœn returnd, and de fœrst kwestyœn he œskt woz hweder hiz sunz had brœt hœm de betl and wejez. Hœ, beig œfrœd ta enter intœ an eksplanafon, sed de kuœd not fjnd ðœm, œn hwiq he œrœz, went ta de fœld hwœr he had bin akustœmd ta wurk œœ meni yertz befœr, and fœnd, in de plas hwœr he had left ðœm, de wejez and de jœrn ripz ov de betl, de wœdn pœrt hœvig mœldœrd œwœ.

Anuder instans in pont iz fœnd in de singular histori ov an iliterœt yug wœman. In a kœtœlik tœn in Jœrmani, a sœrvœnt gœrl woz sezd wid a nœrvus fever durig hwiq ſe woz konstantli tœkip Grek, Latin and Hebrœ, wid muq promittœd and kœrektœnes. Hœ kas œtrœktœd muq œtenſœn, but no eksplanafon kuœd fœr a lœg tœm be givn, eldœ inkwœriz wœr mœd fœr ðœt purpus, in diferent familiœ hwœr ſe had rezjœd. Firœ de zel, hœever, and filœœfœkœl spirit ov a yug fizjœn, œl de neseœœri informœſœn woz œt legœ obtœnd. Hœ wœman woz œv pœœr pœœrents, and œt nju yertz œv œj, had bin kjœndli takn ta be rœzd bj œn œld protesœtant minisœter hœ livd œt sum distœns. He woz œ veri lœœned man, beig not œnli œ grœt Hebrœist, but œkwœntœd œlsœ wid Rœbinikœl rjœterz, de Grek and Latin Fœdœrz, œts. Hœ pœœsœjez hwiq had bin takn dœn in de deliriœs rœpœiz œv de yug wœman, wœr fœnd bj de fizjœn pœœsœjœli ta œgre wid pœœsœjez in sum buœks in ðœœz laggwœjez hwiq had fœœmerli belœgd ta him. But ðœœz fœkœts wœr not œ fœœl eksplanœfœn œv de kas. It œpœrd œn fœœrder inkwœri, ðœt de patriœrkœl protesœtant had bin in de habit, fœr meni yertz, œv wekip œp and dœn œ pœœsœj in hiz hœœ, intœ hwiq de kœgen dœr œpœnd, and redig ta himsœlf, wid œ lœd vœœ œt œv hiz fœœvœrit buœks. Hœ œtrœktœd de notœs œv de pœœr, ignorœnt gœrl, hœœm he had takn intœ hiz famili; de pœœsœjez mœd œn impresœn œn hœœr mœmœri, and meni yertz œfterwœrdœz, hwœn hœœr bœdi woz rœkt wid pœœn, and hœœr brœn burnig wid fever, ðœ wœr vividli restœrd ta hœœr rekœlekſœn, and wœr œterd in de wœ hwiq hœœz bin menſœnd.

Nœ de lœœz œv œœœſjœfœn kœn not, œv ðœœmsœlvœz, kreœt tœt; nœder kœn de influœns œv sœkœnes mak œni œpœksimœfœn ta it; but kœn œnli œperœt œœ

an eksjiment, er a kwikener ov ds intelektuqal prinsipl. Hæz fakts, ðarfor render it hjli probabl, ðat ds human miñd hæz pser tu regan everi jtem ov its forgotr tets, and hold in kler and sternal vu el its vast varjeti ov nolej.

GILDHWD.

DR J. WILIS.

Bak tu gjldhuds sinles yers,
 Memari takz her fljt,
 Das ov hap, bedgd wid ters,
 Smjlig in deljt.
 O, hs pqr ds hqrt wos ðen,
 Not e'n tugt bj sora,
 Betig on, and gladsum hwon
 Dramig ov ds mora.

Ljk ds lqrk ðat hals ds morn,
 Flutterig mid ds dñ,
 So wex ws tu plequr born,
 Unalod and tro—
 Plequrs sug az nun kan na,
 Sav ds gilles hqrt,
 And from hwiq ds wurld i tro,
 Skars kud mak us pqr.

Yet ðos swet and traykwil vrs,
 Kel ðem bak agen,
 Blossoms qast in memoriz bters,
 Plequrs widst pan—
 Gren spots in ðis qekerd lif,
 Plezig tu rekel,
 Das ðat nq no selfj strjf,
 Inosent wos el.

Refran tada ;

And ðat jal lend a kjnd ov esines
 Tu ds nekst abstinens ; ds nekst mor esi :
 For yrs elmoet kan çanj ds stamp ov natyqr.

WE NEVER MET AGEN.

S. H. W.

"Amug dz familydr piktyur dz dat hag on memoris wel
Is wun ov a dim old forest, dat j luv dz best ov el."

Alis Kari.

It wud not kel a sekond gians from eni stranjers je—
And meni a grener gien is fnd ned brttr, warmer aks—
Fer dz tres qr old and twisted—do dz turf is soft and gren,
And dz strem is wjd and nexi dat dqrts dz roks betwen
But den in dz tjm ov sumer, j hav roud in das ov yar—
Wid wun has jenti luv tons wil never gret me mor.
hav sins sen wijder bqi dan dat humbl gien kan boet,
Hav herd Atlantiks rorig az his prd wavs wof dar koet,
Spel bnd mrkt grand Njagaru on his resistles kors—
And trust dz wjndij Hudson tu his wjd romantik sors.
Hav sen tr on Konetikut in plasid bqi gjd,
Til its kwjet waters miggid wid dz Ofans qanjij tjd,
Yet not el dz waters mævig, hwærever man has trod,
Hav pser tu brig emofon lik dz stremlet in dz wud.
Ha hav left a kwjet plegur—yet its majik ma depqrt,
But dz musik ov dos waters wil never lev mj bqrt.
We wer frends from erli gjldhad—ever wonderij hand in hand
Wid a buak or bung ov fivers æver hill and val and strand,
Til wr hqrts wer bnd twageder and we ofn tet wid pan.
Dat dz vald and unnøn ftyqr wud unlik dz mistik qan.
Wuns in dz tjm ov Otum, hwen sumer kums agen
Tu giv her partij kis ov luv, ar winter ends her ran—
Fer a fq bref weks we partied, wid a klaspt and fond kares—
Strjvig tu mak ez uder fel dz gref ov partij lee—
So we spok tr lœst grad wifes, dat must ever be dz sam,
In dz dim and solem forest, and we never met agen.
Sins, in dz tjm ov sumer j hav wonderd dar alon,
But dz glom smnd dens and somber, and dz sobig, stj mon
Ov dz pent and struglij waters smnd dz eko ov mj on.
Ns dat old and glomi forest ov mj beip sems a pqr,
Wid its hevi, qanjles fados ever restij on mj bqrt.

And ðen, þerþans sum luvig frend,
 At kwjet twiljt erz,
 Wil toards mj tøm ðar fæststeps bend,
 Þarig brjt vernal flwers
 Tu stro ðem ðar.

HWOT IZ LÆF.

Se tis ðar et ðat kan konva
 An imaj ov lifs tranſjent ſta.
 ·Tis a hands breðð; ·tis a tal;
 ·Tis a veſel under ſal;
 ·Tis a kærlers ſtranig ſted;
 ·Tis a ſutl in its ſped.
 ·Tis an egl on its wa,
 Dqrtig ðæn upon its præ;
 ·Tis an æro in its fljt,
 Mokig ðe purſuig ſjt.
 ·Tis a vapor in ðe ær;
 ·Tis a hwætwind ruſſig ðar.
 ·Tis a fort-ljvd, fadig flwer;
 ·Tis a ranbo on a fjer;
 ·Tis a momentari ræ,
 Sjpnig on a winters ða;
 ·Tis a torents rapid ſtreem;
 ·Tis a jadð—tis a drem.
 ·Tis ðe klozig woq ov njt,
 Djig in ðe mœrnig ljt;
 ·Tis a landskap vanli ga,
 Pantet upon krumbliig kla;
 ·Tis a lamp ðat waſte its fjre,
 ·Tis a smok ðat kwik ekſpiræ.
 ·Tis a bræt on burniſt ſtel,
 ·Tis a fura, hwiq ðe kel
 Flæz upon ðe weteri man;
 ·Tis an April fjer ov ran;
 ·Tis ðe jris on ðe ſpra,
 Ðaſt bj veſels in ðar wa,
 Kaqig ſum ſlant æolar bem—
 Ljft a flætig tjug ðuð ſem.
 ·Tis a meteor in ðe skj;
 ·Tis a bubl; ·tis a sj:
 Hwjl its end iz dreig nj,
 Be þrepard, o man, tu ðj.

DE INVALIDZ MUZIŲZ.

DE H. Y. JONSON.

So loŷ j'v bin widin des wols,
 Hwiŷ hav familyar gron,
 Dat sadli nē mj hērt rekels
 Hē tet dat j'm unnon

In dē brjt feld.

Hē sunbeams tē mj latis pep,
 Tu ŷer dē lēnli dē,
 But hē perfūms ov sumer swēp
 Upon dē breeze awē,
 Hār swēts tu yeld.

Brjt sprigs hav bin, and gon,
 And kum agen; and in dē breeze
 Hē bērdē hav sug dār las
 Swēt as Eolian hārps, 'mid fīzērs
 Ov ērli spring.

Hē ljtli tinseld 'kwen ov Ma,'
 Agen haē dond hēr val,
 And ēl hēr fīzēri, brjt ara,
 Is wāvīg in dē gal
 Ljē serafs wiŷ.

But hwj repjē dō j am her,
 Rakt wiē dē skorŷij panz,
 Beyond dīs vali dārē and drēr,
 † sē dōs hevnli planz,
 Sō pqr and brjt,
 It is a vŷ wiēheld from dōs
 Hō revel in dār strengē;
 † l sōn enjō a swēt repōz—
 Mj spirit frē at leŷē
 From mortal bljt.

† m loŷij fēr dōs brjt abōds,
 Hwār uder fīzērs wil blōm
 Hwen ljtli mērtl bēz entwjē
 Hār brānŷes rēnd mj tōm,
 Sō grēn and fār.

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FONOGRAPHY.

Great improvement has of late years been made in the science of shorthand, as will be seen by a comparison of the old hieroglyphic system of stenography with the present admirable system of phonography. The latter is the invention of Mr. Isaac Pitman of Bath, England, who, in connection with his fellow laborers in America and England, has succeeded in widely and generally disseminating it on both sides of the Atlantic. His system has received the sanction of a very large number of Reporters and Amateurs, and is generally received as the best system.

A society of Phonographers was formed in Great Britain in 1843 having as its object the promotion of the use of the system. In America a like society exists, besides several State associations, and a general Kristian correspondence association for the extension of the art among the members of the different religious denominations in the United States.

This movement is a most important one and is generally supposed. Every one who admits the fact of the great value of the words of a speaker as delivered, will be a desirer of the system, and will wish to know the principles of the system; but it is to be generally supposed that the system is not only a most valuable one, but also a most practical one, devoted to its attainment and practice; and, therefore, for the comparative learning of it. It is, however, found that the system is not only a most valuable one, but also a most practical one, devoted to its attainment and practice; and, therefore, for the comparative learning of it. It is, however, found that the system is not only a most valuable one, but also a most practical one, devoted to its attainment and practice; and, therefore, for the comparative learning of it.

The fact is, however, extremely important in a public point of view—that for instance its application in the business of courts of justice. Lookers-on of the present and the future progress of the art, who are of the opinion that the system is not only a most valuable one, but also a most practical one, devoted to its attainment and practice; and, therefore, for the comparative learning of it. It is, however, found that the system is not only a most valuable one, but also a most practical one, devoted to its attainment and practice; and, therefore, for the comparative learning of it.

AMERIKAN FONETIK JURNAL.

ni ta rjtig; plez ser, begin agen." A fref start iz mad—"Tø fast," sez wun! "Stop until i get dat dsn," sez de opozit sjd; and den de el, sumtjnz ta de number ov at er ten, skrac awa wid el dar mjt. "Go on," sez de juj. Afsuder start iz mad. "Spek sløli," sez de juj—"liti tø fast," sez kñselor E. Kñselor B haz got it dsn, but den he rjts a hand dat in its best estat nø wan kan red but himself, and hwen rapidli repørtig iz not supøzd ta be in eni dagre improvδ. Prezenti a kwestyon arjzez az tua hwot de witnes sed. He juj and eg ov de kñsel hav it a liti diferent, sumtjnz not a liti, fer az de onli get de subetans, and kan not in eni kas, rjt dsn presjeli el de wurdz, de difer ov kora, and de witnes must repet, or if he haz gon hom de kas admits ov a bñtifal raggl. In dis tjrsam, werisum, plodig wa, tjrsam ta Kort and kñsel, witnes, jurorz, and spektatorz, de Korts prosed—and dis wa semz ta be widst remedi.

Let us endeavor ta estimat de publik los ov tjm. A deliberat spaker wil repet de Lordz prar fer egzempl in abet terti sekondz. A log hand rjter wil okyup jenerali tø minits and a hqf in rjtig it dsn. Ns her iz a los ov tø minits; in uder wurdz dat hwig a witnes kan depøz upon de stand in hqf an er, rekwjrz tø adifional str ta jut on paper. Ma we not safli asert den dat tørdz ov de tjm ov Kort trjalz iz lost bj de nsesiti ov log hand rjtig. He konsekwent dela ov biznez ta de partiz, and ov jurorz ta de publik, ta sa nutig ov de sakrifjs ov pøfens and de los ov tjm ta el, ma be kalkulated bj dnoz hø qr kyrius in statistiks. Ns el dis mjt be savd, wud de jentlmen ov de legal profesjon lern de qrt ov Fonografi and tak dar nots in ferthand. It ma be sed dat it iz an qrt difikult ta akwjz, so iz log hand rjtig. So iz everitig in de wurd wurt havig.

In troø, hsever, de fert hand iz az muq ezier akwjrd dan de log, az de diferens betwen dar breviti. Tak fer egzempl a ljn at random. {The merry wives of Windsor,} iz de nam ov wun ov Zaksperz Komediz. Dis kontanz in log hand, at lest 170 separat impulsez ov de pen. He sam in Pittmanz fonografi ma be ritn, and az lejibli tø, bj 20 separat impulsez, dat iz bj wun-atø ov de tjm and labor ov de komon hand. Az ta de komparativ fasiliti ta de rjter dar iz nø diferens. He hø iz akustomd ta fonetik rjtig, prosedz az redili and azili az a log hand rjter, and fjndz nø mor difikulti in redig it.

Sum ov de rederz ov de Jurnal ma hav met wid de abuv remqrks elshwar, az de wer publisht substanfali dø not literali in de Tjp ov de Tjnz sum yerz sins. He argument hsever iz a gud wun, and wel wurt beip agen pläst befor de pepl. Wud dat everi member ov de bqr in de Ynited Stats kud red and hed de wurdz ov de anonimus rjter.

A F R E N D.

Remember wel, and bar in mjnd,
A fatful friend iz bqrd tu fjnd;
So hwen yø fjnd wun just and troe,
Canj not an old wun fer a nq.

HAPINES EKWALI DISTRIBYUTED.

Everi sityuafon and everi kondifon ov lijf, everi okyupafon, biznes, and kel-ig, everi aj, rapk, and stafon, haz its plegurz and its panz ; its privilegez and its privafonz, its kumforts and its inkonveniensez. He rig az wel az de por, de por az wel az de rig, el hav dar far ov de enjements and blesinz ov lijf, and dar far ov de perplexitiz and karz, de kresez and disapentments, dat fel tu de lot ov human natyur. In dez partikyularz, in visisitudz and ganjez hwiq ma be keld de serkylatig medium ov human soejeti, de kon kurent amug el klasez and kondifonz, dar egzist not, neder kan dar egzist, eni monopoli ov de wun er de uder. Muq ov de pan and soro dat konstitut de burden ov komplant amug men, ekseptig elwaz bodili infermitiz, and siknes, and pozitiv wont and suferig egzist in de imajinafon, and qr hijnd bi kontrastig de stward aperans, de eksternal serkumstansenz ov uderz, wid hwot we no tu be de aktyual stat ov tr on kondifon and felipz, and bi dus dreig disimilar konklugonz from hwot in fakt qr similar premisez, eldo aperig tu be widli diferent. He desepjon iz a verj natyural wun. In trob, de aparent kondifon ov uderz, az havig in it de fual pozejon ov hapines, er de inevitabl ingredients ov de kup ov mizeri, must elwaz be vud tro a fels medium, and iz a most unserten kriterion bi hwiq tu juj ov de degre ov enjement pozezt bi eni beig. An individyual ma derjv muq ov hiz enjement from kontrastig wun sityuafon ov hiz lijf wid anuder. Inded most ov tr hapines, espefali dat hwiq dependz upon kombinafonz and asofiafonz ov de mjnd groig st ov insidental serkumstansenz, arjzez from sug kontrast.

He sam iz elso tro wid respekt tu mental pan and mizeri, and evn tu a grat ekstent wid respekt tu bodili, groig st ov revrs ov serkumstansenz and de los ov fertyun. Hwił darfor a man konfinz hiz komparison and kontrasts tu himself—tu hiz on kondifon relativli konsiderd in referens tu wun period ov hiz lijf and anuder—he ma hav sum serten data upon hwiq tu ferm hiz opinyonz and dre hiz konklugonz wid respekt tu himself, hiz on hapines and enjement; but from de sam premisez he kan ferm no korekt opinyonz ov de hapines er mizeri ov uderz. He por darfor, hav no gad rezonz fer enviig de rig, merli from lukig at dar stward aperans; neder hav de rig fer enviig de por, hwiq iz ofn dun; and in fakt, de hij and de lo, de famus and de obekur, de man ov legur and de laborer, de opozits in rapk, klasez, and kondifonz ov everi nam and kjnd in soejeti, hav no gad grendz tu envi eg uder, er wif a ganj ov sityuafonz, jujig merli from hwot mets de j.

Sumtig mor must be non—de qrkana ov de felipz and tets must be lad opn, els no korekt opinyonz kan be fermd. Tu temperd wifex and moderated dezjrs hapines iz gefli konfind; and dez qr az likli tu egzist, na evn mor likli amug de por dan amug de rig—amug de humbl dan amug de egzelted—amug de privat sitizenz dan amug ofisal dignitariz ov Eurq er Stat. If we akan de

subjekt kloeli, and sufer not sselvz tu be impoed upon—er rader impoz not upon sselvz bi aperans—we sal find dat hapines and de mans ov enjoment qr abot ekwali distribyted amon doz ekwali vertyuus and ekwali meritorius, be da rig er be da por—be dar sityuasjon, biznes, er kelip hwot it ma—be da prinsez er pezants, publik fupjonkariz, er priyat sitizenz. Ol men hav dar trjalz, perplexsitiz, and disapontments—dar iz no egzemjon tu eni; and hens de murmurins ov wun klas agenst anuder—de ara ov de por agenst de rig, de jelusiz ov wun okypasjon toard a diferent, qr foli in de ekstrem, and ariz from fels and desepativ vuz ov de organizasjon ov sosiati, and de ekwal distribyjon ov de mans ov hapines.

ANEKDOT OV STEVEN JIRARD.

De foloig kapital anekdot, ilustrativ ov de lat Steven Jirard, ov Filadelfia, iz from de Nu Bedford Merkyri:

Mr. J. had a favorit klerk, wun ho everi wa plazd him, and ho, hwen at de aj ov twenti-wun yers, ekspekted Mr. J. tu sa sumtig tu him ov hiz futyur prospekts, and perhaps lend him a helpig hand in startig him in de wurd. But Mr. J. sed nutig, karfuli avodig de subjekt ov hiz eskap from minoriti. At leyt, after de laps ov sum weks, de klerk musterd kuraj enuf tu adres Mr. J. upon de subjekt.

"I supoz, ser," sed de klerk, "I am fre, and i tet i wud sa sumtig tu yo az ta mi futyur kors. I Hwot do yo tipk i had beter do."

"Yes, yes, i no yo qr," sed Mr. J.: "and mi advjs tu yo iz, dat yo go and lern a koperz trad."

His ansment wel ni tro de klerk of de trak; but rekuverig hiz ekwilibrium, he sed if Mr. J. woz in ernest, he wud do so.

"I am in ernest"—and de klerk rader hezitatipli set wun ov de best koperz, and agred wid him upon de termz ov aprentisjip, and went at it in gad ernest, and in de kors ov tijn, mad az gad a barel az eni wun. He went and told Mr. J. dat he had gradyuated wid el de onorz ov de kraft, and woz redi tu set up hiz biznes; at hwiq de old man semd gratifjd, and told him tu mak tre ov de best barelz he kud. He yup koper selekted de best materialz, and son put inta jap and finist tre ov de best barelz, and hweld dem up tu de old manz kentig rom. Mr. J. sed de barelz wer ferst rat, and demanded de prjs.

"Wun dolar," sed de klerk, "iz az lo az i kan liv bi."

"Gep enuf," sed hiz empløer; "mak et yor bil and prezent it."

And ne kumz de krem ov de hol. Mr. J. dro a cek fer twenti tuzand dolarz, and handed it tu de klerk, kloisig wid dez wurdz:

"Dar, tak dat, and invest it in de best posibl wa, and if yo qr unfertyunat and los it, yo hav a gad trad tu fel bak upon, hwiq wil aford yo a gad living at el tijnz."

DE IMPORTANS OV TEEIW A FU SUBJEKTS AT WUNS, AND TEEIW DEM RUROLI.

Amug meni uder ekselent tipz in de Report ov de Stat Komisjoners ov Komon Skolz, for hwiq wa qr mug indeted tu Mr. H. H. Barni, wa find de foloig remqrks hwiq komend demselvz tu everi tegez.

It iz de deliberat opinyon, de elmost yunanimus konvikjon, ov doz hoz sj-entifik akwantans wid mental loz, loy eksperiens in de skol rom, and oportunitiz ov ekstensiv observasjon, hav enabld dem karfuli tu not de development and grob ov de mental fakultiz and pserz, and de menz bi hwiq da qr strejnd er enfeblid, dat de eror most frekwentli komited bi tegez iz, dat da undertak tu teg dar pupilz to meni subjekts at wuns, and tu teg dem to fast. Oldo dis eror haz elwaz bin kwit komon wid yug and ineksperienst tegez, yet in dis-ralrod aj, de tendensi tu skim litli over fundamental studiz, and huri de pupil intia de hier branzez befor he haz sufisent matyriti ov aj er jugement tu komprehend dem, haz gratli inkrest. De influens ov dis eror iz not limited tu de primari skolz, but ekstendz tu el de hier institujonz ov lernip. Defijensi in turones iz de wekest pent in er hol sistem ov modern instruksjon. Skolarz qr prematyrli puft from de primari tu de gramar skol, from de gramar tu de hi skol er akademi, and dens tu de kolej er yuniversity. It iz belevd dat meni ov de studjents in er kolejez do not resev hqf de preparatori studi hwiq da ned; and hens, de hol superstruktyur ov er hier edyukasjon iz insekur in konsekwens ov de slender basis lad in de preparatori skolz. Several rezonz ma be asjnd fer dis prominent defekt in er sistem ov elementari edyukasjon. To mug importans iz yuguali atagt tu de akwizijon ov mer nolej, and to litl tu dat ov mental disiplin; and nolej iz to frekwentli estimated bi de number ov buks er subjekts studid,—bi its ekstent rafer dan bi its dept. Important les-onz in de elementari prinsiplz qr not karfuli framd intia de memori and understanding ov de pupil, and mad a pprt ov hiz mental konstitujon bi frekwent and varid revyuz. Az son az lesonz qr lerned—oldo in a superfisal maner—and resjted, da qr to seldom repeted er rekold, and hens da son slip from de mjnd, and de pupil iz alsd tu imbib de nojon dat he studiz onli tu resjt, and not fer de purpus ov akwrijng mental disiplin and yusful nolej. Hwen el de lesonz in wun subjekt qr dus dispaqt, anuder iz imediatli introdqt, and dus de pupil iz permitted tu mov rapidli forward, lernip, resjtng and forgetng les-on after les-on. Dis praktis, oldo uterli at varians wid el ssnd prinsiplz in de teori and qrt ov tegip, iz festerd bi de undy dezjr ov parents fer de rapid promosjon ov dar gildren bi de kompetisjon ov skolz, de misgided zel ov tegez, de importyniti ov skolarz, and bi de wif ov el tu mak a displa on de okazon ov a publik egzaminasjon er ekshibisjon.

Kwintilyan, mör dan aten hundred yerz ago, senfurd de praktis ov undertaking tu teg de yug tö fast, and komparid it tu undertaking tu por veri fast inta a naro-nekt botl; and everi enljtend, skilful teget, sins dat tijn, haz koroborated de korektnes ov de senfurd. Dar qr serten prinsiplz in de teori and praktis ov tegij, so jenerali rekognjzd bj er ledig edyukafjonista, dat da ma be regqrdded az wel establist maksimz. Amug dez qr de foloig:

It iz esenjal tu de hjest sukses in tegij, espefali in de elementari skolz, dat hwotever iz tot jud be imprest agen and agen upon de mjnd ov de pupil, until it fal be turoli ret inta hiz understandig az wel az hiz memori. Fer, hwotever iz wurdi ov beig tot at el, iz wurdi ov beig tot akupatli and turoli; and hwotever iz wurdi ov beig lerned at el, iz wurdi ov beig lerned perfektli and remembered permanentli, uderwijz it jud not be fnd amug de aponted studiz ov de skol.

"De habit ov forgetig sum tipz hwen atenfjon iz turned tu uderz, espefali in de erlier stajez ov edyukafjon, iz so grat an evil in itself, and so diskurajig tu de lerner, dat it iz fqr preferabl fer him tu no perfektli, and retan ezili and sekurli a part, dan tu hav so meni studiz, dat eq. in turn, pasez thro de mjnd az kldz swep thro de skj." He wont ov atenfjon tu dis important prinsipl, renderz de nolej akwird in skol eksedipli insekur, kezig meni tipz tu fad from de memori in order tu mak rom fer uderz. Let de pupil, darfor, at de veri komensment ov hiz edyukafjon, understand dat he iz tu be benefited, manli, bj hwot he lernz and remembers, and not bj hwot he lernz and imediatli forgets, and never alz him tu tipk dat he haz lerned a leson perfektli til he kan eksplan it klerli and inteligentli tu uderz, and redili reköl it at eni futyur tijn.

Anuder prinsipl ekwali important wid de forgoig, iz "tu mak fur ov hwot haz bin wuns lerned, eder bj konstantli revujig it, er bj frekwentli yuzig it in de subsekwent part ov de kors, er bot. It iz also esenjal dat everi revu jud be kondukted in sum nu wa, so dat de sam prinsipl fal re-aper under ever variig formz. He novelti ov its nu fazez wil kep up a fres interest in de mjnd."

It iz not esenjal tu gud edyukafjon and proper mental disiplin, dat de feld ov studi jud be veri larj, but it iz indispensabl dat everi ing ov it jud be turoli kultivated: fer de rezon dat a fu subjekts, fundamental in dar karakter, hwig qr wel understud and fuili dijested, qr ov fqr grater valyü dan a larj number hastili and superfisali studid. Not onli iz de efekt upon de mjnd beter, but de valyü ov de habit, az an ad tu futyur akwizifjon, iz vastli superior. If de ferst akwizifjon ov de skolar be ov a felti karakter, el hiz subsekwent akwizifjon wil, in el probabiliti, be ekwali so.

In skolz hwar edyukafjon iz estimated bj de number ov subjekts studid, rader dan bj de amtnt ov mental disiplin sekurd, and de akurasi and sekuriti ov de nolej obtand, "de efort ov de skolarz semz tu be, tu stor de memori wi dan imens mas ov wurdz and sentensez, hwig qr tu dem litl beter dan de wurdz ov a ded laggwaj, er wid a grat number ov fakts widst understandig dar natyur, relafjonz er yusez. He mjndz ov sug skolarz qr lik furnitur romz, kramd wid qrtiklz widst yutiliti er order. He akwizifjonz mad qr not depli and sekurli fikst in de mjnd. He objekts prezentad tu vu lev no dis-

tipkt impresjon. Ha qv not komparð, klasifjd and aranjd inta a sistem bj ðe intelekt ov ðe pupil, and konsekventli ðe memori holdz ðem bj a sljt tenur. Nolej ðus akwird iz tæ superfisal ta dezerv ðe nam, and ruder injurz ðan improvz ðe mjnd. It tendz tæ weken ðe understanding, tæ destræ its sændnes and integriti, and tæ render it inkapabl ov ðoz desisiv and fjr akts hwiq qr necesari tæ komand reljans. Hwot iz qefli tæ be amd at in tranig ðis fakulti iz tæ giv it pser and presigon, so ðat it mæ be bæt efektiv and saf in its operafonz. Sug a rezult kan be prodyst onli bj pæsent, egzakt, and turo tranig.

"Sistematik and efisjent mental tranigðiz a primari objekt ov edykafon, tæ hwiq ðe akwizifon ov nolej iz but sekondari. He later iz, in ðe erlier stæjz ov studi, qefli important az a menz ov mental disiplin, havig at ðe sam tjm, a tæ but subordinat valyq.

"It iz muq beter fer a student tæ be abl tæ master a fjr stæðiz wel, ðan tæ be hurid thro a lqj number in ðat superfisal maner so popyulr at ðe prezent tjm fer ðe objekt ov edykafon, in its færst and erlier præsesez, iz not so muq tæ impqrt a givn amænt ov lærnig, az it iz tæ form korekt habits ov studi, and sekur ðe pser ov futyqr akwizifon. His objekt fjad never be overluht, fer it liz at ðe fændafon ov el sukses wið ðe skolar and ðe man ov biznes."

"He sukses ov ðe student dependz not so muq upon ðe ekstent ov hiz akkwizifonz az upon ðe maner in hwiq ða hav bin mæd. A fjr subjekts properli studid afærd mæ real mental disiplin ðan a skor hastili and superfisali pursuð. In ðe former kas, ðe akkwizifonz qr ret mæ depli inta ðe mjnd, and konværted, az it wæ, inta its æn substans."

"He elementari nolej be limited, if it be wel çosen, and yuzd qefli az a menz ov intellektyal tranig, it wil konstityt a solid and sekur basis, on hwiq ðe akwizifonz ov a hol lif mæ safli rest."

"If æveri ækseniz in ðe skol wæ sug in its disiplinari karakter, ðat it mjt særv az a patern tæ be kopid in el ðe remanig stæðiz and biznes ov lif, ðis wun fetyqr in a sistem ov edykafon wud be so valyqabl ðat, in komparison wið it, el ðe superfisal and estentafus atanments mæd wiðæt metod ær disiplin, wud be ov litl ækænt."

"Habits ov orðer, ov akurasi and turanes, lj at ðe fændafon ov el sukses in biznes næ les ðan in skolarfjip."

"His bildig up ov ðe solid fræmwurk ov ðe mjnd, givig it kapasiti and aptitjd fer vigorus and sistematik akfon, iz a prinsipal objekt ov edykafon. A kontrari kore impærz ðe streng ov ðe intelekt, wekenz ðe hol fændafon ov karakter, begets diagust wið intellektyal eført, and produsez just sug a karakter, az it iz ðe biznes ov edykafon tæ gqrð ægenæt."

"Not onli fjad ðe number ov stæðiz be diminist, but ðe ekstent tæ hwiq æq iz yuguali pursuð in ðe primari skolz, fjad be æbrijd. It iz ov but litl yus tæ proæd fjr in stæðiz in ðat superfisal maner so komon in meni skolz. If ðe plan be wel lad æt, and ðe stæðiz properli aranjd, ðe mæ labor bestæd upon ðe elementari pqr ov æq, ðe beter wil it be fer ðe futyqr proçres ov ðe lærner."

"Subjekts hwiq rekwiqr a særtæn amænt ov preparatæri nolej, and matyriti ov jujment in orðer tæ be understæd, fal ov ðær objekt hwen præmatyrlj intrædyst,

and lœz, perhaps, for ever, ðe pœr ov kreatig interest in ðe mjnd. It materz not hœ impertant and yusful in ðemselvz suç studiz mœ be; ða kan be mœr advantajusli pursyd at a futyur tjm."

"Hurones, ðarfor, þurones fœr ðe sak ov ðe nolej, and stil mœr fœr ðe sak ov ðe habit, sud, at el events, be enforst; and a pupil sud never be permitted tu lev eni subjekt, until he kan reç hiz qrmz kwjt arsnd it, and kleng handz on ðe opozit sjd."

"It iz ov fœr mœr konsekwens tu giv ðe mjnd a degre ov pœr hwiç it fal be abl tu aplj tu eni futyur studi hwen neded, ðan it iz tu stor it wid eni konsevl amœnt ov lœrnig."

ÆE PLÆ, ÆE ANVIL, AND ÆE LØM.

BE DAVID ROH.

Ye ma sig æz ye wil ov yœr valyant men,
 Hœ rœl wid ðe lans and sœrd;
 Ye ma tek æz ye wil ov ðe mjtj pen,
 Inskriþig ðe branz prœd hœrd;
 But grater, fœr grater, ðan sœr ov ðez,
 Is ðe pœr ov ðe Hœr in ðær blœm—
 Let ðe krj gæder fœrs æs onwœrd it goz,
 Hæl ðe Anvil, ðe Plæ, and ðe Lœm.

·Tis brjter ðan bas* on ðe kopkerers bræ,
 Hœrd wun in ðe battls turnœl,
 Æe glœri ækwjrd æt Lœm, Anvil and Plæ,
 Bj ðe trœ-hœrted gildren ov Tœl,
 O tribygt tu Labor, æ tribygt tu Wœr,
 As fræ æs ðe sumers pœr ær,
 Tu Merit hwœrever ·tis fœnd on ðe ert—
 O tribygt unfadig and fœr.

Æen onœr, el onœr tu ðœs hœm wœ sig,
 Hæ qœr ðe ðefens ov œr land—
 From ðe Nœrð tu ðe Sœð let æ lœd æntem rig,
 Tœ ðis onœst·and hœrd wurkiþ band.

* Levs ov ðe bæ trœ wid hwiçænsemt herœs wœr krœnd.

He era is kumiŋ—de gloriuŋ da,
 Hwen Fam her far caplet ſai tro,
 Wid a jeſul hart and a gerſul la
 On de Laborers manli brs.

PRES ON.

DE PARK BENJAMIN.

Pres on! dar's no ſug wurd as fal!
 Pres nobli on! de gal is ner—
 Aſcend de mntn! breſt de gal!
 Luk upward, onward, never fer!
 'Hw! ſaddeſt de fant. Hevn amils abuv,
 Ho ſterm and vapor interven;
 Hat ſun ſins on, hōs nam is Luv,
 Serenli o'r Liſe ſaddeſt ſen.

Pres on! ſurmount de roki ſteps,
 Klijn nobli o'r de torents qrg;
 He ſals alon hō ſebli kreps,
 He winz hō dars de heros mqrq.
 Be de a hero! let di mjt
 Tramp on ſtērnal ſnoz its wa,
 And tro de ebon wels ov Njt
 Hq dēn a paſaj untu da.

Pres on! if wuns and twjs di ſt
 Slip bak and stumbl, hqrdet trj;
 From him hō never dreds tu met
 Danjer and deſ, dā'r ſqr tu ſlj.
 Tu kwards raghs de bulet ſpedz,
 Hw! on dār breſts hō never kwal,
 Glēms, gqrdian ov ſivalrik deds,
 Brjt kurtaj lik a kot ov mal.

Pres on! if fortyqn pla de ſels
 Tu-da, tu-more ſe'l be tro:
 Hom nē ſe ſipks, ſe nē eguolts,
 Takij old gifts and grāntij nē,

He wisdom ov de present er
 Maks up fer folis past and gon—
 Tu weknes strenght sukseds, and pter
 From fralti sprigs—pres on! pres on!

Pres on! hwot do upon de grund
 Hí Luv has bin pord et lík ran!
 Hat hapines is olwas frnd
 He swetest, hwiq is bern ov pan.
 Oft mid de forests depest gloms,
 U bérð sigs from sum blítet tre,
 And in de drirest desert bloms
 U never-díjig ros fer de.

Harfor pres on! and req de gol,
 And gán de prjs, and wár de kren;
 Fant not kfer tu de stedfast sol
 Kumz welt, and onor, and renun.
 Tu díj on self be tró, and kep
 Hí mjnd from slóð, díj hqrt from sei;
 Pres on! and de falt fjurli rep
 U hevni hqrvest fer díj tel!

HE RILROD.

He sjlent gien, de sunles strem,
 Tu wonderig behnd der,
 And tregurd still in meni a dram;
 Ha qr nó logger her;
 U huj red mynd ov qrt is tron
 Akros de gien so wíld and lon,
 He strem so kold and kler;
 And lítnig sped, and tunderig svnd,
 Pus wíli ór de unajli mynd.

Ner dis alon—fer meni a mj
 Alog dat fron wa,
 Nò verdant bagks, nor hej ros smjl
 In sumers glori ga;
 Hro kasms dat yen as do de qrt
 Wqr rent in sum stranj mnten-bérð,
 Has dept skukiqds de de;

We'r born alog at hedlog pas,
 Tu win from tijn dz wartig ras!

Dz wa-sjd in, wid ham-lyk'ar,
 No logger temts a gest!
 Tu tast its unpretending far,
 Or sek its welkum rest.

Dz pransig sted, dz meri horn—
 Dz kol fref rod at erli morn—
 Dz koqmans redi jest;
 Ol, ol tu distant drem-land gon,
 Hwyl frektig trans qr hurtig on.

Yet gret we dem wid taphful hqrts,
 And is dat on no ter;
 'Tis nuttig uv, dz spas hwig pqrts
 Dz distant from dz der;
 Dz wig dat tu her qerijt neet
 Bqrs ham dz bqrds egrultig breest,
 Has fnd d rjval her.
 Wid sped lyk hers we to kan hast,
 Dz blis ov mestig hqrts tu tast.

For ms, i gas alog dz ljn
 Tu woq dz apragig tran,
 And dem it stil twikst ms and mjn,
 I rod but welkum qan,
 Tu bjnd us tu a wurd, hws tjs
 Eo jdsig vr tu sever trjs,
 But her ma tri in van;
 Tu brjg dos ner, ham meni an qrt
 Stqrn fat emplys tu ksp apqrt.

TREZ AND FLÖERZ.

Not a tre,
 A plant, a lef, a bloom, but kontans
 A folio volyqm.—We ma red, and red,
 And red agen, and stil fjnd sumtig nq;
 Sumtig tu ples, and sumtig tu instrukt,
 Ewn in dz humbl wed.

EDITORIAL NOTS AND GLENIWZ.

"BOD UP SOLT RIVER."

Bayard Tator, in a letter from Mamot Kav, givs *de* orijin ov *de* abuv famus saig as folos:

"Hwjl on *de* spot i tak okazon tu inkwjr *de* derivafon ov *de* slag fraz, "red up Solt River," and suksaded in diskaverig it. Formerli *dar* wer ekstensiv salt-works on *de* river, a firt distans from its mtt. *De* laborers empled in *dem* wer a set ov atletik, belijerent felos, ho son bekan noted for and wjd for *dar* agsvments in *de* pjillistik ljn. Hens it be- kam a komon tip amug *de* botmen on *de* Ohjo, hwen wan ov *dar* number was refraktori tu as tu him, "we'l ro yo up Solt River"—hwar ov kars *de* buli selt men wad hav *de* handlig ov him. Bj a natyural figyqr ov speq *de* ekspreson was apljd tu politikal kandi- date, firt, i belv, in *de* Presidenfal kampan ov 1840, and is nt ekstensivli ywad hwarever *de* nativ Amerikan laggwaj is spoken."

DUNIW.

He wurd "dunig" as its orijin tu wun Jo Dun, a famus balif ov Linkon, so ekstremli aktiv, and so deksertus at *de* manajment ov his ruf biznes, dat it bekan a proverb, hwen a man refuzd tu pa his dete, tu as, "i Hwjl dont yo 'Dun' him"—dat is "i Hwjl dont yo send Dun tu arest him." Hens it gro into a kustom, and is nt as old as sins *de* das ov Henri VII.

INTERESTIW STATISTIKS.

He number ov laggwajes spokn trost *de* wurd is 3,064; ov hwiq 587 qr in Yqrop, 896 in Efla, 270 in Afrika, and 1,264 in Amerika. *De* inhabitants ov *de* glob profes mor dan 1,000 diferent relijons. *Har* qr nerli as meni mals as femals. *De* men drafon ov hqman lif is 28 yrs. Wun firt part ov el'gildren dj befor *de* aj ov seven yrs. *De* popyqlafon ov *de* glob is estimated at nerli 1,000,000,000—ov hom abst wun tprd dj everi ten yrs, or mor dan 40 sq sekond.

He ekstent ov *de* for ljn ov *de* Yqnted Stats on *de* Atlantik, Pasifik, and Gulf, is abst 12,500 mjlz.

It apers from *de* last Britif sensus, dat at hundred skulmasters and skulmistresses in Grat Briten kan not rjt *dar* on namz.

QUAINT AND CURIOUS.

Some plodding genius has discovered, while spending his own time, that the word time tself, when artificially transposed or meta-grammised, will form the following words: *meti, emit, item*. And, if the afore-named words and its anagrams be placed in the follow- ing quadratic position, they will form what may be termed an anagramic palindrome:

T I M E .
I T E M .
M E T I .
E M I T .

This word, Time, is the only word in the English language which can be thus arranged, and the different transpositions thereof are all at the same time Latin words. These words in English, as well as in Latin, may be read either upwards or downwards.

The English words, TIME, ITEM, METI, and EMIT, (to send forth,) are mentioned above;

and of the Latin ones. (1) Time signifies—fear thou ; (2) Item—likewise ; (3) Meti—to be measured ; (4) Emit—he buys.

FUN FOR THE LITTLE ONES.

From Isaac Pitman's Phonetic Journal, we copy the following "PHONOGRAPHIC DECLARATION."

2 U, O 2 U,
I vow 2 B true;
2 C U Y I
2 the world's and would fly!

The answer to this bold declaration is not given, the following however, would have been apropos :

2 YY U R,
2 YY U B,
2 YY I C
U R 4 me.

AUTHORS' PAY.

Milton recieved £10 for writing "Paradise Lost;" a friend of ours recieved £20 from a London publisher for *revising its punctuation*.

ARTS, SENSEZ, ETS.

DE WZ AND KOLD WÖTER.

De akwatik fyor has bekum so jeneral, dat fer de simpl rezon dat kold weter is a pur, natyural produkt, it is klamd tu be a yqniversal and benefisjal aplikafon. Arsenik is a pur, natyural and simpl produkt; so iz prusik asid, as obtand from a peg kernel. U siggl drop ov tobako ol wil kil a kat er dog in fiv minits.

Meni persons qr dali robinig dar iz bi opnig dem everi mornig in kold weter. Kold weter wil hqrdn and rufn de hands; and muq mor wil it do so tu de manifold mor delikat kuverig ov de j; fer de j wil, in self-dzfens, bekum skali in de maner ov a fij; dat iz, de kot ov de j wil tikn, konstitutiq a spefex ov katarakt, hwiq must impar de ejt. Dat weter, kold and hqrj as it iz, sud be apljd tu de j fer kyrativ purpusez, in plas ov dat soft werm, lqbrikatig fluid hwiq natyur manyqfaktyurs fer just sug purpusez, indikats grat det-esnes er grat mental oblikwiti.

[De abuv, from Hols Jurnal ov Helt, kontanz grad advjs.]—Sjentifik Amerikan.

U NKS KALKULISEON.

Sum eksentrik jenyus has kalkqlated de weter psur at Njagard Fels, skwal tu sevn milyon hors psur. Uders hav set de estimat as bi as ten er twelv milyon hors psur. If dis iz korekt, de psur ov dis weter privilej kud not be overkum bi de yqnjted rezistans ov ol de pspl ov de Yqnjted Stats pullig aganst it. De gratest difikulti in testig dis mater, wud be tu get hald. De talors konklugon dat de Fels wos a splendid plas tu spunj a kot, if not so magnifiscent, wos a litt mor praktikal.

RANSID OL PURIFIED.

A Paris paper states dat Dr. (Grisoler,) a Freng jentiman, has diskuverd dat bj adig a fu drops ov njktrik eter tua dz most ransid ois, el dz disagreabl smel is removd, and dat bj afterwards wermig dz el, tua separat dz spirit from it, it bekums as kler and limpid as ~~the~~ it had never bin uferwjs dan swst. He ses dat a fu drops ov eter in a botl ov el wil prevent it from ever bekumig ransid.

NU PREVENTIV OV KOLERA.

A nu jdea wid regjrd tua kolera was stqrtd a fert tjm sins bj an Amerikan fisifan. He mantens dat sors ov eni kjnd wil akt as a preventativ tua dz kolera. He akardipli rekomends dat on dz aperaans ov kolera el pepl jal be inokynlated bj kestik isj. Hs jdea has bin latli tested in St. Petersburg wid satisfaktori results. His jdea akwnts fer dz fakt dat so fu sor heded-politijans ever had kolera.

PRINTERZ ROLERZ.

Hs Amberst (N. H.) Kabinet ses.

"We hav resentli mad an improvment in dz makip ov tr rolers hwiq was entjrl orijinal wid us, eldo it ma hav bin non tua ufers befor us, but fer hwiq ws qr jqr dos not akwanted wid it wil tapk us hwen wuns da hav tested it. It is simpli tua prepar dem ov giq and jagar insted ov giq and molases. Ha qr muq mor eslli prepar, da ned but simpli tua be disolv and qr muq mor elastik and dqrabl. We kwestyon hweder ds nu diskuveri tekt ov bj tr Boston bredren kan be eni beter. Trj it if yo hav not."

PREZERVATIV AGENST MOHS.

A smel pes ov paper or linen mesnd wid spirits ov turpentjn, and put inta a wardrob or byro fer a sijgi da, to er tre tjms a yer is a sufijent prezervativ agenst mohs.

He number ov ralrods in dz Tynjted Stats at dz klos ov 1854 was 444; mjls in oporafon 21,310; mjls in kors ov konstrukfon, 16,975, kost, \$621,316, 303.

LITERARI NOTISEZ.

He frends ov dz Fonetik movment wil dvtles be plezd from tjm tua tjm tua lern wid regjrd tua dz varius periodikals dat qr frendli, as wel as dos ha qr givig a porjon ov dar kolums in dz Fonetik print. Several Estern and Western publifers hav supljd demselvs wi smel fonts ov fonotip, and ws qr prepard tua fil orders fer ufers ha wij dem.

His is an ekselent mans ov disseminatip a nolej ov dz Reform, and hasenip 'dz grad tjm kumip;' and dar qr but fq ha tak eni interest in dz reform but kud aford tua invest a fu doldrz in tjs, tua ad in dz grat wurk ov progres.

HE BHE FONETIK JURNAL maks its wkli visits tua tr sapktum, and is welkum. His Jurnal is kondukted bj Frank Pitman, Fonetik Institutjon, Pqrsonej Lan, Bqt. Its tipografik eksjekufon is ekselent, and do dar qr fetyqrs in it dat in tr opinyon do not tend tua dz best interests ov dz reform, ws giv dz publif dz kredit ov doaj dat hwiq hs belevs tua be best, andekstend tua him dz ryt hand ov felojip, hopig dat dz tjm is not fqr distant hwen Amerikanaad Inglij fonetijans jal akt in perfekt yqnison.

HE YUNIVERSAL FONOGRAFER — A. J. Graham publif, givs us an okajonal

visit. Its mater is for ds most part gud, do ds editor seems a litt to kontenfus. He engravid Fonografi is ekselent, and in konsckwens ds litografi presents a fqr mor respektabl sperans dan ever befor.

DE INDIANO AMERIKAN, ds lqrjest wekli paper in Indiana is publikt at Brakvil, bj T. A. Gudwin. Its kolums qr stord wid interestig miselanius mater. It also kontans a formerz depqrtment entjild ds 'Vall Farmer.' He editor is not onli a frend tu Fonetiks, but a helper ov ds kes, havig prækurd tip hwarwid tu present ds sistem tu his reders. Let ol hœ wif a gud paper send on dqr nams and \$1 50.

DE ELJIN PALÆDIUM, publikt at Eljin, Il., is also devotig a parson ov its kolums tu ds interests ov ds sistem, and furnifig wekli spesimens ov Fonetik printig. Or best wifes on its behqf.

DE RIGMOND INDIANO PALÆDIUM, publikt bj Holowa and kum., is anuder wel kondukted and wel printed wekli, frendli tu ds kes ov Refarm. Tærms, \$2 00, pqr anum in advans.

DE NØRØERN HØM JURNAL, publikt bj A. M. S. Hæt, at Gørdiner, Man, kortis wr akwantans, and speks a gud wurd for ds Refarm at everi oportqntiti. Sukses attend it.

DE KRISTYAN APOLQJIST, a Jærman paper publikt bj ds Metodist Episkopal Gurg, W. Næst, editor, maks its wekli visita. It is wel gotn up and wurdli ov ds liberal patronaj it is resservig. Tærms, \$1 00 pqr anum.

AGRIKULTYUR.

SOILING.

Soiling is the feeding of cattle with green crops for the sake of their manure, and this is a practice which it is absolutely necessary to pursue, where a plentiful supply of dung cannot be obtained from towns, or in any other manner exterior to the farm. The practice of purchasing cattle at fairs, and disposing of them again after a season, in a better prepared condition for market, is now largely followed in Scotland, and is attended with the best results. Throughout Flanders, a great portion of the cattle are kept constantly in the house, and fed upon cut grass or other green food, as a profitable mode of procuring rich manure, and also of feeding the stock. With the impression that the practice of soiling should be introduced into Ireland, Mr. Blacker, an intelligent landed proprietor, has endeavored to arouse the attention of the cultivators of the soil in that country to this subject; and in one of his cheap publications to the tenantry, he says, "Setting it down for certain that you ought to have at least one cow for every three acres of arable land, as being the smallest stock which can possibly keep the ground in heart; if this be not kept in view from the outset, you will find that you cannot manure the one-fourth of your farm every year, and you will therefore be thrown out of a rotation; the land will be exhausted and left to the rest as formerly; and as it gets poor, you will get poor along with it."

Young animals require exercise in the open air, and in all likelihood they will acquire more vigor in pasture grounds than when confined in houses or fold-yards. Cows, on the contrary, being impatient of heat, "when the sun scorches and the gadfly stings," are deprived of that ease which is so conducive to the production of milk; and thus feeding them in the house not only increases their produce, but the manure of the stable is greatly

augmented. In conducting this process, it is thought good to give food often and in small quantities, allowing the cattle free use of a yard for air and exercise, which will keep them in a healthy condition. If fed in stalls, they must be kept perfectly clean, for allowing them to sleep or stand wet is very injurious. On the least appearance of a loss of appetite, the quantity of food must be lessened, and clover should be given sparingly at first, for if wet, it is apt to bring on a disease called hoving, or swelling. This disease is supposed to arise from the air which the animals engender swelling on the stomach, and if assistance is not speedily rendered, it will soon cause death. When the diet of cows is suddenly changed from dry food to green, they are apt to injure themselves by eating too freely of the green food, and on this account care should be taken that they have not too much at once. Clover should be cut two days before it is given to the animals, and this will prevent swelling; but if this disease should attack them, half a pint of train oil, an egg full of tar, or a pound of salt dissolved in water will afford speedy relief. Straw should be given as fodder, which will correct a tendency to looseness in the bowels; and even the tops of common heather have been recommended for this purpose.

The advantages arising from soiling have been found very great by those who have heartily adopted it. The small number of animals may be maintained on somewhat less than half of the land which would be required, if allowed to feed in the fields. This advantage, however, is not to be compared to that of the great augmentation of valuable manure which is obtained by this process. The manure is collected by soiling, and may be used for any purpose by the farmer; whereas when the cattle feed on the fields, the manure is in a measure lost. "The most remarkable circumstance attending soiling however, is, that the corn crop the following year is in general better on the land from which the grass has been twice cut than on that which has been depastured. But though the smothering under a strong crop of clover, and the numerous leaves which the plant sheds on the ground, may have this effect for one year, the ground cannot be so rich afterwards, as when all the manure which the pasturing stock left remains upon it."

The late Mr. Brown, of Markle, tried many experiments on this subject, and the result proved so decidedly in favor of soiling, over pasturing, that he continued the system ever after. He was of opinion that the saving of grass by this process is nearly fifty per cent, and many say that it is even greater. Some fold-yards are fitted up with shelter-sheds and open yards well littered. Many graziers, however, prefer open fold-yards with high palings, to shelter the cattle from the wind; and it is well known that animals will eat food laid down to them on the ground, which they would reject if given to them in stalls. Sheds may be made at little expense, by driving stakes into the ground, and covering the space between them with boughs of trees, branches of the fir tribe, being best adapted for the purpose. In Norfolk, the cattle are sometimes tied to stakes, on wheat or barley stubble, without covering. A manger is made of a few planks; the food is carted to the cattle; and their dung is walled up behind them, a small trench carrying away the urine. This practice, however, is not only barbarous but unprofitable; for experience has proved that cattle fed in the house can be taken to market in February, while those fed in this manner were not ready till April. Somewhat similar to this method is the practice in many parts of Scotland and Ireland of tying cows and horses upon the pasture. In this case, however, care is taken that the cattle suffer nothing from rains, or be subjected to the heat of the mid-day sun. In uninclosed farms this practice is necessary, to prevent the cattle from wandering into cultivated fields; and it is found that the grass is more economically consumed. Many experienced agriculturists have practised this on a large scale, having found that the cattle are rendered more docile, and thrive better by it than by any other mode of feeding. The grass is also said to be improved, and will maintain at least a third more stock than when the cattle are allowed to roam at large over a field.

In soiling, the cattle should always have abundance of good water at command, and a carefull servant should be appointed to manage them, and to supply fresh food five times a-day. Tares, sown at different times, to be cut in succession when the clover fails or becomes over ripe, are indispensable, as the dairy cows will otherwise fall off in milk, and the fattening stock make no progress. Many judicious dairy husbandmen in Scotland put cows out to grass in the mornings and evenings, and feed them in the house in the middle of the day, a practice which might be extended to fattening stock with equal benefit.—*Canada Temperance Advocate*.

LIME IN AGRICULTURE.

A correspondent referring to the article entitled "Lime in Agriculture" in the May number of the Journal says, "By the bye with regard to lime acting on the flint in the soil, I think I can give an experiment that I have tried that will go to prove the correctness of the flint theory. A year or two since, I planted some roasting ear corn, known by the name of sweet corn, a variety very difficult to raise and requiring good ground. The first year out of a dozen stalks I did not get more than two ears—a poor crop. The next year I determined to try an experiment: after I had planted what little seed I had, I powdered up some flint stone by first breaking into lumps and then grinding these in an old coffee mill, this done I mixed it with about its own weight of potash and then boiled in water. The lime dissolved considerable of the flint. This decoction I mixed with a large quantity of ashes and scattered it over the ground. That year I had my fill of hot corn and seed enough for myself and some of my neighbors. Last year I tried the experiment again, and the dry weather notwithstanding, I had a plentiful crop of corn. The patch where the first flinting was done, was last year included in the potatoe patch, and while growing, even a novice in agriculture would have noticed the difference, and when the potatoes were dug the yield in flinted ground was far superior to the other.

H. O. Baltimore co. Md.

FONETIK INTELIJENS.

FONETIKS IN WOLHAM.

He Fonetik sistem ov Redip is regyqlarli tot in de publik skols ov Wolham, Mas.; Fonografi has latli bin introdyst inta de Hq Skol wid konsiderabl sukses.

In de last Report ov de Skol Bord de Komiti stat: "O nq studi has bin introdyst dqrup de yer, dat ov Fonetik Dert hand er Fonografi. O voluntari klas ov overferti pupils was formd; and afterwards de studi was rekwjrd ov de hol ov de yungest klas in de skol.

He avantajer ov fert hand qr so manifest, as a menz ov atanig furder nolej as wel as an ad in bimes and in korespondens, dat da hav olwas bin aknoledjd, and de onli rezon hwj fert hand has never bin mad a pprt ov komon edyqkafon has bin de difikulti ov lernig tu rjt it, and de stil grater difikulti ov lernig tu red it after it has bin ritn. Bot des difikultis hav hapili bin removd bj de invenfon ov Fonografi, hwic is lernd wid grater, is perfektli lejibl, and at de sam tjm is kapabl ov grater rapiditi ov eksekufon dan eni ov de difikult ilejibl sistems hertufor in yrs. He avantajer ov an akwantans wid dis qrt wil be gratli inkrest, in proporfon tu de jeneraliti ov its difufon amug men. We qr darfor stroyli inklijnd tu rekomend dat it fad be introdyst, not onli inta Hq but inta Gramar Skols.

THE PHONETIC ALPHABET.

The Phonetic letters in the first column are pronounced like the italic letters that follow. The last column contains the names of the letters.

LETTERS.	ILLUSTRATIVE WORDS.	NAME.	LETTERS.	ILLUSTRATIVE WORDS.	NAME.
<i>Long Vowels.</i>			<i>Explosives.</i>		
E s	eel	s	P p	pale	ps
E ɸ	earth	ɸr	B b	bale	be
U a	ale	a	T t	tame	ts
A a	air	ar	D d	dame	ds
A q	arms	q	C c	cheer	ca
O o	all	o	J j	jeer	ja
O ɔ	oak	ɔ	K k	came	ka
O ɔ	ooze	ɔ	G g	game	ga
<i>Short Vowels.</i>			<i>Continuants.</i>		
I i	ill	it	F f	fain	ef
E e	ell	et	V v	vain	vs
A a	am	at	R r	righ	it
U a	ask	at	H d	thy	ds
O o	on	ot	S s	seal	es
U u	up	ut	Z z	seal	zs
U u	wood	ut	Σ j	shall	if
<i>Diphthongs.</i>			K g	vision	ge
ɛ i	ice	i	<i>Liquids.</i>		
Ō o	oil	o	L l	lull	el
Ō s	owl	s	R r	rare	qr
U u	dupe	u	<i>Nasals.</i>		
<i>Coalescents.</i>			M m	maim	am
Y y	yea	ya	N n	nine	en
W w	way	wa	W p	sing	ip
<i>Breathing.</i>					
H h	hay	ha			

23 The marks of punctuation are the same as in the Romanic orthography, excepting the following changes and additions: the mark of interrogation ? is placed before the first word of a question; ? is placed at the end of a sentence, and indicates doubt; F indicates laughter; ! surprise; | sorrow; the inverted period · signifies the omission of a letter.

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ME BRUDER, TAK ME BRM.

DE TOMAS MAK KELDER.

Hwen gref is hevi on dz,
Or dismal fers alqrm,
Hen, bruder, len upon me—
Mj bruder, tak mj qrm.
Hars meni a lod ov trubl
Hat takeb to tu bar,
Hwar wun wud bend kwjt dubl
Bened dz hevi kar.

If malis in its ragkor,
Has set dj mortal hqrm,
Mj felder be dja agkor—
Mj bruder, tak mj qrm.
Ho el in tja ov trjal,
Ma turn dar js awa,
Na, bruder, no denjal,
Mj qrm fal be dj sta.

If gref wer mja tamoro,
O gref dat net kud qqrm,
Ed krj in el mj soro,
"O bruder, giv dja qrm!"
Al! let me fel anuder
Wil wsp wid me in wo;
O bruder, ya, a bruder,
Ma el ho soro, no!

DE GRÆT MUNDÆN SE.

DE REV. JON SLONEKER.

De ofan, az a hol, iz de gratest and grandest ov el mundan objekts : and dar iz not anuder sublynari objekt hœz kontemplanon haz a mœr ekspansiv and inspirig influens on de mjnd ov man dan dis. Fer de konvenyens ov jeograferz and de ad ov stydents, dar hav bin diferent namz givn tu diferent pqrts ov de græt se ov de wurd ; but el de variusli namd ofanz and sez (not inland) qr in trœt but wun græt sœrkum-mundæn se ! And dus konsiderd, it iz an objekt wurdï ov de devst and filœsøfik konsiderasjon ov everi rasjonal œrtli habitor.

De œrt we liv on iz a vast sfer, mœr dan 8,000 mjlz in djameter—mœr dan 25,000 mjlz in sœrkumferens—and ov mœr dan 200,000,000 skwær mjlz ov surfas. De landed surfas ov de glœb iz les dan 50,000,000 skwær mjlz ; so dat dis græt mundæn se must hav a surfas ov mœr dan 150,000,000 skwær mjlz ; hwiç iz abst tre-forts ov de hœl glœb.

Everi wun hœ haz a nolej ov de œrt az a sfer, and an adekwæt jdea ov de real magnitjyd ov dis glœb, must admit de Ofan tu be de grandest ov el terestrial objekts—egust and majestik beyond komparisœn. Hwot kan be konsevd mœr sublim dan de iman, unfadomabl, œrt-sursœndig ofan ! Hwot kan be imajind mœr gratful tu de jœr de mjnd ! Hwot fansi kan pant a mœr pasifik sen dan it prezents in a silent, pœrfekt kœm, œr a mœr teribl aspekt dan it egzibits in an aggrï tosig tempest ! Irezistibl pœr iz its atribyt, and overhwelmig mjt its eksprejon, boï in de grandyœr ov its pœrfœnd pes, and in de turbulens ov its rœrig rœj !

De karakteristikks ov de mjtï man qr el superlativ—no wun diminjyutiv. It iz superlativ in majesti : it iz supœm in its terestrial konkomitants—yœnïfœrm in its konstitjœn—and wun in lœkal yœniti. It iz superlativ in gratnes : it ekstendz arsœnd de glœb—sursœndz de kontinent—apœksimats everi rejon—sœms tu req de œnsœrklig hœrizon, and bj an apœrent metig ov de konkœv skjz, tu indikat de sferisiti ov manz teren abœd ; it iz kapasus œnuf tu resev el de rivers ov everi land wïdst inkresig, and egzœstles œnuf tu supplï de klœdz ov hevn and de fœntenz ov de œrt, wïdst de lest dimin- œjon. It iz superlativ in grandyœr ; it iz œ-inspirig in its aspekt, and it iz grand in de mœvmœnt ov its ebz and flœz, and in de hevnward hevigs ov its mœnten bilœz rolip œr œquœr at de mandat ov de windz. It iz superlativ in sublimiti ; sublim in its akjon az an element, q hœ kan rezist it ; sublim in its vœsiferajonz, hweder hœrd in de sœdig ssœnd ov its mjld mœrmœrz, œr in de hœrj tonz ov its ruf rœrigz, hweder uterig its hœl hœl amœp wav-wœrm roks, œr rusig agenst de frunt ov an abrupt blœf, hweder bj œzi undjœlœjonz rokig vœjœrz tu rest on its bazœm œr lulig dem tu slep bj de mœnotœnœs strœns ov its surjœs djiç awa in de distans. It

iz superlativ in magnifisens and hqrmóni : its magnifisent ekspansivnes iz akt-yuáli bewilderig—and đar qr nò stranz ov qrtifisal muzik đat kan vj wiđ đe melodiz pròdušt bj đe stundig se, hwiç elwaz adz tu đe muzik ov men, and efn hjtnz đe đunderz ov hevñ. Fĩnali, it iz superlativ in buđi : it iz buđifal itself, and impqrts buđi tu el kontiggyus seneri. A land skap iz mór byteus fer berderig on đe se ; roks and klifs qr mór romantik if gaft bj its wavz ; fqrnz and forests qr mór piktyuresk if bñded bj its kòst and reflekted bj its miror. And if its buđi impqrted iz ençantig, hř řurli must it be sublim in its buzom at hòm, hwqr hevñ, ert and qr, help tu hjtn it el. It derjvz buđi from đe meni-kulord klėdz đathuver øver its buzom in đe qr and đen flj of on đe wipz ov đe wind and kėz đar řadėz tu flit awa wiđ đe fletnes ov spekterz : it derjvz it from đe sevn-hyđ ranbø, az it reflektz its miriadz ov imajez : it derjvz its buđi from đe sun, đe mòn, and đe høsts ov đe stqrz, hwiç mak it đar miror hwjl it reflektz, đar bemz in đe guřig smjlz ov its fas. It plaz wiđ đe gold ov đe sun, and đe silver ov đe mòn, az it tosez đar ljt from đe ejez ov its wavz bj đa and bj njt.

In đe kontemplasjon ov đe Ořan, it iz not ezi fer imajinasjon tu be rėt up tu đe realiti ov đe sen. Wqr wř plast řqr enuf on hj—wqr řr řizjon sufisjntli ken and komprėhensiv tu vj at wuns đe imán ekspans ov đis se ov đe høl wurld, az a qqrť, hwot an unimajind sen wud řjz tu đe řjt, and hwot unfelt admirasjon wud it eksjt! đe veri đet iz ençantig! In wun plas a smjlig komplasans on its fas, pasifik, smød, kqm, nřzles and mořonles az kan be kon-sevd ; in anudř plas, sternz řuřig, đunderz řolig, ljtningz řlařig, windz and wavz řorig, and horibl tempests kominglig đe elements in dredřal konřyřjon. Ełs-hwqr řentl brezez just řuřlig enuf tu mak its surfas rezembl miriadz ov mirorz, and galz kreating wavz tu klap handz in sportiv gle ; řlandz ov řs flotig řik and řin, đazlipli reflektig đe řen ov đe sun řjk lqrj masez ov burnjř bras ; řerdant řlandz ov ert řignl and klusterd, řjk kulord řuelz wørn fer ornament ; her and đar bred řolz and bold roks đeřjig đe řajig bilėz and řorwernig đe đarig mariner ; hundredz ov veselz, hwjt-rėbd, gā and splendid, řalig in el direkřonz, solitari and in flets, swimig slugifli bekqmd, ør řerali drivn, enterig ports ør klerig řt, sum fer řrād, sum fer řlezur, sum fer řes, and sum alas fer wqr ; ølso křntles numberz ov đe ředėrd řřb, řignl wunz, and řarz and floks, řljig, swimig, đjvig, huvřig in đe qr fer sport, and traversig bāz from kòst tu kòst wiđ řjřles wip and unerig instjřkt.—Hř řiversjřđ, hř interestig, hř đeljřful, kud đe multifarijs seneri ov đis grand subjekt ov đet be sen el at wun řřm! Kud el đez řřgz, and el øls đat it egzibits on its buzom and its borderz be øvn kon-sekyřtivli sen, it wud řāz not ønli wunder and astonřment, but amazment and admirasjon!

And đis wundrus se iz not ønli grāt, grand, majestik, and buđifal, but ølso misterius. It iz misterius in its depť—an absolřt abis tu us, fer řhø kan řad-om it řhø kan nò hwedř ør not its depť ekstendz tu đe veri řenter ov đe glob. It iz misterius in its ingredients and its inhabitants. Hø kan revel đe egzestles sorsez ov its seltnes, hwiç đe everlastig flø øv øl đe řiverz in đe wurld, haz never řřesend. Hø kan nò đe numerus polipj and uđer indeskrjřbālz đat mā be møvig in its profėnd depťs, wiđřt řęig đe surfas ør kumig under

hwiġ f'or q'rt d'or-waz o'pn, set tu d' f'or k'rdinal p'nta, d' q'q'ez be'ig el-
 aġantli turn'd, wi'd l'q'j gl'azd t'j'z, k'o'st in el imajinabl fansiz ov dez'jn and varie-
 ga'fon ov kulor, reprezentig wi'd besta, demonz, deitiz, monsterz, eta. It aperz
 tu be a 's'jt' amupst d' Ċinez d'emselvz, f'or d'ar q'r prests er bonzez ataġt tu
 d' bildig tu kep it in order, h'o' o'rn d'ar livig b'j selig tu d' vizitorz litogra'ft
 reprezent'a'fonz ov d' t'ser, wi'd deskrip'fonz ataġt, h'o' elso hav d' d'ut'i ov ilumi-
 na'ti'g it on gala okazo'nz. H'is iz efekted b'j menz ov lanternz mad ov tin o'ster
 felz, y'q'zd in l'q' ov windo glas b'j d' Ċinez, hwiġ q'r plast at eq ov d' at
 ap'glz on everi stori; and d' efek't ov d'is subdu'd l'jt on d' h'j'li reflektiv surfas ov
 d' t'ser iz str'ikig'li bu'tif'ul. D'e welz ov Nankin q'r m'o'r ram'qrkabl f'or ekster-
 dinari h'jt and gra't ekstent, dan f'or streng't and durabiliti. In sum plasez d'a q'r
 not les dan se'vnti fet in h'jt, and at veri fu' p'nts q'r d'a les dan fifti. D'e Ċi-
 nez enjinerz d'o d'a hav resen'tli mad ekstensiv rep'arz upon d' fertifika'fonz,
 hav az yug'ual, forgotn tu r'az d'ar ramp'qrta hwar d' undula'fonz ov d' gra'nd
 elter d' levelz ov d'ar f'onda'fonz."

ADVANTAJEZ OV REPUBLIKANIZM.

JUJ STORI.

In 'r kuntri, d' riġest man iz not abuv d' pepl; d' humblest iz not be-
 lo d' pepl. If d' riġ ma be sed tu hav adifonal protek'fon, d'a hav not adi-
 fonal p'ser. Ner duz welt her f'erna a permanent distink'fon ov familiz. H'o'z
 h'o' q'r welti tu-da, tu-moro pas tu d' tom, and d'ar gildren div'jd d'ar estat'a.
 Properti d'us iz div'jded kw'jt az fast az it akum'ulata. No famili kan, wi'dst-
 its on eg'z'ar'fonz, stand erekt f'or a log t'jm under 'r statyut ov desents and dis-
 tribu'fonz, d' onli t'w and lejitim'at agrarian lo. It silen'tli and kw'jetli dizolvz
 d' mas hept up b'j d' tol and dilijens ov a log l'jf ov enterpriz and industri.
 Properti iz kontinyu'ali q'anjig, l'jk d' w'avz ov d' sa. Wun w'av r'jzez and iz
 son swolod up in d' vast abis and sen n'o mor. Anu'der r'jzez, and, havi'g raġt
 its destind limits, felz jentli awa, and iz sukseded b'j anu'der, hwiġ, in its turn,
 braks and di'z awa silen'tli on d' f'or. D'e riġest man amup us ma be b'ret d'en
 tu d' humblest level; and d' g'jld wi'd ak'qr'sli klod'z tu kuver his nakednes, ma
 r'jz tu d' h'jest ofis in 'r government. And d' p'ar man, hwiġ he roks d' in-
 fant on his naz, ma justli indulj d' konsola'fon d'at, if he p'ozeses talents and
 vertyu, d'ar iz n'o ofis beyond d' raġ ov his onorabl amb'jfon. It iz a mistakn
 te'ori d'at government iz f'unded f'or wun objekt onli. It iz organ'jz f'or d'
 protek'fon ov l'jf, liberti, and properti, and el d' kumforts ov so'asj'eti—tu enabl
 us tu indulj in 'r d'omestik afek'fonz, and kw'jetli tu enj'o 'r h'o'mz and 'r
 f'jns'jdz.

PLEKURZ OV ĆELDHWD.

It haz bin wel sed, dat ċe ċrliest yez ov man qr ċe hapiest. 9Hwot individyual iz ċar, hō, amid ċe krosez and responsibilitiz ov matyur lif, haz not rekurd, wiċ a miggliċ ov ċe and soro, tu ċe senz ov hiz yōċful dāz !—tu ċe spot hwar he fēst lērd tu hīp hiz parents nāmz, and hwar, egzemt from ċe kārz and perplexitiz ov lif, he kud pursu hiz ċildiz plezurz. Perhaps ċis hōm mā hav bin sunhwar fqr from ċe nōz and busl ov ċe siti, in a plezant kuntri vilaj in sum elegantli sityuated fqrn-hēs, sursnded wiċ ċe bŭtiz ov natyur, and wiċ ċe blesipz and kumforts ov lif. Ĥe litl gren befōr ċe dōr ov ċe hēs, kuverd wiċ rig vērdyur, on hwiċ he so ofn sat, and amyzd himself wiċ hiz ċild-lik sports ; ċe ċqard hwider he had ofn repard, hwen tīrd ov pla, tu pluk and et ċe delifus frōts ov ċe sezon ; ċe medōz, hwar he had wonderd in sēq ov rufez ; ċe litl spot ov grēnd in ċe gārden, rezērd fōr hiz ōn prīvat yūs, hwar he had planted and rerd ċe rōz-buċ and ċe līlak, el prezent demselvz tu hiz vŭ, and he kan not but in imajinaċon eksklam, "Hapi dāz, ye hav fled !" Ĥe refref-ig kuntri qr mā be agen fanip him wiċ its zeferz, ċe bērdz delītiċ hiz er wiċ ċar melodius werbliċz, ċe swet fragrans ov ċe flīserz holdiċ fōrt a delifus odor ċe blesed sun just reċriċ behīnd ċe western hīlz, ċe rustik pezant returniċ from hiz dali tōl, ċe katl graziċ kwjetli in ċe feld, at ēq uċerz sīd—el stampd upon ċe paj ov memōri, tu ċer and kumfort hiz hqrt in moments hwen ċe sorōz, ov after lif sursnd him.

Sensaċonz stīlar tu ċes hav bin felt bj ērselvz ; on mōr ċan wun okaċon, and espeċali hav ċa bin realizd hwen we hav vizited ċe spot hwar we past ēr bēhūd ; but ċa hav elsō bin akumpanīd wiċ felīċz ov pan. We remember wel wun luvli mōrnīċ in ċe munt ov Ma, haviċ vizited ēr ērli hōm, in kumpani wiċ a relativ. Pasīp numerus feldz, elredi rīp fōr ċe hqr-vest, fōr hwiċ ċe huzbandmanz sīkl had bin fārpd, and ċqardz lādī wiċ delifus frōts, ċe bēntēus ċifts ov Divīn ċadnes, we traveld bj meni a familyar spot, hwiċ had not yet-bin forgōtn. Ĥe sēnd ov ċe wudmanz aks fel hevli upon ēr er az it struk intu ċe majestik ōk, leveliċ it wiċ ċe ērt, and prepa-riċ it fōr ċe aproċiċ winter sezon. Ĥe fqrn hēzez, sursnded wiċ ċe bŭtiz ov natyur, at ċe dōr ov hwiċ woz tu be sen ċe fātful dog, līiċ in ċe sun, kōstiċ a suspīfūs glāns at travelerz az ċa past, and ċe skremiċ ov ċe ċikenz az ċa ran ferfali awa, stropli remindēd wun ov ċe enjōments ov rōral lif.

Ĥus we rōd ōn, fōr nerli tēz ērz, until we kām tu ēr destīnd plas. And her nŭ objekts prezentēd demselvz—nŭ refleċċonz prest intu ēr mīndz. We fēnd ērselvz amid ċe senz ov ēr ērli yōt. We beheld ċe spot—ċe konsekrated spot—hwar we had spent meni hapi ērz. But el woz ċanċd ! "Ĥe neīċ tōt ov tīm" had bin at wurk. Ĥe tēl poplarz dat stad befōr ċe dōr wēr hŭn dēn. Ĥe wilō hōz brānċez hup at ċe sīdz ov ċe hēs' waŋtiċ jentli

in de "sumerz brez," de jvi, dat wend itself arond de frunt ov de manjon; de gorden, hwar we plad, and sup, and slept, and muzd

"Bened de qrbors gratfal jad."

He katl dat grazd in de feldz, de fælz dat run in de yqrd, wex no longer dar az de wuns wex, hwen we rambld thro de gorden, and de medoz, and feldz. Dat beluvd muder—dat kjnd and induljent fader—wex not dar tu welkum us do we gæzd upon de veri plas hwar we wuns beheld dem engajd in de aktiv konsernz ov lijf! "Hwar wex de. A! dar fet had trodn "upon de lön pavement ov de sepulker;" and de had gon dæn inta de kold n aro grav. It woz wid dem az it must be wid us, and wid el prest onward on de tempestyqus biloz ov tjm, until doz biloz daf us upon de fqr wjd færz ov etærniti! Yex had past awa sins we hørd de sænd ov dar vës. "Er muder—de most konstant and most fatfal friend we had on ert—had left us log beför, and we wex "kast upon de kold simpætiz ov a hqrtles wuld!"

No mör je wated er return—

At home, swet hom! hwen fqr awa—

För meni a brjt returnip mern,

And meni a twijlt gra.

He remembrans ov meni ov er beif sports den rekurd tu er mjnds, and meni insidents konekted wid er behuad daz never fal tu prezent demselvz tu us az ofn az we re-visit de spot.

A PARABL FÖR GILDREN.

In a solitari, plas, amug de grovz, a gild wonderd hwidensöever he wud. He belevd himself alön, and nu not dat wun woqt him from de tiket, and dat de j ov hiz pärent woz on him, kontinyuali; neder did he mqrk hōz hand had opnd a wä fēr him dūs fqr.

El dat he se woz nu tu him, darfōr he ferd nutip. He kast himself dæn in de log gras—and az he la he sag, and hiz vës ov jē rag thro de wudz.

Hwen he nesld amug de flætz, a serpent roz from de midst ov dem; and hwen de gild se hē its burnift kōt gliterd in de sun, lik de ranbō, he strægt fört hiz hand tu tak it tu hiz buzom. Den de vës ov hiz pärent krijd from de tiket, 'bewar.' And de gild sprag up, and gazd abuv and arōnd, tu se hwens de vës kām; but hwen he se nutip he prezentli remembered it no mör.

He woqt hē a buterfli burst from its sel, and flited faster dan he kud pursu, and sōn roz fqr abuv hiz rēq. Hwen he gazd, and kud tras its fljt no mör, hiz fader put fört hiz hand, and pōnted hwar de buterfli asended—even inta de veri klædz. But de gild se not de sijn.

U fænten guft fört amidst de fædoz ov de trez, and its weterz flōd inta a dep and kwjet pōl. De gild neld on de briqk—and hukip, he se hiz on brjt

fas, and it smild upon him. Az he stœpt yet nerer tū met it, a vos wuns mor sed, 'bewar!'

Ʒe gild stœrted bak, but he se dat a gust rufd Ʒe weter, and he sed tū himself 'It woz but Ʒe vos ov Ʒe brez.' And hwen Ʒe brokn suabemz glanst on Ʒe mœvig weterz, he laft, and dipt hiz fut, dat Ʒe weterz mjt agen be rufd—and Ʒe kolnes woz plezant tū him. Ʒe vos woz n̄ lœder; but he regarded it not, az Ʒe windz bor it awa.

At leƷt, he se sumtƷig gliterig in Ʒe depts ov Ʒe pol, and he plunjd in tū req it. Az he sunk, he krjd fer help. Ar Ʒe weterz klozd over him, hiz fƷderz hand woz streƷt at tū sāv him. And hwil he yet fiverv wif Ʒilines and fer, hiz parent sed untū him :—

"Mjn i woz upon Ʒe, and Ʒe didst not hed, neder hast Ʒe beheld mj sja n̄er hqrknd tū mj vos. If Ʒe hadst tet on me, i had not bin hiden."

Ʒen Ʒe gild kast himself on hiz fƷderz buzom, and sed—

"Be nj untū me stil, and mjn jz fal wat on Ʒe and mjn Ʒz fal be œpn untū Ʒj vos fer evermor!"

M I D N I T M U Z I K.

BE MS. L. H. SIGORNI.

Ʒe Rev. Mr. J̄erj H̄erbert, in wun ov hiz frekwent weks tū Selzburi, tū j̄en a muzikal s̄esjeti, se a p̄or man and a p̄orer hers, dat had felen under hiz l̄od. Putig of hiz kanonikal k̄ot, he halpt him tū ual̄od, and afterwardz tū l̄od hiz hers. Ʒe p̄or man blest him fer it, and he blest Ʒe p̄or man. And so l̄jk woz he tū Ʒe gud Samaritan, dat he gav him muni tū ref̄rej b̄ot himself and hiz hers, at Ʒe sām t̄jm admonisig him, dat if he luvd himself, he fud be m̄ersifal tū hiz best.

So levig Ʒe p̄or man, and kumig tū hiz muzikal frendz at Selzburi, Ʒa began tū wunder, dat Mr. J̄erj H̄erbert, h̄o yq̄zd elwaz tū be so trim and kl̄en, fud kum intū dat kumpani so s̄old and diskomp̄ozd; but he t̄old dem Ʒe r̄azon, and wun ov dem sed he had dispar̄ajd himself bj̄ so men an empl̄oment, hiz anser woz dat "Ʒe tet ov hwot he had dun wud pr̄ov 'muzik tū him at mid-njt,' and dat Ʒe œmifon ov it wud hav mad disk̄erd in hiz konf̄ens; hwenever he fud pas bj̄ dat plas." "Fer if," sed he, "i am b̄r̄nd tū pr̄a fer el h̄o qr in distres, i am f̄urli b̄r̄nd, az f̄qr as it iz in mj̄ p̄r̄er, tū pr̄aktis hwot i pr̄a fer. And Ʒe i d̄a not wif fer Ʒe okagon everi d̄a, yet, let me tel ȳw, i wud not wil-igli pas wun d̄a ov mj̄ l̄if wid̄st kumfortig a sad s̄ol, er s̄oig m̄ersi; and i bles God fer Ʒis oportunitȳd. So n̄ let us t̄yn Ʒr instr̄uments."

ƷHwot mak̄et m̄qsik hwen Ʒe b̄erd

Dut h̄af its meri la,

And Ʒe sw̄et spirit ov Ʒe fiv̄ers

Had s̄jd itself awa.

ƒHwot maket muzik, hwen ƒe frost
 Duƒ ƒan ƒe marmuriƒ ril,
 And everi soƒ ƒat sumer wok,
 In winters trans is stil.

ƒHwot maket muzik, hwen ƒe winds
 Tu ƒors enkunter riƒ,
 Hwen Oƒan striks his tunder goƒ,
 And ƒe rent kive repliƒ.

ƒHwen no adventyƒrus planet dars
 He midnït ƒƒƒ tu dek,
 And in its stƒrtliƒ drem ƒe hab
 Duƒ klasp its muƒers nek.

But hwen ƒe ferseer stornas ov lif
 Do ƒƒr ƒe pilgrim swep,
 And ƒrtƒkwak voses kiam ƒe hope
 He tregƒrd loƒ and dep,

Hwen lvd ƒe tƒetnïƒ pafons ror,
 Lik ƒons in ƒƒƒ den,
 And venjfal tempeste laƒ ƒe ƒor,
 ƒHwot maks swet muzik ƒen.

He ded tu humbl vertyƒ ƒern,
 Hwiƒ nursiƒ memori tet
 Tu ƒun ƒe bostfal wurids aples,
 And luv ƒe lali tet,

His bilda a sel wiƒin ƒe ƒƒrt,
 Amid ƒe weƒs ov ƒƒƒ, ƒ
 And tƒnïƒ ƒï its hevn strug ƒƒƒ,
 Duƒ mak swet muzik ƒƒƒ.

TREZ AND FLƒERZ.

Not a tre,
 O plant, a lef, a blossom, but kontans
 O folio volyƒm.—We ma red, and red,
 And red agen, and stil ƒind sumtiƒ nƒ;
 Sumtiƒ tu ples, and sumtiƒ tu instrukt,
 Eƒn in ƒe humbl wed.

DE OLD HOMSTED.

BY ALIS KARL.

Hwen først de skje gro worm and brijt;

And flaf wid gold de vrs,

And, in her pal, fant robs, de Sprig

Is kolig up de flers;

Hwen gildren wid unslipord fet,

Gø forb wid harts ov gle,

Tu de strat and evn furas

Hwar de yelo kern must be:

Hwot a bqtifal embodiment

Ov es devød ov prjd,

Is de gad old-fajond homsted,

Wid dars still opn wjd!

But hwen de hapiest tjm is kum,

Eat tu de yer belogs,

Ov uplands brijt wid hqrvest gold,

And modos ful ov soqs,

Hwen felds ov yet unrijpd kern,

And dali gqrnerig stors,

Remjnd de trifti huzbandman

Ov ampler trefjig flors—

His plezant, from de din and dust

Ov de turofar alof,

Sems de old-fajond homsted,

Wid its step and mosi rof.

Hwen hom de wudman plods, wid aks

Upon his folder swug,

And in de noted apl tre

Ar sjd and siki hug;

Hwen ljt de swolox twiter

Ned de rusters ov de jed,

And de tabl on de jvid porq

Wid dessent kar is spred—

If yø wud no de valyq ov muni, ørn it.

He hqts qr lÿter and frzer
 Han bet in ðe poppylus tÿn,
 In ðe old fafond homsted,
 Wid gabls fqr and brsn.

Hwen ðe fivers ov sumer perij
 In ðe kold and biter rân,
 And ðe litl bÿrds wid weri wings
 Hav gon akros ðe man;
 Hwen karls ðe bliq smok upward
 Toard ðe bliqer skj,
 And kold alog ðe naked hils
 And hwjt ðe snø drifts lj—
 In lejends ov luv and glori
 Ha forget ðe kïvd and sterm,
 In ðe old fafond homsted,
 Wid hqrt-ston ampl and worm!

H E F.

!Hwot is ðe litl, lurkiq spel
 Dat huvers rend ðe j;
 Widst a vos er wurd kan tel
 He felips as ða flj.

Hwen teries, it kan spek ov wø;
 Hwen wespj, still ðe sam;
 Or in a moment kag ðe glo
 Ov tote widst a nam.

Kan bem wid pitl on ðe por,
 Wid agger on ðe pred;
 Kan tel dat it wil muq endqr,
 Or flaj upon ðe krsd!

Ns brjtli rasd er ns deprest
 Wid everi jad ov felip,
 It is ðe miror ov ðe brest,
 He tet, ðe sol revelij.

Q, tons qr fols, and wurds qr wsk,
 He tytord slavs at kel;
 He j, ðe j alon, kan spek,
 And troli tel us el!

DON'T RUN IN DET.

BY FRANCES D. GILL.

Don't run in det!—never mind, never mind,
 If de old kloods qv faded and torn;
 Fit dem up, mak dem do, it is beter bj fqr,
 Dan tu hav de hqvt werr and worn.
 Hqr! hav yv de mox for de set ov yvr hat,
 Or yvr ruf, or de tj ov yvr fo,
 Dz fap ov yvr vest, or yvr bats or kravat,
 If da no yvr in det for de nq.

Don't run in det. If kanqr's dz go,
 Wqr blq if yv hav not dz kaf,
 Or—no mater hwot—so yv let dz wurld no
 Yv won't run in det for a daf.
 Dqr's no kumfort j tel yv in wekip dz strt
 In fqn kloods if yv no yvr in det,
 And fel dat perqans yv sum tradsman ma mart,
 Hqr wil snqr—"Dqr not pad for yet."

Gud frends, let me beg yv, nv don't run in det,
 If dz qvrs and dz sofus qv old —
 Da wil fit yvr bak beter dan emi nq set
 Unles da qv pad for in gold;
 If dz hts is smol dro it kloeser tageder,
 Kep it worm wid a hqrtil gud wil;
 A big wun unpad fer, in el kqnds ov weder,
 Wil send tu dz worm hqrvt a qil.

Don't run in det—nv der qvrls tak a hint;
 (If dz fajons hav qanjv sins lost sezon,)
 Old natvur is vt in dz veri sam tint,
 And old natvqr we tipk, has sum rezon.
 Just as tu yvr frends yv kan not aford
 Tu spend tqm tu kep up wid dz fajon;
 Hat yvr pure is to ljt and yvr onor to brjt,
 Tu be tqmift wid suq mli pafon. m

Jents, don't run in det—let yvr frends if da kan
 Hav fqn hvses, feders and flvers,

But unles da q'r pad fer, be mor ov a man,
 Han tua envi dar sun/jni tra.
 If yø-v muni tua spar, i hav nutig tua sa;
 Spend yør dolars and dïms as yø plas,
 But mjnd yø de man hes not is tua pa
 Is de man dat is never at es.

Kjød husbands, don't run inta det eni mor;
 Twil fil yør wifs kup ful ov sorø,
 Tu no dat a nabor ma kel at yør dar,
 Wid a bil yø kan't setl, tamora.
 O! tak mj advjs—it is gud, it is trø,
 (But lest yø ma sum ov yø dæt it,)
 *I hwisper a sekret nø, seig it's yø—
 *hav trjd it and no el abst it.

Es çan ov a detor is hevi and kold,
 Its lipks el korøgon and rust,
 Gild it ø'r as yø wil—it is never ov gold,
 Hen spurn it asjd wid disgust.
 Es man hør's in det is tø ofn a slav,
 Hø his hqrt ma be onest and tra.
 Kan he hold up his hed and luk seel and brav
 Hwen a not he kan't pa bekums dç.

WURSHIP.

Hwen mornig pors his goldn ras
 Ø'r hil and val, ø'r ørt and se,
 Mj hqrt unbida swels in præs,
 Fqder ov ljt and ljt, tu Hs!

Hwen njt from hevn stels dørkli døn,
 And thros its røb ø'r len and le,
 Mj sadnd spirit seks di tron,
 And bxs in wurship stil tu Hs!

If tempests swep de aggrï skj,
 Ør sunbems jn on firer and tre,
 If jøs ør sorøs dim de i—
 Fqder in hevn, we turn tu Hs!

EDITORIAL NOTS AND GLENIWZ.

3R KUNTRI.

De foloig komprehensiv glans at de ekstent ov de Ynaited State and Teritoris is interesting:—

De ared ov de Pasifik slop is 766,002 skwar mjl.

Hat ov de Atlantik slop, 514,416.

Hat ov de Norderen lak rejon, 112,649.

Hat ov de Gulf rejon, 325,537.

Hat ov de Misisipi vali, or dat drand bj de Misisipi and its tribyqtaris, 1,217,563.

Dis givz us an area 952,602 skwar mjl borderig on de Atlantik, Lak, and Gulf est and west ov de Misisipi; and an area ov 1,543,000 skwar mjl inkluded in de Misisipi vali and Gulf er midl rejon.

From de abuv wz fja —

Mer danhaf v n wan najoral teritori is embrast in hwot ma be held its midl rejon.

Over to-fifts is drand bj de Misisipi and its tribyqtaris.

Abst wun-terd ov de total area belongs tu de Atlantik, Laks, and Gulf.

Wun-forð tu de Pasifik.

Wun-sikst tu de Atql

Wun-njnt tu de Gulf.

And wun twenti-sikst tu de Laks.

As a hol, de Ynaited State and Teritoris kompris a kuntri de most ekstensiv, de best weterd, as wel as de most diversifd in sol, kljmat, and seneri ov de najora ov de glob.

KAPASITI OV JERMAN WIMEN.

De burdens hw igr wim en kari qr frekwentli ov sug magnitqd dat de mer menfon ov dem stagers belef.

De editor ov de "Wekegan Demokrat" is responsibl for de foloig:—

Standing on Nert Klqrk strt in Sikago de uter da we se wun ov sed ladis spedig homward strat and stif as an arc, wid siks peses ov to ing plak, de loggest siks fet, a bundl and a hqf ov lat, to er tre hundred figgls, a big bag ov pikins, a twenti psnd ham, and a smel slab ov pork slup on her bak; to patent pels fild wid swil, danglig from a wudn yak akros her folders and in her qrms a bras ov qubi litl nativz.

ADULTERHEON OV FOD.

De subjekt ov de adulteraion ov fod and ufer qrtikls is atraktig a grat del ov publik atenjon, in konskwens ov de investigaion ns goig on in Iggland befor a Pqrlimentari komite. Sum ov tr eminent kemists hav bin egzaminid, and de disklogqrs hwiq hav bin mad qr stqrtlig.

We qr told dat bj-kqrbonat ov soda is mikst tu a grat ekstent widflwr. It is intended tu nqtralis its asid tendensi, hwiq in sum kjnds is veri grat.

Akordig tu de testimoni ov des jentimen we obtan nutig pqr. Alum is manyfaktyard for de purpus ov beig put inta bred. Aro-rot, jngdr, mustard, kofe, te, ets., qr el adulterated.

As it regdrds swetmets, de revelajons qr hotibl, plaster ov Paris is frali yqad in de hol ov dem, and its efekt upon de stumak is most injurius. De stof yqad tu flavor dem is ei ov gran, hwiq is strog pexon. And dis is de stof we giv tr gildren, and den wunder hwot kud hav mad dem il.

Children find never be fed wid konfekjoneri. Let it be ever so pqr, it is injurius. — Am. Fren. Jurnal.

JHL ORHOGRAFI.

Es Rev. J. Kla, çaplan ov ds Jal in Preston, (Ingland,) reports dat et ov siksti atemts, bj as meni prisoners, tua rjt ds Lords Prar, onli wun wes akkurat in everi partikyqlar. Siks ov dem wer as folos:—

1. "Hour fathar with are in hevin. thy Cingdom eoum," &c. (ritn in a far hand, rjter ajd 39.)
2. "Ower father who art in heven, all wead be thy neama thy will dun on erth," &c. (rjter ajd 17.)
3. "Owr father Whitch art in heven blewed," &c. (rjter ajd 21.)
4. "Our father With chartive," &c. (rjter ajd 28.)
5. "Hour father Wich art in heven All Wed," &c. (rjter ajd 16.)
6. "how Father wich ar in haven halwhed," &c. (rjter ajd 20.)

Q POETIK PUZL.

Es foloig Romanik leters, it is sed, wer ritn on ds ten komandments in a gurg in Wales, and remand anekspand fer mor dan a sentqri.

P R S V R Y P R F O T M N,
V R K P T H S P R C P T S T N.

Tua diakuver ds mznig, it is necesari onli tua insert ds Romanik vrel E, hwarever it is neded, at tjms in ds ferst ljn, and njn in ds sekond.

ARTS, SEENSEZ, ETS.

SOLIDIFIED AND ARTIFICIAL MILK.

Meni eksperimente hav bin mad in varius parts ov ds wurld tua prodqs a preparafon ov milk dat wil kep swet in eni kljmat and fer a log tjm. Es most suksesfal eksperimentar amug us, is Mr. Borden, inventor ov ds 'Met Biskit,' has prepard milk, (sez ds Eqlriston Merkurj,) we hav yqzd munts after it was mad, and fsnd it tua be as swet as on ds da hwen it was prepard.

In Yurp, ds to kjnds ov milk indikated bj ds hedig ov dis qrtikl, hav latli bin brot inta publik notis, and deskribd as folos bj wun ov tr foren eksanjes:

"Es to substances qr pèrfekt tjps ov tr molej in organik kemistri. Bòb wil konfer a lastig benefit upon ds maritim interests ov ds wurld, beig so yqsfal fer a log venj, espejali fer emigrants wid çildren. Eder ov dsz materials beig mikst wid weter, prodqses a real milk, hwiç wid te er kofz, kan not be distingwiçt from ordinari milk.

Fer ds publik benefiç, ds inventor ov dis Artifiçal Milk er Laktjn has givn his reset fer preparig ds sam, hwiç we subjen:

"Tak ov huni, for vnsez; gum arabik, in pøder, hqf an vns; tre yoks ov egs; fjn salad ot, siks vnsez. Miks ds huni and gum ferst, den ad ds egs, and, fjnali, gradyqali miks in ds ot."

It wil at wuns be sen dat el ds ingredients emplød qr pèrfaktli nqçtrjfas, wunderfali representig ds nen kompozifon ov real milk. Es el is fer ds buter prinsipl; ds eg is ds animal, or ges mater, and ds huni and gum qr fer ds fugar, fsnd in el milk. Wun vns ov laktjn, dissolvd in hqf a pjnt ov weter, prodqses hqf a pjnt ov qrtifiçal milk. Bj a sljt modifiçafon ov ds proses ds inventor hops fertli tua prodqs qrtifiçal buter.

NOTES.

Some of our friends will have to excuse us for delaying to answer their letters of inquiry, as we expected to answer by the Journal itself; all orders have, we think, been promptly attended to, and the receipts acknowledged.

E. J. M. It is not the first time that Uncle Sam has played such pranks with things entrusted to his care. We heard the other day of a letter carried by him for seven years before reaching its destination.

Rev. Z. A. W. The matter is rightly understood between Mr. P. and ourself, you are entitled to the full volume.

J. M. S. We have done as you desired. It is true that some parts of New England are more backward than the West, in matters of progress and Reform, but many parts are not far behind.

S. W. T. You are credited for the 2nd. volume.

D. H. All right. We are not suspicious.

J. H. V. and H. B. B. Many others have been in the same situation, but the matter explains itself.

S. C. and W. T. H. You will find the March and June numbers bound together.

American Phonetic Journal. THE SECOND VOLUME of this Journal commences with July, 1855. Its pages will as heretofore be stored with interesting HISTORICAL and MISCELLANEOUS matter, and will furnish a Repository of ART, SCIENCE, and AGRICULTURE; together with a copious fund of information for the general reader.

A portion of its pages each month are devoted to the educational interests of all classes; a primary feature of this department, is a defense of the PHONETIC, and an exposure of the ROMANIC orthography.

A LITERARY DEPARTMENT is maintained, in which may be found Essays on Literary, Scientific, and other interesting topics; Sketches of the Lives and Sayings of distinguished Literary Characters of the past and present, together with occasional reviews of their works as they issue from the Press.

The Journal makes two handsome volumes a year, of nearly three hundred pages each, embellished with beautiful steel or copper plate engravings, descriptive of mountain, lake, or other natural scenery—an ornament for the center table, a companion in the study.

N. B. As a matter temporary convenience, we have determined to complete the second volume in single sections, by which it is intended, not to diminish the number of pages in the volume, but by issuing a smaller number of pages at a time, to furnish it more frequently than we could otherwise.

☞ The First Volume, Handsomely Bound in cloth, will be sent free of Postage for \$1.30, or as a premium for a club of four subscribers.

AMERICAN PHONETIC JOURNAL.

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Æ FÆONABL LÆDIZ PRÆR.

'Giv us ðis da 'r dæli bræd,'
Pɿs, kaks, and met bæɿds,
Tæ lœd ðe stumæk, pæn ðe hed,
And çøk ðe vɿtal tɿðs.
And if tæ eæn æ frend ðekus,
Ør ðis in ægœni—
Wæ'l tœk ov 'Gods mæstærs wæs,'
And læ it el tæ ðe.

Giv us, tæ ples æ morbid tæst,
In æpɿt ov pæn and dœt,
Kœnsœmjœn-strips ærœnd ðe wæst,
Ølmœst tæ stœp ðe hœt;
Hæn, if in fœrmɿtɿ ætœnds
Ør stœnted prœjœni—
In vɿsɿtæjœn fœr wɿ sɿnæ,
Wæ'l læ it el tæ ðe.

Yœs, giv us kœf, wɿn and tœ,
And hot tɿps in tœrœdœs,
Hæ stumæks wærm bæd brɿs æ dæ,
Tæ wœkn and rœdœs!
And if dœfɿɿg nætœrs læs,
Dɿæptɿk wœ must bæ,—
Wœ skœrn tæ sœrç rœr hœmæn kœs,
But læ it el tæ ðe,

THE SCIENCE OF SWIMMING.

It is important in a country like ours that every man should learn to swim. Storms strike so vast a coast with such frequency that accidents from collisions, explosions, or fire, on the rivers and lakes—pleasure boats frequently upset, and numerous accidents occur from the sudden breaking of ice in winter. The necessity of saving many a life, or the opportunity of saving the lives of others by swimming may happen to any man, and to many a man that time often occurs in the course of his life.

At the burning of the steamboat Erie on Lake Erie, a hundred or more persons were lost, every man of whom might have been saved, had he been able to swim like Dr. Franklin or Lord Byron; but even the captain of the boat was indebted to a negro boatman to swim, for an hour and a half of his life. In a hundred such melancholy disasters on the great lakes, rivers, and the ocean, valuable lives might have been saved by a little practice in swimming.

The Art of Swimming appears to be as natural to man, as it is to the fish, and in some cases, necessary for the preservation of his life.

Many of the inducements offered to learn this art. Kinesiology and exercises, both so necessary to health, are combined with it by degrees of enjoyment in its practice.

The importance of frequent ablutions can scarcely be over-rated. In fact the Water Cure has become a popular remedy for most of the diseases to which humanity is liable. But however excellent the various kinds of bathing may be for curing diseases, that can be no doubt that in preventing them the art is still more efficacious.

Every man should swim in summer, and continue the use of ablutions in the same form in winter, for not only the sudden colds, or inflammatory diseases, and rarely, if ever, suffer from chronic complaints. Every body who indulges in swimming, his skin is healthy, and all the functions of life are kept in a vigorous state.

It is a well known fact, without being able to swim, no man can be of any use to himself or to others. The benefit which arises from frequent ablutions. Swimming is an exercise that brings the muscles into action and the body is supported by an equal pressure on every part, that action is harmonious—now being relaxed, now over-strained. This exercise gives vigor and firmness to the limbs, and to the general system. It is probable that the ample exercise which the muscles and lungs obtain in the frequent bathing of the ancients, gave them that strength, full form, which is so observable in their statues. Of flat and narrow-chested children find it to swim, as nothing is more likely to counteract a tendency to consumption.

The most beautiful development forms now to be found in the human species, are those of the Swiss and the Flemish, who find it to swim, and who are almost always found in the water as upon land; and wherever the people and diseases of civilization have not been introduced, it is rarely indeed that find a case of sickness, or premature death, or of decrepitude, except from extreme old age.

In Melville's narrative we find that by a religious prohibition—the use of swimming

is not alrd tu ds femalz ov Mqrkwesas : konsekwentli hwen a Mqrkwesan ldi voajez bj weter se puts in rekwisifon ds padlz ov her on far bodi.

¶ Jal be pqrond fcr kwotij at sum legð from hiz interestij pajes. "We had aprogt widin a mij and a hqf, perhaps, ov ds fiat ov ds ba, hwen sum ov ds jlanderz direkted sr atenfion tu—a sol ov yup gerlz, hæ in dis maner wer kumij from ds for tu welkum us. Az da drw narer and j woqt dar rjizij and sipkij fernz, and beheld ds uplifted rjt qrm, barij abuv ds weter ds gerdl ov tapo, and dar lop, dqrk har tralij besjd dem az da swam, j elmoest fansid da knad be nutij els dan so meni mermadz."

Krø ds Tipe vali runz a kler streim ov frej weter in hwiq ds høl poppyqafon, old and yup bad mernij and njt. Deskribij hiz fcrst bqð, sr etor sez : "From ds verdant surfasez ov ds lqj stonz dat la skaterd abst, ds nativz wer nð sljdiij of, djvij and dukij in ds weter, ds yup gerlz sprigij bwæntli inta ds ar, wid dar log tresez abst dar fjolderz, dar jz spqrklip lik du-drops in ds sun, and dar ga lqfter pelij fort at eq froliksum insident."

De sz and grås wid hwiq ds madenz ov ds vali propeld demselvz trø ds weter, and dar familiariti wid ds element, wer trøli astonijij. Sumtijnz da injt be sen gljdiij alog just under ds surfas, widst apærentli mævij hand er furt ; den trøij demselvz on dar sjdz, da dqrtd trø ds weter, revelij glimpsesz ov dar fernz, az in dar rapid progres da fot fer an instant pqrtil-inta ds ar ; at wun moment da djvd dsn dep inta ds weter, and at ds nekst da roz bændij tu its surfas."

De edyqafon ov dsz jlanderz in dar akwatik akompliments komensez wid dar bært. Infants but a fu daz old qr dali takn inta ds weter bj dar muderz and swim lop befor da kan krep er wøk. "¶ am konvinst," sez Mr. Melvil, "dat it iz az natyural fer a human beig tu swim, az it iz fer a duk ! And yet, in siviljzd komunitiz, hæ meni abl-bodid individyualz dj, lik so meni drsnij, kitnz, from ds okurens ov ds moest trivial aksidents !"

De kapabiliti ov ds hqman ras, siviljzd er savaj, fer swimij jz jenerali understad. De hqman form iz beter adapted tu it dan dat ov eni animal not absolutli akwatik ; and ds inhabitants ov wern latitjdz eksel moest amfibius animalz in ds weter, fjtij wid ds fqrk, djvij wid ds aligator, and remanij fer a lop period in præsnd depðs in serq ov koral, perlz, and nder tægyrz ov ds sz.

Hwen ds lamented traveler, Mungo Pqrk, woz swimij akros ds river Niger wid hiz negro sèrvant, a huj krokodjil sudenli roz from ds botom ov ds river, and sezð ds tj ov ds later. He wud dætes hav kruft and torn it of wid hiz imens jez, had not ds negro, hæ woz az gud a swimer az ds krokodjil, turnd rænd rapidli under weter, dast hiz tumz inta ds krokodjils jz and gejd dem st. De monster kwited hiz hold, and rørd wid agoni, and ds negro, seriussli but not danjerussli wønded, reqt ds for.

De perl djverz ov Selon wil desend tu ds depð ov siksti fet ; and ds suq djvij iz akumpanid wid a gråt presur ov weter and vjølent egzèrson, da ds not sem tu sufer from it, az da mak ferti er fifti plunjcz a da, and at eq plunj brig up abst a hundred østerz.

De swimij konierz ov Paro kros ds kontinent hundredz ov mijz, swim dsn

de riverz wid dar dispagez enklozd in a turban on dar hedz. Dus ekwipt da swim nit and da, aded onli bi a lit log ov wud.

Amup de Greks and Romanz, swimig woz konsiderd an important brung ov edyukafon, and "he kan neder red ner swim," woz a reproq fer de last degre ov ignorans. Sezor woz a gad swimer; Kato tet his sun ta kros danjerus gulfs; de Emperor Ogustus tet his nevu ta swim. Az de naviz ov Gres and Rom wer mand bi soljerz, and dar batiz wer hand ta hand enksterz, ta be abl ta swim wez ov de gratest impertans, and rekwird ov everi soljer.

In mor modern tizm, {Charlemagne} woz rennd fer beig a gad swimer, and Loi XI ofn swam in de San, at de hed ov hiz kortierz—a betor egzempl dan iz ofn set bi monarka.

In Prafa, swimig haz lop bin a militari eksersiz, hol rejiments beig in strukted ta swim in lin, fuli ekwipt, ta hwel in kolum, and evn ta lod and fir in de weter.

A fu yerz sine de Vjksnt de Kortivroy egzibited sum eksperiments ov dis karakter in de San at Paris. He went inta de weter akoterd az an infantri soljer. After swimig berti fadomz from de bot, he razd himself in de weter, and fird a musket, at hwig signal wun ov hiz pupilz s-rag from de {Pont Royal,} a brij, inta de San, from a hit ov siksti-for fet, and karid ta M. Kortivroy a tin boks kontanig dispagez. He red de paperz, gav a signal, and woz jond bi a klas ov siksti-for pupilz, ho in de weter eksekuted a seriez ov militari movments.

Dr. Rabeno, lop konekted wid de badig etablifments ov Nu Yerk afurz us dat dar qr not les dan tre tzzand ladiz in dat siti ho qr ekselent swimerz, and ho mjt. wid entjr safti, at eni tjm plunj inta de weter ta sav de lif ov a drsnig, pemon. If tre tzzand hav lerned so yusful an akomplifment, dar is no rezon hwj everi femal in tr land sud not be abl ta enje de sam elegant rekreasjon.

De abuv ekstrakts hav bin kolekted from a litl wurk entitl de "Sjens ov Swimig," ifud bi Fslers and Welz. To muq kan not be sed abst de ekselent yutiliti ov dis qrt. Everi bo and everi gerl in tr land sud hav sug a tranig in yot dat da ma hav az grat konfidens in demselvz in de weter az on dri land.

And in tr opinion everi parent iz hjli kulpabl, ho mjt, but dux not aford ta hiz gildren an oportuniti ov erli akwiring dis valyubl akomplifment.

De wurk befor us givz de fulest instrukfons and eksplanfons ov eni buk ov de kjnd dat we hav sen. De subjekt iz tsted under de foloig hedz: Swimig, Man—a Swimig Animal, Dr. Frapklinz Hints ta Swimerz, Efekte ov Badig on de Held, Tjms and Plasez fer Swimig, Aidz in Lernig ta Swim, de Kramp, Enterig de weter, Strjkip st, Plunjig or Divig, Swimig in dep weter, Tredig Weter, Sistem ov Bernqrtdi, Sjd swimig, Rustig, Swimig on de Bak, Flotig, Betig de weter, Swimig under de weter, Swimig Dog fason, Spinig in de weter, Artifisal Aidz, Kezez ov Drsnig, Hs ta Sav persons from drsnig, Resusitatin de drsnd, and Swimig in Nu Yerk.

Let everi yot in tr land dat haz not elredi lerned de qrt, la bi his fent spar fitten sents ta obtan a kopi ov de wurk. We qr prepard ta supplj kopiz ov dis and uder ov Fslers and Welz Weter Kur publikafons

THE GULF STREAM.

BY H. Y. JONSON.

Meni teoriz hav bin advanst at diferent tîmz tua akvnt fer dis remqrkabl kurent ov weter, hwiç, wið a velociiti ov abst fiv mijlz an yr, floz from de Gulf ov Meksiko inta de Atlantik Ofan, betwen de îland ov Kyba and de peninsyla ov Florida; pasez deus alop de entîr estern kost ov de Ynited Stats; and fînali, lœzez itself in de weterz ov de surrondîp ofan, a litl beyond de Grand Bayk ov Nufendland.

Sum teorîzerz hav supozd it tua be de stîlet ov a subteranean pasaj under de istmus ov Tehuantepek, bj hwiç de weterz ov de Pasifik qr admited inta de Gulf ov Meksiko; uderz hav atribyutd it tua de weterz ov de Misisipi and uder stremz floip inta de Gulf; hwjl in a lat number ov de "Sjentifîk Amerikan" it iz aserted tua be kezd bj de weterz ov de Amazon ov Sst Amerika. De weterz ov dis river after floip a tîzand mijlz direktili under de ekwator, resev a grater degre ov wermð dan de weterz ov de ofan, and from its grât sjz (beip 160 mijlz wjd at its mst) qr karid inta de ofan in an elmost undîverted strem fer ner wun hundred mijlz, hwen from de akson ov de Trad Windz, de qr karid inta de grât ba betwen Nert and Sst Amerika, and disqqrjd in de maner abuv deskrijbd.

Dez teoriz qr el unsatisfaktori, eldœ de lost to sujest kezez hwiç ma hav an egziliari, influens in its produkjon.

We oþjn dat de Gulf Strem ma be mânli atribyutd tua de erts djurnal moþon, az we sal so. Dis moþon givz de ert abst de ekwatorial rejonz a velociiti ov over wun tîzand mijlz an yr. De les solid parts—az de ar and weter—dœ not az intimatli partak ov dis moþon. Dis fakt tuageder wið de tendensi ov ar tua sek de pont ov gratest rarefakjon revelz de kez ov de Trad Windz. De fermer, namli, de djurnal moþon ov de ert, kezez a kurent ov ar in a west-erli direkjon; de later kezez to kurents in opozit direkjonz—de wun kompozd ov de ar tertî degrez nert ov de ekwator, hwiç haz a suderli direkjon, de uder fermd bj de ar tertî degrez sst rufîp nertward—bœð sek de pont ov gratest het and rarefakjon—de ekwator. Hus we se de to kezez kombjnd giv de Nordern Trad Windz a S. Westerli direkjon, and de Sudern a N. Westerli wun. De Trad Windz, den, if aktîp onli upon de weterz ov de Amazon wad drjv dem direktili bak toardz de mst ov de river. Hens we konkljd dat de "Amerikanz" hipotesis iz, in de man, in-korekt.

Bj egzaminîp de map ov de wurld it wil be fœnd dat Kap St. Rok, de most Esterli pont ov Sst Amerika, lîz in abst 5° S. latitud, and dat from dis plás dat part ov de kost lîj toardz Nert Amerika runz a Nert West-erli kors tua de Karibean ss, a distans ov 2,500 mijlz. De sudern kost barz tua de Sst West in a veri similar maner. It haz bin elredi remqrkt dat de erts dj-

urnal mojon givz tu de weterz ov de ofan, az wel az de ar, an aparent west-erli mojon. His mojon, in konekjon wid de Trad Windz and de Tjd from de Est, kezez de weterz ov de Atlantik tu divjd on Kap St. Rok, part movijv elmost impenseptibl tu de Sst; de rest, inkludijv de weterz ov de Amazon and Orinoko, qr forst kontinyuali ferward inta de Karibean Se, and dens inta de Gulf ov Meksiko, hwar da rja meni fet hier dan de weterz ov de Pasifik on de opozit sjd ov de Istmus. He man stlet fer dis vast surplus ov weter, ta-geder wid dat ov de stremz floijv direktli inta de Gulf, iz de opn spas betwen Kuba and Florida, and in isujv from dis de strem iz turnd Nortward bj de Bahamaz. His kors it mantanz until kumijv in kontakt wid de tjd wav ov de Atlantik, it iz tron of az abuv.

Oijv tu de tendensz hwiq de weterz, az wel az de mor solid parts ov de ert hav toardz de skwator, kezd bj de rapid rotari mojon ov de ert on its aksis, it iz not imposibl dat de weterz ov dis strem, after bekumijv indistingwifabl of de kost ov de Britijv Elz, ma agen asum a suderli direkjon, reyujv wid de weterz ov de ToridZon, reenter de Gulf, and agen bekum a part ov dis never endijv strem.

He influensez ov dis strem qr varius. Movijv Nortward az it duz, it helps tu swel de tjd wav from de Sst, hwiq metijv wid dat from de Nort, kezez de tremendus Sprig Tjd ov be Ba ov Fundi, de averaj hjt ov hwiq iz 71 fet. Pasijv on from dens it kumz in kontakt wid, and melts doz vast mantenz ov js hwiq flot den from de Polar Sez, its weterz beijv muq wermes dan de adjasent ofan. Its efekst upon de klimat ov Western Yurop iz tu mak it abst ten degrez wermes dan plasez havijv de sam latitjd on de Estern kost ov Amerika.

Fjnali, ma we ad, it afordz anuder evidens dat de "wurks ov de Lord qr grut," and dat "in gadnes and mersi he haf fermd dem el."

LUK UPWARD.—A FÄBL.

A yug bērd, dezerted bj de pārent bērdz, fēnd a nest at de bas ov a mēnt-en, in a vali enameld wid flēerz, and butijf bj murmurijv stremz. He gild-ren ov men deljtēd tu wonder in dis val ov plegur, and ofn did da set snarz tu entrap de pōr bērd. "H!" 'sed je, 'kuad j but sōr az hj az yon egl, hwiq dwelz amid de klēdz on de sumit ov yonder mēnten, j jad be saf from ev-eri danjer.' He egl at lejt aljtēd ner hēr and sed, 'I Wil yō kum and dwel wid me on yonder bj restijv plas.' 'I wud,' sed je, 'but j kan not sōr sō hj!' He egl repljd, 'Be kārful tu avēd de snarz ov de gildren ov men until yōr wipz qr strogger—den, da bj dā, yō sal sōr hjer, and at lejt yō sal reē mj abod amidst de klēdz, saf from evēri snar and danjer and we wil dwel tuageder.' He bērd folōd de kōnsel; and at lejt, wid muq jō, lejt de butijful vali sō temijv wid danjerz and atand de sumit ov hēr hōps and wifēz.

FROTS AND FARINÆSED, HE BEST FOD FOR HE YUW.

DE SMIR.

From a valyubel wurk entitld 'Frots and Farinafea, de Proper Fod fer Man,' we ekstrakt de foloig ekselent remqrks on de efekts ov de erli yus ov animal fod on de bodi and mjnd :

Fu parents qr awar ov de imens amant ov miscef da briq upon dar ofsprip, bi tranij dem erli ta yus ov animal fod. In most instansez, it iz dwtles from a konvikfon dat it wil impart streng and vigor ta de fram ; but its tendensi iz most sertenli ov a direktili opozit karakter. Bi giviq an impropersstimyulus ta dar febl konstituifonz, da gradyuali wekn de organz ov dijestyon, and render dar gildren puni and sikli : de kez ov de evil not betq suspektet, da to frekwentli enkuraj dem ta tak mor, and evn ad kondiments and uder stimyulants ta eksajt an apetijt hwiq natyqr haz denjd. In dis wa de sedz ov dizez qr unsuspektigli son, and soner or later wil be de kez ov muq pan and mizeri.

But dis iz net de onli evil ta be apreheended from dis unnatyural fod. Hoz hoz frams qr suffisientli robust ta eskap imediat dizez, hav de animal propensitiz prematurli developeqt ; de pasonz and felips abnormali eksajted, and de temperz renderd iritabl and imperius: so dat de moral efekts qr perhaps mor ta be dreded dan de fizikal. El ho pa eni atenfion ta dis important subjekt, mast admit dat frots and farinafea qr muq mor apropriat dan de fles ov animalz, az a djet, fer de yup. Hoz ho restrikt dar gildren ta de fermer djet, ma rezonabli hop ta sekur fer dem de blesipz ov helt, and a proper balans betwen de varius organz ov de bran ; so dat de sentiments and propensitiz, insted ov aktip from bljnd and unkontrolabl instigkt, fal resev dar direkfon from de superior fakultiz.

Suffisient evidens haz, i tipk, bin adust ta konvins an unprejudist mjnd dat, under a wel gozen vejstabl djet—fer it iz so varius, dat el konstituifonz and temperaments ma be suted—de mental and moral fakultiz ma be muq beter trand, and admit ov grater elevafion, dan under an animal or mikst djet, hwiq to frekwentli renderz erli disiplin and moral instrukfon inefisient. Under de fermer, alog wid mental, moral, and relijus instrukfon, grater ez and fredom ov tet wil be eksperienst ; kqmnes and plasiditi ov temper wil be promoted ; de karz and disapontments ov de wurd wil kez les apzjeti and iritafion ov mjnd ; de pasonz and propensitiz wil be les likli ta pas beyond dar lejimat brandz ; akwizitivnes, kombativnes, and destruktivnes, wil not be so lijabl ta dejenarat inta selfifnes, kworelsumnes, and kroelti ; and man wil be de mor prepard fer de yunivarsal ran ov pes, benevolens, justis, and troet.

A beter konklugon ta dis sekjon kan not be givn dan de ekselent advjs ov an anjent and distingwiſt preſt ov India :

"Children ov de sun, liſn ta de dijn advjs ov yor fatful and afekſonat inſtruktor, haſn ta de buzon ov de grät Ala, ta giv akſnt, and ta enje de ekspektet rewerdz ov hiz ſervizez. Yor rejimen et ta be ſimpl and inqtiſal Driſk onli de pur, ſimpl weter. It iz de beveraj ov natyur; and not bi eni menz, ner in eni wa, ta be improvd bi qrt! Et onli frots and vejtablz. Let de predäſus animals pra on kornaj and blud! Stan not de divjn jentlines ov yor natyurz bi wun akt ov kroelti ta de kretyurz bened yö! Hevn ta protekt dem, haſt pläſt yö at dar hed. Be not tregerus ta de impertant truſt yö hold, bi murderig döz yö et ta prezerv; ner defil yor bodiz bi filip dem wid putrefakſon. Dar iz enuf ov vejtablz and frots ta ſuplj yor apetiſ, widäſt opresig dem bi karion, er drenſig dem in blud."

OMNIPOTENS OV GOD.

DR. DIK.

9 Wud we be ſtruk wid admiräſon and aſtoniſment, at behöldig a ſuperior kreätet inteliſens toſig a mänten intä de ſä. Hwot ſtroj emoſjonz ov reverens and e, den, et ta pervaä ſr münds, hwen we behöld de Ölmjti everi moment produſig efekts infinitli mör pſerful and aſtoniſig! Hwot wud be ſr aſtoniſment, wer we ta behöld, from a diſtans, a glob az larj az de ert toſt from de hand ov Omnipotens, and fljig at de rat ov a tſzand mjlz everi minit! Yet dis iz nuſig mör dan hwot iz everi da produſt bi de unſesig enerjiz ov dat Pſer hwiq fərſt keld us intä egzistens. Dat impuls hwiq woz fərſt givn ta de ert at its kreaſon iz ſtil kontinyüd, bi hwiq it iz karid rənd everi da from weſt ta eſt, alog wid its vaſt popyuläſon, and at de ſam tjm impeld forward thro de rejonz ov ſpäs at de rat ov ſikſti-at tſzand mjlz in an ſr. Ner iz dis amug de moſt wunderful efekts ov divjn pſer: it iz onli wun komparativli ſmel ſpeſimen ov dat omnipotent enerji hwiq rezjdz in de Eternäl Mjnd. Hwen we liſt ſr iz toardz de ſkj, we behöld bodiz a tſzand tjmz lqjſer dan dis wurd ov ſrz, impeld wid ſimilar velociſti thro de mji ekspons ov de yuniverſ. We behöld de plenari globz hweliſ dar rapid kersez arənd de sun, wid unremitig velociſti—de komets returnig from dar log ekskurſjonz in de diſtant rejonz ov ſpäs, and fljig toardz de ſenter ov ſr ſiſtem wid a velociſti ov hundredz ov tſzands ov mjlz an ſr—de sun hiſaſelf impeld toardz ſum diſtant rejon ov ſpäs, and kariig alog wid him el hiz atendant planets—and, in a wurd, we hav de ſtronggeſt rezon ta konklüd, dat el de vaſt ſiſtemz ov de yuniverſ, hwiq qr mör numerus dan lagwäij kan ekspres—qr in rapid and inſeſant moſjon arənd de thrön ov de Eternäl, kariig forward de grand deziſz ov infinit wiſdom hwiq da wer deſtjnd ta akompliſ.

G W D T E M P E R .

Hars not a qeper tip on ern,
 Nor yet wun haf so der;
 'Tiz wurf mor dan distingwift bért,
 Or tsezands gand a yer;
 It lends de da a nq delít—
 'Tiz vertyqs fèrmest feld,
 And adz mor bñti tu de nít
 Han el de stqrs ma yeld.

It maket poverti kontent,
 Tu soro hwispers pes;
 It iz a gift from hevñ sent
 For mortals tui inkres;
 It mets yò wíð a smíl at mern—
 It luls yò tui repos;
 U flser fèr per and pesant born,
 An everlastig ros.]

U qqrm tui banif gref awa,
 Tui snaq de frsn from kár;
 Turns ters tui smíle, maks dolnes ga—
 Spreðs gladnes everihwár;
 And yet 'tiz qep az sumer dq,
 Dat jems de lilis brest—
 U talisman fèr luv, az tró
 Az ever man pozest.

Az smíls de ranbo tró de klvd,
 Hwen tretim storm begins—
 Az mñsik 'mid de tempest lvd,
 Dat stíl its swet wa winz—
 Az sprigs an qry akros de tjd,
 Hwár wavs konfliktig fóm,
 So kums de seraf tui tr sjd,
 Dis anjel ov tr hóm.

¡Hwot ma dis wundrus spirit be,
 Wíð pser unherd befór—
 Dis qqrm, dis brjt divinití,
 Gud temper—nutig mor!

Good temper! tiz de qweat gift
 Dat wuman homward bring,
 And kan de paret pezat list
 Tu tiz wuman tu kig.

HWEL 'TIZ DEI TEM LET US WURK.

"De nîť kumet hwarin no man kan wurk."

Everi mout il baz his mijen
 In dis wurd ov aktiv strif,
 Hweder in a hîťe sîťon
 Or a ladi wok in lif.

He it iz, ho ne faulfilig
 Everi dîťi da bîť da,
 Sez de mind and spirit willing
 Tu pursq its onward wa.

Lîť's a bqrk upon de ojan,
 Tost and rokt bîť everi gal;
 Ns skuds on wid spedi mojon,
 Ns wid rent and taterd sal.

Lîť's a brîť and suni mornig
 Wid sum lîť refrefig fserz,
 Folod bîť dqrk kladi wernig
 Ov a storm dat or us lverz.

Lîť's de kord ov silver, bîťndig
 Man in kontakt wid his kîťnd,
 Deb iz but de bond unbîťdig,
 Setig frz de ert bîťnd mîťnd.

Lîť's de piťer at de fîťten
 Hwar imortal rilz descend;
 'Tiz de frajil hwel surmsntig
 Sisternz hwar pqr weternz blend.

Lîť's de da fer ded and akjon,
 Deb's de rest, de tîťm ov nîť;

He ho wurks wið satisfakſon
Wurks hwil yet ðe Ƴr iz ljt.

Forward ðen! ðe da iz wanig,
Westward sigs ðe setig sun!
Onward! on! wiðst komplanig,
Wurk hwil yet it ma be dun.

ÆE GOLDEN ROL.

Luv God wið el Ƴor sol and strengþ,
Wið el Ƴor hƳrt and mjd:
And luv Ƴor nabor az Ƴorself,
Be fattul, just, and kjnd.

Del wið anuðer az Ƴo'd hav
Anuðer del wið Ƴo:
Hwot Ƴo'r unwillig tƳa reſew,
Be ſƳr Ƴo never dœ.

KƐNDNES.

A liðl wurd in kjndnes ſpœkn,
He moſon ov a ter,
Has ofn held ðe hƳrt ðat's brokn,
And mad a frend ſinſer.

Ω, dem it not an jdl tip,
A plezant wurd tƳa ſpek;
He fas Ƴo Ƴar, ðe tots Ƴo brip,
He hƳrt ma hel er brak.

Hen kjndli bœd eg liðl wurd,
Be luvig, mjld, and trœ;
A tœzand fold, ſug gifts konferd,
Wil be retuɾnd on Ƴœ.

F & H.

B² W. B. WIT.

Hwen klæds ærjs ðe sun is ðim,
 And el ærsnd is ðærk and gløem,
 Hwen not a stqr in' el ðe skj,
 Nør ra ov ljt tæ qer ðj pæ,
 Hwen not a frend ærsnd ðe stands,
 And ðæs qr ded hæ luvd ðe mæst,
 Hwen fæs ðæ mok, and biter skørn
 In el ðær was and ækfønz fæ;
 Hwen ov yør ljt yø wæri qr;
 And fqr awa yør jøs hav fled;
 Hwen el is lost—yør vesel gon,
 And on ðe wævz yør el ælon;
 ðen ljt yør vøs tæ God on hþ,
 And in his luv and træt konfð.
 And ðæ yø wæk and wæri qr
 Hs'l giv yø strengþ and ljt yør pæ;
 And briþ yø sæf tæ hevñ æt læst.

ENJØMENT OV NÆTYUR.

B² KØPER.

Hæ luks æbrød intæ ðe varid fæld
 Ov nætyqr; and ðæ pør, perhæpe, komþærd
 Wið ðæs hæz mænfønz gliter in his sjt,
 Kels ðe ðeljftul seneri ol hiz øn.
 His qr ðe mæntens, and ðe valis his,
 And ðe resplendent rivers; his tæ enjø
 Wið a proprieti ðæt nūn kæn fæl,
 But hæ, wið filial konfidens inspird,
 Kæn ljt tæ hevñ æn unpæzumptqus þ,
 And smjliþ ææ, "Mj fæðer mad ðem el."

TO TEACHERS — A NEW PRACTICAL ARITHMETIC.

At a Teachers' Institute, held at Oregon, Ogle Co., Ill., beginning Oct. 15, 1855, it was unanimously Resolved, "that Mr. J. W. Frisbee has shown us many things wherein our present text books upon Arithmetic are faulty; also many new and improved methods and rules; and we agree to assist him as far as is in our power in publishing a work of his own."

It is proposed to procure subscribers to said work, and if a sufficient number are secured by Spring, the work will be issued during the coming summer.

Some distinguishing features of the work are these:

1. A careful explanation of the nomenclature of numbers.
2. A new definition of *place*, with many natural affinities arising therefrom, and some new modes of demonstrating Second and Third Roots.
3. Separating the subject into two distinct parts: I. Abstract numbers, and II. Concrete Numbers.
4. A model both for slate and for recitation under each rule.
5. Shortening many rules one half, and some two thirds.
6. Correct solutions of problems in Division.
7. A new arrangement of the order of the subjects, by which some rules are dropped, others put in their natural place, and the whole simplified.
8. An arrangement of the tables of Compound numbers, by which their natural interdependence and relation are shown.
9. Plan for a Decimal system of Weights and Measures.
10. Mensuration in a nutshell; including the measurement of heights and distances by the simple rules of Arithmetic.

The work will be got up for a school book, without answers, and containing in the back part, several leaves of letter paper, where the student may record his results. The price will not vary far from 50 cts.

Should it be published by the American Phonetic Association, one half the examples will be printed in Phonotypy.

Buffalo Grove, Ill., Nov. 1, 1855.

J. W. Frisbee.

FONETIK INTELIJENS.

ROS KĒNTI, O.

De Bord ov Edyqkafon ov Harison Tsnip, Ros Kēnti, O., havig met on de 15t inst., and organjed akordig tu la, proseded tu investigat de klams dat Fonetik Tegig has upon de sitizens ov Ohjo; and after de sistem had bin prezented, and defended bj doz ho wex wel kwolifjd fer de task, yqnanimussli past de folowig Rezoljions.

Resolvd—Dat ws belev de tjm has kum, hwon de interests ov de Yqnted State and-uder Yqropesan nadjons demand a simpl and yqunifom Ortografi.

Resolvd—Dat ws belev de Fonetik tu be de anli tro metod ov spelig wurds; and dat it et tu be introdqst inta everi skol imediatli.

Resolvd—Dat in vq ov de nresenti, and de bakwardnes ov sum ov vr felo sitizens tu introdq nq reforms; de Komjóners ov Komon skols in dis stat, be respektfali rekwested tu set

apprt so muq ov de Skol Ljbrari fundz, az wil purqaz de necesari elementari Fonotik buks, fer eg sub-distrikt skol in de stat.

It haz bin sajested tu dis Bord dat de Fonotik Primer, and Ferst and Sekond Reders, qr de buks dat qr kald fer at dis tjm, and dat wun kopi ov eg wark wil be enuf fer eg skol distrikt. Let döz tre buks be lad upon de tegers tabl az publik properti, fer eg pupil tu yqz, az his or her fansi ma diktat. Az dar qr enemis tu de Reform, dar wil be opazers tu its beig tot in skols, hens, let nō wun be kompald tu lern it. De buks beig on de tabl widin de reg ov el, wud be de menz ov moni lernig tu red it, and dat tō, wilstt infrinjig de lest upon dar dali studiz. De ekspens ov döz buks wud not eksed fifti sents tu eg sub-distrikt, and dat mjt depriv dem ov wun smel volyum in de ljbrari.

Resolvd—Dat a kopi ov de prosedips ov dis Bord be forwarded tu de Komisjoner ov Kom-on Skols, in dis Stat, praig him most respektfali tu favor sr plan.

Resolvd—Dat eg skol distrikt in dis Tensip hav de privilej ov introdusig Fonotipi intu its skols, nō kompuljon beig yqzd bj de Teger.

Resolvd—Dat we most kerdiali rekomend dis sistem tu de frends ov Edyqkafon, her and overihwar.

Resolvd—Dat a kopi ov de prosedips be forwarded tu de Fonotik publiqers in Sincinati fer publikaqon.

P. S. Ma, Qarman.

Moses Ratklif, Sekretari.

Jilespivil, Ros Kēnti, W., Okt. 17^o, 1855.

OGL KēNTI, ILL.

At an Institut held in Ogl Kēnti, de Fonotik Primer and Ferst Reder wēr adopted az tekst buks, opfonal wid de Stqdzents Primer and Ferst Reder.

We qr hapi tu ansz tu de frends ov de Refom a praktikal rokognifon ov de yqtiliti ov Fonotipi bj de Ohjo Jurnal ov Edyqkafon. Last munō dar aperd an qrtikl on de reform, dis munō komensoz a regyqlr seriez ov qrtikls in de Fonotik print.

EDITORIAL NOTS AND GLENIWZ.

O KURIUS KALKULHEON.

Last yer dar wēr konsqmd in de Ynqstet Stats abwt 750,000,000 pends ov kan fugar and 27,000,000 pends ov mapl fugar.

If everi man, waman, and qjld in de land had an ekwal far, de abav amtnt wud giv mor dan 24 pends ov kan fugar and 1 pnd ov mapl fugar fer eg wunz far.

If dis fugar wēr put intu barels holdig 200 pnsls eg, an l eg barel okyqpid de spas ov 3 akwar fet onli, it wud rekwjr 339 akers ov land fer de entjr number tu stand qjd bj sid upon.

Dez barels if plast in wun strat rō klōs tu eg u ter wud form a ljn upwards ov 220 mjlz in leqth.

Dis fugar if it wēr put up in paper pakajes ov 5 pends eg, wud rekwjr 146,400,000 fets ov rapig paper.

If bat wun yqrd ov twjn wos yqzd tu eg pakaj, 439,205,000 fet, or 83,000 mjlz ov strig wud be rekwjrd—mor dan tre tims enuf tu reg rēnd de wurd.

If everi retal klērk sold a hundrol pnsls ov fugar eg da, it wud rekwjr narli 25,000 suq klērks tu sel de hol amtnt in wun yer.

If de delers holal and retal tuqeder, mal a profit ov onli tō sents a pnd on dis fugar, dez profits alaw wud amtnt tu narli fiftē milyon dolars pēr anum.

TU PREVENT LAMPS FROM SMOKING.

In wun ov tr eksanjes we find it stated dat sokin de lamp wik in stroq vinegar and alw-ig it tu drj baroli wil prevent it from smokin. If suq is de fakt, a litl vinegar wud be ov sɔrvs in meni ov tr kuntri garqes.

HWOT IZ DERT.

Old Dr. Kaper, ov Sst Karolin yqzd tu sa tu his stjdents, "Dɔnt be afrod ov a litl dert, yug jentlmen." HWot is dert. Hw, nutig at ol ofensiv, hwen kemikali vqd. Rub a litl alkali upon dat 'derti gres spot' on yor kot, and it undergoz a kemikal qanj and bekums sop. Nɔ, rub it wid a litl weter, and it disapɔr; it is nader gres, sop, weter, nor dert. HWot is it.

'Dat is not a veri odoruz pil ov dert, dar,' yɔ observ. Wel, skater a litl jipsun over it, and it iz no logger derti. Everitig yɔ kel dert, iz wurdi ov yor notis as stjdents ov kemis-tri. Analjs it! analjs it! It wil separat intu veri klen elements.

Dert maks kern, kern maks bred and met, and dat maks de veri swet yug ladi dat j so wun ov yɔ kisiq last njt. So, after ol yɔ wɔr kisiq dert—partikyulari if se hwitɔnz hɔr skin wid qok ɔr Fulers ɔrb. Dar iz no teliq, yug jentlmen, hwot dert iz. So, j must sa dat rub-ig suq staf upon de bqtifal skin ov a yug ladi iz a derti praktis. Pɔr pɔder, j tɔpk, iz mad ov bismut—nutig but dert.

AGRICULTURE.

WINTER FOD FɔR KɔZ.

Øi hɔ hav de kar ov milk kɔs wud find it muq tu dar advantaj tu la in a gud suplj ov kern foder and pumpkins fɔr dar winter yqs. Kɔs fed upon dis fod wil yeld dubl de kwɔntiti ov milk givn bj dɔs fed on ha.

VERMIN.

An eksanij givs us de foloig: Tu destrɔ ljs on katl, tak de weter in hwiq potatos hav bin beld, and wɔf dem wid it. It is sed de vermin wil be dod in twɔ wɔs. It is tu sa de lest a qɔp and ɔsi tɔg tu test.

TU DESTRO RɔGEEZ.

De foloig metoɔs ov ridig kɔsɔz ov dɔz detestabl introdɔrɔ hav ol bin trjd, and qɔ sed tu hav bin efektyqal.

Øi klerans ma ɔfn be mad bj sprɔgkɔlj Skoq snuf, ɔr skɔteriɔ lobellia, (ɔder gɔrɔn ɔr drj,) ɔbɔt dar hqnts.

Anoder remedi iz pok rot. Bɔl it in weter and miks de likor wid molases, put it in sɔsɔr ɔr plate, and plas hwɔr da kan find it. In a fq wɔs da wil be fɔnd slan bj fiftis and hundrɔds. Øi jentlman hɔ trjd de abuv, stats dat in wun njt, he slɔterd 575 rɔgez; and dat de beld rot beig tron intu a klozet infested bj de enemi, de plas wɔz spedili klerd, numbers beig left dod on de feld.

De foloig is also rekomended as ɔrten destrukɔn. Miks a sponfal ov red led in a jil ov molases, ad a pint ov kern mel—miks baroli, and put it on de flɔr hwɔr da kan find it; da wil son disapɔr.

De abuv hav ol bin fɔnd yqsful. But de mɔst efikasus metoɔd iz tu kil dem as yɔ kam akros dem, never let wun ɔskap hwen wuns sen. Øi gud plan ov kaqig dem iz bj menz ov damp rags and kloze lad on de flɔr, as da kolekt under suq hɔrbɔrs.

AMERICAN PHONETIC JOURNAL.

American Phonetic Journal. THE SECOND VOLUME of this Journal commences with July, 1855. Its pages will as heretofore be stored with interesting HISTORICAL and MISCELLANEOUS matter, and will furnish a Repository of ART, SCIENCE, and AGRICULTURE; together with a copious fund of information for the general reader.

A portion of its pages each month are devoted to the educational interests of all classes; a primary feature of this department, is a defense of the PHONETIC, and an exposure of the ROMANIC orthography.

A LITERARY DEPARTMENT is maintained, in which may be found Essays on Literary, Scientific, and other interesting topics; Sketches of the Lives and Sayings of distinguished Literary Characters of the past and present, together with occasional reviews of their works as they issue from the Press.

The Journal makes two handsome volumes a year, of nearly three hundred pages each, embellished with beautiful steel or copper plate engravings, descriptive of mountain, lake, or other natural scenery—an ornament for the center table, a companion in the study.

Terms, \$2 00 Per annum, in advance; single copies 20 cts.

N. B. As a matter temporary convenience, we have determined to complete the second volume in single sections by which it is intended, not to diminish the number of pages in the volume, but by issuing a smaller number of pages at a time, to furnish it more frequently than we could otherwise.

✂ The First Volume, Handsomely Bound in cloth, will be sent free of Postage for \$1.30, or as a premium for a club of four subscribers.

CLUB RATES.

Many of our friends have wished to know whether we did not intend to offer premiums to Clubs and Agents. To such we would say, we are willing *fairly* to divide our profits with those who labor with and for us, and would refer them to our regular discount rates, which may be seen above. There are some, however, who living in small towns cannot induce twelve or even six to lend their names and money; and others who would esteem a little present from the publisher as far more valuable than the privilege of retaining a part of the subscription price, to such we offer the following

INDUCEMENTS.

To any one sending us	3	{ names and the retail price for the same, we will present	{	A Testament, cloth; or Manual & Vocabulary, paper	\$.75
	4			A Testament, 75 cts., and Pitman's new Manual, 50 cts.	1.25
	6			Testament, sheep, \$1.00 and Man. & Voc. cloth, \$1 00	2.00
	8			Smalley's Phonetic Dictionary	2.00
	10			Morocco Testament, \$1.50 and Smalley's Dictionary	4.50
	12			Dictionary, Testament, Manual, and Man. & Voc.	6.00

Should other books be preferred to those mentioned above we will substitute any book of equal value that may be desired for any in the list.

B. P. PROSSER,

PHONETIC PUBLISHER,

Cincinnati, O.

AMERICAN PHONETIC JOURNAL.

Subscribers receiving this sheet will please preserve it for binding, others please show it to their friends.

EXTRA.

GREETINGS.

At the commencement of our enterprise upwards of four hundred dollars worth of specimen numbers were mailed to those whom we thought most likely to befriend our undertaking; many responded; but owing to the unexampled prostration of business and the consequent dearth of means, others were forced to decline. The favorable change in the times, the prospect of a plentiful harvest, and the many other signs of returning prosperity, which we every where behold, induce us to make a second visit, hoping to find our friends better prepared to receive us now, and welcome us at each of our subsequent periodical visits.

In issuing this extra we would call special attention to

OUR FIRST VOLUME.

This work makes a handsome volume—an ornament for the mansion or cottage, and furnishes an excellent reading book for old and young, and combining as it does both phonetic and romanian type will prove highly useful to all classes of readers.

TEACHERS and others wishing to introduce it into their schools will be supplied at liberal rates.

We appeal to all who wish to see our cause—the cause of Phonetic truth prosper, and earnestly request that they make an immediate and simultaneous effort to spread it in the neighborhoods where they reside. Now is as good a time as any for the Reform to triumph. It may just as well prove successful this year as ten years hence, all that is needed is the united and continued effort of the thousands who claim to be already convinced of its truth and practicability; to introduce it into every dwelling and school house in our land.

We do not presume to offer our Journal as *the* means by which this object is to be accomplished, yet we assure our friends that the cause shall not lose any thing by their efforts to aid in its circulation.

We would also direct attention to our List of Phonetic and Phonographic publications, and also to our two new works, UNIVERSAL LANGUAGE, and CHOICE SELECTIONS. See pages. 95 and 96.

VOL. II.—6

INDUSTRI.

He foloig anekdot is ekstraktet from Hekwelderz Histori ov de Manerz and Kustoms ov de Indianz ov Pensilvania.

"Setig mjself wuns upon a log-bj de sjd ov an Indian, hœ woz restig himself ðar, beip at ðat tjm aktivli empled in fensig in hiz kern feld, i obzervd tu him, ðat he must be veri fond ov wurkiŋ, az i never se him jdlig awa hiz tjm, az iz so komon wið de Indianz. He anser he returnd mad a veri grat impresjon on mi mjnd. I hav rememberd it ever sins, and i jal tri tu relat it az nerli in hiz on wurdz az posibl.

'Mi frend,' sed he, 'de fifez in de weter, and de berdz in de ar, and on erð, hav tet me tu wurk. Bi ðar egzempl i hav bin konvinst ov de nesesiti ov labor and industri. Hwen i woz a yug man i loterd abst a gad del, doig nutig, just lik de uder Indianz, hœ se, ðat wurkiŋ is fer hwjts and negroz, and ðat de Indianz hav bin ordand fer uder purpusez—tu hunt de der, and kaç de bever, oter, rakon, and suç uder animalz. But it wun de so hapnd, ðat hwjl huntig, i kam tu de bagk ov de Suskwehand, and havig sseted mjself ner de weterz ej tu rest a litl, and, kastig mi jz on de weter, i woz forsibli struk hwen i obzervd wið hwot industri de sun-fif hept smel stons tageder, tu mak sekur plasez fer ðar spon; and el ðis labor ða did wið ðar mst and bodi, wiðst handz!

'Astomist, az wel az diverted, i ljted mi pip, sat a hwjl smokig and lukig on, hwen presentli a litl berd not fqr from me rasd a soç, hwig entist me tu luk ðat wa. Hwjl i woz trijig tu diskuver hwar de soggeter woz, and kaç it wið mi jz, its mat, wið az muç gras az it kuad hold in its bil, past kloç bi me, and flu inta a buf, hwar i pemevd ðem tageder, bizili empled in bildig ðar nest, and sigig az ðar wurk went on. I se de berdz in de ar and fifez in de weter wurkiŋ dilijentli and qerfali, and el ðis wiðst handz. I tet it woz stranj, and i bekam lost in wunder. I lukt at mjself, and se to loy qrmz, provided wið handz and figgerz and wið jents, ðat mi be opnd and fut at plegur. I kuad, hwen i plead, tak up eni tlig wið ðez handz, hold it fast, let it lœ, er kari it alog wið me. Hwen i wekt, i obzervd, morover, ðat i had a stst bodi, kapabl ov bariŋ fateg, and suported bi to stst legz, wið hwig i kuad kljm tu de top ov de hjest mœntenz and de-end at plegur inta de valiz.

'Iz it posibl, sed i, ðat a beip so wunderfali fermd az i am, woz kreated tu liv in jdlnes; hwjl de berdz hwig hav nœ handz, and nutig but ðar litl bilz tu help ðem, wurk wið qerfulnes, and wiðst beip tœld tu dœ so. I Haz ðen de grat Kreator ov Man, and ov el livig kretyurz givn el ðez limz fer nœ purpus. It kan not be. I wil tri tu go tu wurk. I did so, and went awa from de vilaj tu a spot ov gad land, hwar i bilt a kabin, enklœzd grnd, sœd kern, and rasd katl. Ever sins ðat tjm i hav enjœd a gad apetjt and sœnd slep, hwjl de uderz spend ðar nits in dansig, and suferig wið hup-ger, i liv in plenti." I kep her-sez, kœz and felz, i am hapi. Se, mi frend, de berdz and fifez hav brot me tu reflektion, and tet me tu wurk!"

HE SKULPTOR AND HE GELD.

It woz a werm, brjt samer da, hwen, in a haf-dqrkend rom, ds moest sel-brated konisrzs in Jermeni assemblt at Danekers rekwest, ta se his latti-finist Statyu ov Krjst. Da gæzd upon it wid ken, skratinzig jz, az it stad befor dem, in its kqm, sever bqt, az if watig but wun spark ov ds Prometeian fir ta wak it inta lijf.

At lost, da turnd ta Daneker, hse had bin standig at a litl distans, kqmli awatig ds result ov dar inspekfon, and wurdz ov aprobaſon and aplox fel from dar lips. "Hwot majestik grs!" eksklamz wan. "Hwot bytiful propoſjons!" krys anoder; and, in ds teknikal termz ov qrt, ds send ta vj wid sq uder in prazig it. But wan, hse had not yet spokn, ns stept ferward, and, tekig Daneker wermli bj ds hand, sed: "E hav hakt egerli, mj dar frend, ta diskuver sum felt in dis, ds wurk ov yor old aj,—sum defekt, sum dakt ov yor former pſer; but j kan not—j find nutig ta kondem—j pronuns it perfekt!"

A smil ov prsd deljt krost ds fetyurz ov ds old skulptor az he liend ta ds praz ov dat frend, hsz skratini he nq wud be sever, and hsz aprobaſon he valyud mor dan dat ov eni uder man. Wid a tremyulus vos he taght dem fer dar redi kompljans wid hiz rekwest, and eksprest his plegur at dar favorabl jujment ov dis hiz latest produkfon. But hwen ds send ov dar kust flatsteps had djd awa, and ds lost eke ov dar vosez woz lost in ds distans, az Daneker gæzd upon ds statyu, he diskuverd dat sumtig woz wontig—"sumtig he nq not hwet"—ta mak hiz produkfon dat perfekt tig hwig hiz frend wud fan hav him belev it ta be. Ta remov a haf-defind felig ov dissatisfakfon dat had floted thro hiz mjnd, he had assemblt ds moest eminent konisrzs, hse wtd luk upon hiz statyu wid kqm unprejyudist jz, and severli kritijs its defekts; and he hept dar favorabl desigon wud remov hiz dets and diskwietyd. It is elmost etwas dus: hwen ws qr moest dissatisfjd wid urselvs, we sek moest egerli ds aprobaſon ov nðers. Twis Daneker ræd ds gisel, az if ta mak sum elteraſon in döz sever and perfekt fetyurz, but az ofn lad it kwjetli den, az if unserten hwæz ds felt la, or hwot he wift ta korekt.

He da woz dreig sloti ta a klöz: Daneker lead on ds opn windo, wid his fas turnd toærdz ds gleig west. But he heded not ds glori ov ds setig sun, hsz lost raz tijnd hiz sno-hwjt har wid a rudi hq, and fel upon ds statyu, hwæz it stad haf konseld bj a kurten. Dar it stad—ds det ov meni yarz, ds objekt ov meni haps; fer, ds Tjm had silverd ds skulptors har, it had not gild ds werm ov hiz hqrt; and dis, ds gjld ov hiz old aj woz dærer ta him dan el döz produkfons ov hiz ertier yarz, hwig had wun fam and frends fer him. He turnd and gæzd upon it wid mornful sadnes; fer ds bytiful ideal hwig had fild hiz mjnd fer yarz, ful ov seren luvlines and kqm bqt, woz but porli jadod fort in ds mqrbl befor him. Hastili levig ds kasment, he kqrfali dro ds kurten over ds statyu, ta jut it et from hiz jz, if not from

hiz tets; and, wid a biter felip ov disapontment, he set de windo. He brjt tints ov de west, lik de hops in hiz on hqrt, had faded awa inta de kold ledn klzdz ov Realiti. But, az de gra twljt depnd inta dqrknes, and de kold njt wind fand hiz wari brs, and rusld amug de levz ov de trez, de egzerted—el unkonfusli tu him—a soðtig influens upon hiz despondig spirit. Ha tak de biternes from disapontment, and sofind hiz regret inta a kwjet sadnes. Sloli from st de blak musez ov klzdz, de mæn kam fært inta de klar bli skj; and so, from st de dqrk despondensi ov hiz brest arose a brjt fat dat de Ideal on ert wud bekum de Real in hevñ.

Wun de, az Daneker sat alon in hiz stjdio, he hørd de sænd ov litl fusteps, and a gjldif vos rekwestig admitans. He roz imediatli, and opnd de dør; fer he rekognjz de tons ov a favorit gjld, høz livli pratl had begjld meni a wari yr. He woz a gjld ov rar buti; and Daneker frnd an ever-variig sors ov deljt in gæzig on hiz sportiv mofons and graeful attitjdz. Tu plæz de bø, de skulptor tak him bj de hand and led him rønd de røm, fœig him el de different objekts hwiq hiz profesjon er hiz kurjosiiti had kolekted in de stjdio. At lost de kam tu de kurten hwar stad de log neglekted, but never forgotten, statyq ov de Krjst.

'I hwot iz behjnd dis,' oskt de gjld; 'I maj se it.' And he plæst hiz litl hand upon de foldz ov de kurten.

Wid a smjl, Daneker drø asjd de draperi; and, disklozig de statyq, oskt de gjld hwot he tet ov it, and hø it woz?

'O, it iz grand! it iz nobl!' eksklamnd de bø; 'I iz it not a græt man; a kig.'

Has wurdz, uterd in de simplisiti ov de gjlds hqrt, mäd a grater impresjon on de skulptor, dan el de penzoz ov de konisærz. Ns he pemevd hiz eror. Tø mæg lik a kig in hiz prjd and majesti had he portrad wun hø woz mek and lœli; hø had nø kipdom, sav de hqrte ov a fý folœerz, az humbl and despjz d as himself. He statyq woz agen brøt from its hjdip plæs; and Daneker agen tuqt de fetyrzs wid hiz qizel. He majestik brs lost its komandig aspekt, and wøz a hak ov hj and høli høp, and seren trust: de lips relaxst from dqr grav and stjern kompresjon, tu a mœrnfal swetnes; and de høl fas bor de ekspresjon ov dat unqanjig, el-embæssig luv, hwiq tllæsted skærn and pærækujsjon, suferig and dæzærsjon; and, wid its latest brøt, præd 'Fqder, forgiv dem!' Wuns mœr de statyq woz finjst; and wuns mœr Daneker set de apœbæsjon ov uðers. He set not de konisærz; but he led de gjld tu it, and woqt hiz ekspresiv fas, az he gasd upon it. He bø lukt at it intentli fer a mœment, and den, foldig hiz litl hands tageder, nelt reverentli at hiz fat.

'Yes, it iz he,' sæd he, in a jentl and subdyd vos, 'it iz de kjnd Sævyor; he sez, "Sufer litl gjldren tu kum untu ma, and forbid dem not!"

Daneker drø de kurten øver de statyq, and de qizel never tuqt it agen. Hwø disapontment and pæsens, hiz Ideal had bekum de Aktyqal, and hiz sol woz at rest.

33 ENJEL OV 33 LEVZ.

THE MIS B. F. GOLD.

Alas! 'alas,' sed ðe sorowig tra, 'mj butifal rob is gon! It has bin torn from me. Its faded pesez hwel upon ðe wind; ðe rust bened ðe skwerels fut, as he særges fer his nut. He flot upon ðe posig stream and on ðe kwiverig lak.

Wæ is me, fer mj far gran verdyur is gon. It wox ðe gift ov ðe anjel ov ðe levz! I hav lost it, and mj glori haz vanist; mj buti haz disaperd; mj sumer trz hav past awa. Mj brjt and kumli gorment, alas! it iz rent in a thousand pirts. I He wil wev me sug anuder. Pes bi pes, it haz bin stript from me. Skarali did i sj fer ðe los ov wun, ar anuder wonderd of on ar. He berds ðat sap in mj buzom wer dismæd at mj desolæson. He hav flon awa wid ðar soyz.'

'I stead in mj pejd. He sun brjtnd mj rob wid his smil. He sefers bredd softli tæo its glasi feldz; ðe klædz stæod perls amug ðem. Mj fædo wox wjd upon ðe ert. Mj qrmz spred fqr upon ðe jentl ar; mj hed wox lifted hj; mj fæhed wox far tæ ðe hevns. I But næ, he gænjd. Sædnes is upon me; mj hed is jern, mj qrmz qr stript. I kan not tæo a fædo on ðe grænd. Buti has depqrted, gladnes haz gon æt ov mj buzom, ðe blud haz retjrd from mj hært, it haz sugk intæ ðe ert. I am ðersti; i am kæld. Mj naked limz siver in ðe gill ar. He kan blæst kumz pitæles amug ðem. He winter iz kumig; i am destitwt. So is mj perjon. Mornig must wqr me awa. I Hæ sal i ækwent tæ ðe anjel ðat klædd me, fer ðe los ov ðis butifal gift.'

He anjel had bin lisnip. In sædip æksents he ænsærd ðe lamentæson.

'Mj beluved trz,' he sed, 'be kumforted! I am bi ðe stil, ðe everi lef haz forsækn ðe. He vœs ov gladnes iz huft amug ði bœz but let mj hwisper konsol ðe. Hæ soræ iz but fer a sæzon. Trust in me;—kep mj promis in ði hært.—Be pæfent and ful ov hœp. Let ðe wurdz i lev wid ðe, æbjd and qer ðe tæo ðe kumig winter. Hæn i wil return and klæd ðe anj,

'He sterm wil drjv over ðe, ðe snœ wil sift tæo ði naked limz. But ðæz wil be ljt and posig æfliksonz. He is wil wæ hevili on ði sæples qrmz; but it wil sœn disolv in terz. It sal pœs intæ ðe grænd and be drupken bi ðe rots. Hæn it wil krep up in sækret bened ði bærk. It wil spred intæ ðe brænzæz it haz œpnd, and help me tæ ædærn ðem. Fer i sal be her tæ yqz it.

'Hæ blud haz næ onli retjrd fer sæfti. He frost wuad qil and destrœ it. It haz gon intæ ði mudærz buzom fer her tæ kep it werm. Ræ wil not rob her œfprig. Sæ iz æ kærful pærent. Sæ næz ðe wonts ov æl her gildærn and forgets not tæ prœvjð fer ðe læst ov ðem.

'He sæp ðat haz fer æ hwjl gon dœn, wil mæk ðe rots strjk dæper and spred

wider. It wil den return ta nurif di hqrt. It wil be remyd and streghend.—
 Hen, if ds salt hav rememberd and trusted in mj promis, i wil fualfil it. Buds
 fal set forth on everi sjd ov di bsz. I wil unfold fer ds anuder reb. I wil
 pant it and fit it in everi pqrt. It fal be a kamli rament. Hs falt forget di
 present sorow. Sadnes fal be swolod up in jo. Ns mj beluvd tre, far ds wel
 fer a seizon!’

He anjel wox gon. He muterig winter drø nar. He wjld blast hwiald fer
 ds sterm. He sterm kam and hoid arsnd ds tre. But ds wurd ov ds anjel
 wox hidn in her hqrt; it sodd her amid ds tretnigs ov ds tempest. He js kaks
 setld upon her limz; da loded and wad dem den. ‘Mj slender brangez,’ sed
 fe, ‘let not ds burdn overkum ye. Brak not bened ds hevi afflikjon, brak not,
 but bend til ye kam

sprig bak ta yer plasez. Let not a twig ov ye be lost! Hap must prop ye
 up fer a hwjl, and ds anjel wil reward yer pafens. Ye wil mov upon softer
 gr. Gras fal be agen in yer mofen, and bti hapi arsnd ye!’

He skrelig fas ov winter began ta los its fetyurs. He rajig sterm gao fant,
 and bræd its kust. He restles kløds freted demselvs ta stormz; da skatend
 upon da skj and wex brust awa. He sun trø den a bundl ov goldn asen. Ha
 fel upon ds tre; ds js kaks glitterd as da kam. Everi wan wox faterd bj a
 fast, and unlokt itself upon ds lim. Ha wex melted andgon.

He ran ov sprig had kum. Her blessed ministers wex abred on gr; da hav-
 erd in ds ar; da blendet der bytifal tints, and kast a nq kreated gløst on
 ds fas ov ds hevns.

He tre wox rewarded fer her trust. He anjel wox trø ta ds objekt ov his lav.
 He returned; he bestod upon her anuder reb. It wox brjt, gløst, and unsolid.
 He dust ov sumer had never setld upon it; ds skerqig hat had not fæded it;
 ds með had not profand it. He tre stad agen in luvlines; fe wox deest in
 mor dan her fæmer bti. He wox veri far; jo smjld arsnd her on everi sjd.
 He hørds flj bak ta her bazom. Ha sag on everi brang a him ta ds anjel ov
 ds Levz.

A SIP AMUW FSBERGZ.

It is imposibl ta konva a korekt jdea ov ds bti, ds magnifisens ov sum ov
 ds sens trø, hwiq we post. Hszands ov ds most grotesk fansifal and bytifal
 jsbergz and jsfaldz surended on el sjdz, intersekted bj numerus serpentjn kan-
 als, hwiq glitterd in ds sun (fer ds weder wox fin el detjm wa wex in ds strata)
 ljk tredz ov silver twjnip rønd roind palasez ov kristal. He nasez asqted
 everi varjetd ov form and siz, and meni ov dem bar sug a stikig rezemblans ta
 katedrals, qurqez, kolumz, qurqez and spjrz, dat i kud elmost fansi we had bin

transported ta wan ov de flotip sitis ov Fari land. He rapid mojon, to, ov er fip, in hwot asperd a ded kqm, aded muq ta de majikal efekt ov de sen. A ljt, but stedi bras usjd her alog, wid konsiderabl valositi, tro a mas ov ponds and kanalz, hwiq, from de imens kwontiti ov je dat sursended dem, wer kqm and unruflid as de surfas ov a mil pond. Not a synd disturbed de deljtful stilnes ov natyur, sav de jentl riplig ov de veseiz bz as je aped on her wd, er de okagonal puffig ov a lazi hwal, awakad from a nap bj er unseremounsi inta-gon on hiz dommanz. Ns and den, hsever, mj reveris wer disagreabli interrupted bj de fip kumig intasuden kontakt wid huj lumps ov ja. His hapnd okagonal hwen we arjd at de terminafon ov wun ov deoxnatyural kanalz tro hwiq we post, and fund it nesessari ta kure er wa inta de nekt. Des konkufons wer sumtjnz veri sever, and evn mad de fips bel rig : but we haded dis liti, as de veseal wex provjided wid huj bloks ov timber on her brz, keld ja-pwez, and wox bawjdz mit ekspresli fer salig in de nordan sen. It onli bekam aneig at mel tjns, hwen a spenful ov sœp wud sumtjnz mak a liti prjvat-ekskurfon ov its œn, over de felder ov its œner, insted ov inta hiz mœt. As we proseded, de je bekam mœr klœdi pakt, and at last kompeld us ta her tro it. He fip, hsever, wox never eltagedet detand, de muq retrqded. Hi rekolekt, hwjl dus sursended, filig a buket wid weter from a pol on de ja, ta se hweder it wox fref er not, as i had bin rœder skeptikal upon dis pont. It wox ekselœnt, and mjt œlmœst kompet wid de weter from de famus sprig ov Kreli.—Balantjnz Hudsons Ba.

 PRARI FLÛERZ.

De vejjetabl kipdom ov de Praris aperz ta difer from dat ov de timber landz œlmœst az muq az de animal kreasjon ov de former from dat ov de later. Eƒ variafon ov sol haz its œn spefex ov gras and herbz eldœ sum qv komon over de hœl-rejon. Amug its diferent produkjons, de rozin wed iz de mœst œmqrk-
abl, on œkœnt ov de properti askrijd ta it ov ranjig its levs dƒ nœt and œt, in œ muq dat sum ov de fœrst setlerz prœfes ta hav dœtœrminœ dœr kœrs bj it in klœdi wedœr, az bj a kumpas.

Frem Ma until lat in de fel de prari iz wun vœst bed ov flœvœr pantœd wid de brjtest kulœrœ. Ta de jbehœldij dis œ œv fref vœrdyur, de flœvœrœ brjlyant wid œv-
eri tint ov de ranbœ, spœrkl ljk œœ meni jemœ. In de midœt ov œl dis varjœti hsever, œƒ flœral period hwiq lasts œbœt œ munœ, haz its œn favorit and ranij flœvœr, dœ tœzœnds ov œdœrœ qv intersperœt in œmœler kwœntitœz. Nœ œœner dus wun spefœx begin ta fœd œœn œnœder komœnsœx ta unfold its fref and radiant glœriœ. And dus dus œvœri mœn, dœrjg de loƒ flœvœrij œzœn, jœn upon œ diferent sukœsœjon ov dœœ vœrdœnt bœtjœ.

De hœl vejjetabl kipdom ljk de ras ov animals, iz œv œ veri œnœœnt kœr-

akter. Yø mæ wæd up tæ yør fælders in græs fer æ wek, and yø wil not en-kænter æ bur. Nø sent, øder fetid er ødorus, ever saluts ðe nostrils. Hær qr nø biter er næfus hærbz hwiç ðe katl refuz tæ et. Amidst el ðe endles varjeti ov vejstablz, i kwestyon hweder ðær is æ siggl pæzonus hærb. Hæus, ðe pæful trijbs ov ðæz abods enjæ el ðe swets ov vejstæfjon wiðst eni ov its ælæ, and el its bwtiz wiðst eni mikætyqr ov dæfermitti. And it is ðe perfækt inæens ov ðær inhabitæfjon, i konjektyqr, ðæt renderz ðem inæent tæ. Nø disi hys er yenip depæs ever æfrit ðem; nø ruf kragz ner fræniç presipisæz habituat ðær is tæ ðe sjet ov blud and suferig, or ðær ærz tæ ðe terifijig ækremz and mænæ ov pæn; nø ruf er unævn bræks in ðe grænd ærsnd ðem ever mingl wið ðær pærsæpfjæns ov ðe bwtiz ov nætyqr, ðæt qr æs ignorant ov el ðæz tips æs ðæt qr ov læggwæj er ðet. Bærn in ðe sæson ov flæers and kræddid in ðe softest læp ov nætyqr, ðær fæstest propensitæz qr ærli sodd bi ðe ærkumstænsæz hwiç sursnd ðem. Dyrig ðær hæl egzistens ðær skjz qr ðe brjtest—ðær sunz ðe most gærjsus. ðe surfæs øver hwiç ðæ mæn is æz regyulær and unbrækn æs if leveld bi ðe røler; and ðe mornig æpnæ tæ ðem æ færmament æbuv and æ kipdom belæ, upon hwiç sprig yærli lævifæz hiz most çqrminig æmbelifments, and etum, from hiz goldæ hærn fæers æ profugon ov swets. In suç æn element ov tips, i hær kuad eni krætyqr bæ vifus, unles its nætyqr wær totæli sæ. i Hær kuad dærknes dwel under sæ mænç ljt; er æn ævil dispozfjon under sæ mænç luvlines and jø.

Æ DISAPØNTMENT.

'It snøz! it snøz!' æksklæmd litl Willi, æz hæ kæn runip in from skæl wun dæ; 'hwot fjin tjmz wæ fæl hæv næs!'

'Hwi, hwot wil yø dæ, Willi,' sed hiz muder, lækup up from hær wurk.

'O, wæ fæl koet, and sljð, and mak snæ belz.'

'O! ðæt iz veri fjin tæ bæ jær,' sed hiz muder; 'but hæ fud yø ljik tæ gæ tæ skæl tæ-morø in æ snæ stærm?'

'Æ fud ædmjr it. Æ fæl put on mj nq mitenz and tj mj kap under mj qin. Yø næ, muder, i hæv'nt had it tjð dæn wuns ðis winter, bækez i wonted tæ bæ tuf. Muder, hwen i wæs dæn æt grændmudærz ðe nær dæ, jæ told mæ æ stæri æbst yø.'

'Æbst mæ!

'Yæs, muder; jæ sed ðæt wuns hwen yø wær æ litl gærl æbst æs lqrj æs i æm, yø stærted tæ kum from skæl wiðst yør mitenz, and yør figgærz ækt sæ wið ðe kæld ðæt yø kuad'nt help krjig, and bi and bi ðe skæl mæstær kæn æloy and sed, 'i Hwot's ðe mæter, litl gærl, hwi don't yø put yør mitenz on,' and yø lukt up, wið ðe tærz fræsiç on yør çæks, and sed, 'Æ wont tæ bæ tuf.' 'i Dæ yø ræmember ðæt, muder.'

'O, yæs!' sed hiz muder, læfip, 'i remember it veri wæl, and i rekolekt, tæ, ðæt i æskt him hweder if i krjd, ðæt wuad prævent mj gætup tuf.'

'i And did hæ tipk it wuad muder.'

'I dont no; he laft, and sed i had beter put on mj mitenz, and trj mj eksperiment hwen it wozn't kwjt so kold.'

'Wel, mader,' sed Wili, 'i men ta se if i kan't go ta sköl sum kold da widst mj mitenz, and not krij eder.'

Hiz mader smjld at dis brav rezolufjon, but advjzd him ta hav hiz mitenz in hiz poket, in kas hiz kuraj fud not hold st.

He sno fel fast in butifal lqrj flaks, and Wili stad fer sum tjm at de windo wogig dem az da kam dwn, and ljted softli on everi tre, and buf, and litl twig. 'O, he priti it iz!' he eksklamd at lejt.

'I Hwot iz it', sed litl Sara, he had bin plaig wid her dol on de flor. Ze jumpt up, got her litl kriket, and kam ta de windo ta se hwot Wili woz lukig at. Ze wogt de snoflaks fer a minit er to, and den, lukig up in her bruderz fas, sed, 'I Iz it feders, Wili.'

Wili laft, and lukt at hiz mader, az muq az ta sa, 'Ze dont no everitig.

Hat njt Wili went ta bed fual ov de jdea ov de grand tjmz he fud hav ta-moro—fer it woz Saturda and dar wud be no sköl. He la awak a hwjl tipkig abst de kostig and sno-belig. He woz so animated dat after he fel aslep kikt of de bed-kloetz, and he dremd he woz on a sno-bayk. Hwen hiz mader kam ta tuk him up, az se elwaz did befor se went ta bed, he krijd st in hiz alep, 'It's not far ta pelt hwen i am dwn!'

Alos, fer Willis brjt vigonz! da melted awa az meni brjt vigonz hav dun befor. In de kors ov de njt de sno-stern turnd ta ran, and in de mornig everi flak had disaperd. Por Wili woz dredfali disapented, and i am sori ta sa he woz kwjt st ev yumor abst it, and kam inta de brekfast rom lukig veri kros inded.

'I Hwot iz de mater, Wili,' sed hiz mader, fer se mist hiz suni smjl in a moment.

'I sa it's to bad, dar!' eksklamd he, pstig.

'I Hwot iz to bad, Wili.'

'Hwj, de sno iz elgon!' sed Wili, and he lukt up az if he had a gad mjnd ta kri.

'I am veri sori fer yor disapentment,' sed hiz mader, 'but never mjnd, Wili, we fal hav plenty ov sno-sternz befor winter iz over; so qer up, mj dar, and after brekfast i'l tel yo an anekdot.'

'An anekdot; i hwot iz dat, mader.'

'It iz a litl bit ov a stori.'

Willis fas brjtend sumhwot at de synd ov a stori, and he finift hiz brekfast wid rader a beter apetjt dan hwen it woz begun.

Az son az brekfast and prarz wer over, de gildren wer gaderd rend dar mader fer de anekdot. 'Yo hav herd, gildren, ov de Seperd ov Selzburi Plan, a veri por, and a gad man. Wun da, hwen he woz atendig sep a gentlman rod up, and sed, 'Frend, i hwot do yo tipk de weder wil be ta-moro.' 'Hwj,' sed de old man, 'it wil be just sug weder az plezez me.' He gentlman woz surprjzd dat he fud anser him so, and askt him hwot he ment. 'I men ser,' sed de old man, 'dat it wil be just sug weder az plezez God, and hwotever plezez God, plezez me.'

'Hwot a gad man!' eksklamd Yujenia.

Wili never sed a wurd, but lukt az if he tet de stori woz ment fer him.

EDITORIAL NOTS AND GLENIWZ.

BLAK BORD FØR SKOLZ.

From ðe Skol Komisjoners Report ov Weltam, Mas., we ekstrakt ðe foloig :

Ðe blakbords at ðe HJ and Gramar Skolz qr not onli beter, but ða qr muq qper ðan eni uder in tsn. Ða konsist ov unpanted hwjt pjn, blakt bj a fjo bruf widt lampblak and glq. Wun tsn ov lampblak, hjo ov glq, and at ov beilig weter, form nerli ðe best proporjon for yqa.

Den Swift proposed tu take fimal bñti, and lsv everi ladi tu rat her on qqrms. Suq a taks wud, we ðar se, be mor qerfali pad, and prqv fqr mor produktiv tñ, ðan ðat upon dogs.

Q PUZZ.

Q jentlman goig intw a qqrden mets wid sum ladiz, and ses tu ðem :

"Gwad mernip ten neds."

"Sqr, yjo mistak," ses wun ov ðem, "we qr not ten, but if we wqr twjs as meni mor as we ns qr, we fjad be as meni abuv ten as we qr under ten."

!Hs meni wqr ðqr.

ABSENS OV MEND.

Ðe Boston Jurnal relats a lqfabi kas hwiq aktyqali okurd sum tñm sins in Boston, hwar a jentlman went tu ðe Post Ofis for a leter, and wos unabi tu tel ðe klqrk hjo it wos fer, haviq forgotn his on nem! Anuder instans, hwiq is striktili tsn, hapad tu a fqrmer in Nq Hampfer, hjo hwjl haviq sum important subjekt on his mjnd, proseded tu milk ðe ksq—sittig upon ðe pal and milkig intw ðe stal! Stil anuder instans, is ðat ov a klqrjman hjo beig abserbd in bet, konklqded tu tak a wek. Ferig ðat ðqr mjt be a fqrer, hs tuk his umbrela as he supord, but in fakt a hand-se insted. He did not diskuver hiz mistak until he undertak tu spred it.

EKG.

Ðe fjad ov a rsnd—a vqr widst a mwt, and wuds widst a tqp. Eke ðo represented as a femal, never speks til je is spokn tu, and at everi repetisjon ov hwot je has herd, kontinyqs tu mak it les insted ov mor, an egzempl rekomended tu ðe spejal atenjon ov tatlers and skandal-muggers.

ARTS, SENSEZ, ETS.

PSEERZ, SE ARTIST.

Q resent leter from Florens, publiqt in ðe Nafonal Intelifenser, ses ðat Hiram Pseers wil probabli return tu ðe Ynqtid Stats sum tñm nekst fel, eldo hs has not bin ofisiall advjed ov ðe aproprisjon and eksprest wif ov ðe last Kongres. He has elmost finist his grat statyq ov Amerika, hwiq wil be imediatli sijt fer Nq Yerk; but he wil reman in Florens until hs gets his statyq ov Webster, orderd bj ðe sidi ov Boston, redd fer ðe bronx fsndri. Hwen ðe wurk is so fqr agevd hs wil set st fer Amerika.

RESSET FOR FLOTIN.

Æ Eni hūman beig hō wil hav ðe presens ov mjnd tū klasp his hands behjnd his bak and turn ðe fas toards ðe senit, ma flot wif es and in perfekt safti in tolerabil still weter—ql, and slep ðar nō mater hys log. If not nōig hys tū swim yō wud eskap drēnig hwen yō fjnd yōrsel in ðep weter, yō hav onli tū konsider yōrsel an emti piger—let yur mēt and noz, not ðe top ov yōr hevi hed, be ðe hjest pōrt ov yō, and yō qv saf. But trust up wun ov yōr boni hands, and ðēn yō go; turnig up ðe handl tips over ðe piger. Havig had ðe hapines tū prevent wun er tō from drēnig bj ðis simpl instrukfjon we publiſ it for ðe bens-fit ov el hō eder luv akwatik sports er dred ðem.—Eksq.

PATENT BRIK MŪKER.

U mæſen is sōn tū be brēt tū ðis siti for ðe purpus ov manyufaktyurig brik bj prefqr. ðe brik qv mad bj miksij in serten porfjōns ov sand and ljm, and submitig ðe kompōnd tū a prefqr ov 120 tunz, bj hwiq proes, it is sed, bqtiful brik, kulord ljk ðe sand from hwiq ða qv mad, qv prodqst, and hwiq in tekstyqr and strepō qv ekwal tū stōn. ðes brik qv not lad in meriqr, but wif ðin sement put on wif a bruf, bj hwiq a wel bekums entjri solid. ðes brik qv aforded at abst wun hqf ðe prjs ov ordinari burnt kla brik.

U PETRIFAKSŌN.

U fq ðas ago kwjt a kqriositi wos brēt up from ðe botom ov ðe qrtegan wal in Livington, Ala. At a distans ov 335 fet belo ðe surfas, and over 300 fet in ðe rok, an eg wos fnd kompletli petrifiq, and perfekt in fajp sav hwqr ðe eger had ðefast it a litl.

LITERARI NOTISEZ.

PITMANZ MANYUAL OV FONOGRAFI. We bresli and favorabli notist ðis wurk hwen it wos pōsig tro ðe pres. Nv ðat an improvd edijon is befor us, we ðem it v dqtli tū notis its klamz mor in ðetal.

He opinyon we entertand ov ðe meritis ov ðis wurk from ðe fērt egzaminafjon, has bin konfērmēd bj el hō hav yqad it in praktikal tegij. It is a buk ðat wil mak fonograferi hwqrer it is sold. Fer simplisiti ov aranjment and kompletneſ ov ðetal it is unlik everi eksposiſjon ov ðe sistem hwiq has preseded it, hwēder Igglij er Amerikan, and is in v opinyon vastli superior. Mr. Ben Pitman has had a mor leybend and varid eksperiens in tegij Fonografi ðan eni uder person. He has instruktēd ðe prins in his palas, and ðe prisoners in his sel; he has tet in ðe humbl qariti skōl, and in ðe aristokratik kolej; ðe il pad toler and ðe petrifas hav aljk bin his pupils, and in ðis wurk he has givn us ðe results ov his eksperiens wif grāt klernes and ekselent efekt.

U standard wurk on Fonografi has log bin a desideratum, and we hesitat not tū sa ðat it is her realiēd. We ataq nō men impertans tū ðis produkfjon; wqr it for nō uder reson ðan ðat it pjoners ðe wa fer a ful apresjafjon ov fonetik printij. As Fonograferi qv mad, Fonetiſjans wil folo. In sum kases an apresjafjon ov ðe fonetik prinsipl, as apljd tū printij has preseded a nolej ov fonografik rjtij, but it wil be fnd ðat bj fqr ðe majoriti ov v praktikal, qvnest Fonetiſjans hav bin wun over tū v rapks bj ðe bqtli, praktikal yuſtines, and filosofi ov Fonografi.

We hav nō wif tū konsel v satisfakfjon ðat Amerika is nv, fonetikali spekty, “abl tū run alon.” As it regqrds ðe produkfjon ov fonetik and fonografik wurks ðis kuntri unkwest-yonabli bafs awa ðe pōm. Hertafer Amerikan fonografik produkfjōns hav not bin entjri satisfaktori, as is provd bj ðe lqj ðemand hwiq has egzistēd for Mr. Ben Pitmans Igglij

publikajons. From *de* *da* *ov* *tr* *Fonetik* *Independens* *we* *ma* *sufli* *antisipat* *a* *nq* *and* *mar* *sukseful* *karer*.

De *ferset* *rekomendaŝon* *ov* *de* *wurk* *under* *konsideraŝon* *is* *dat* *eq* *opnig* *ov* *de* *buk* *is* *devoted* *tua* *de* *detals* *ov* *sum* *spesifik* *prinsipl* *ov* *de* *sistem*; *dis* *de* *;* *and* *mjnd* *qr* *not* *distrakted* *wid* *ekserisjes* *and* *eksplanaŝons* *dat* *do* *not* *belog* *tua* *de* *subjekt* *under* *imediat* *konsideraŝon*. *De* *høl* *buk* *is* *interpajd* *wid* *engraved* *ekserisjes*, *after* *de* *fajon* *ov* *de* *'Reporters* *Manyqal* *and* *Vokabyqlari,* *and* *in* *eq* *kas* *de* *engraved* *ekserisjes* *fas* *de* *nedfal* *eksplanaŝons* *hwiq* *qr* *givn* *in* *de* *komon* *print*.

In *adijon* *tua* *de* *elternat* *engraved* *pajes*, *dar* *qr* *meni* *hundreds* *ov* *fonografik* *ilustraŝons* *introdqut* *in* *de* *tekst* *el* *ov* *hwiq* *qr* *printed* *from* *fonografik* *tjps*, *beig* *de* *ferset* *ov* *de* *kjnd* *prodqut* *in* *dis* *kuntri*.

De *tabls* *qr* *anuder* *valyqabl* *fetyqr*; *de* *sistem* *after* *beig* *givn* *in* *detal*, *is* *agen* *presented* *in* *tabyqlar* *form*, *fer* *es* *ov* *referans*. *Har* *qr* *also* *varius* *lists* *ov* *wurds*, *gramalogs*, *kontrak-* *jons*, *and* *reportig* *frases*, *el* *kalkqlated* *tua* *mak* *de* *pupl* *akwanted* *wid* *de* *brzfest* *and* *moest* *aprovd* *stjl* *ov* *rjtig*. *A* *tabl* *ov* *foren* *stnds* *is* *givn* *and* *eksplanaŝons* *fer* *rjtig* *foren* *laggwa-* *jos*, *mar* *espejali* *Freng* *and* *Jerman*, *and* *sum* *eksellent* *remqrks* *qr* *apended* *in* *referans* *tua* *de* *Anglisjig* *ov* *foren* *wurds* *in* *speq* *and* *rjtig*, *a* *praktis* *hwiq* *jad* *serntenli* *be* *deprekated*.

We *rekomend* *dis* *wurk* *from* *an* *onest* *konvikjon* *dat* *its* *diseminaŝon* *wil* *render* *an* *impor-* *tant* *servis* *in* *de* *establiment* *ov* *de* *fonetik* *reform*; *and* *jad* *dis* *met* *de* *;* *ov* *eni* *hø* *hav* *not* *yet* *komenst* *de* *studi* *ov* *Fonografi*, *and* *hø* *ma* *be* *temted* *bj* *tr* *rekomendaŝon* *tua* *ask* *us* *tua* *suplj* *dem* *wid* *a* *kopi* *ov* *dis* *nq* *Manyqal* *da* *wil* *we* *qr* *afjrd* *taqk* *us* *fer* *direktig* *dar* *atenŝon* *tua* *de* *eriest*, *spediest* *and* *plezantest* *menz* *ov* *akwjrig* *a* *nolej* *ov* *wun* *ov* *de* *moest* *yqafal* *and* *labor-savig* *qrts* *ov* *de* *njntent* *sentjri*.

LÆF ILLUSTRATED—*Fslers & Wels*, *Nq* *Yerk*. *His* *is* *a* *famili* *paper* *wurdi* *ov* *de* *nam*, *and* *as* *wurdi* *ov* *a* *plas* *in* *everi* *famili* *in* *de* *land*. *It* *bars* *fort* *its* *wekli* *bujet* *ov* *real*, *yq-* *afal* *and* *entertanig* *nolej* *fer* *old* *and* *yup*, *and* *is* *we* *dut* *not* *prjnd* *and* *welkumd* *bj* *everi* *wun* *ov* *its* *subakrjbers*. *De* *advertisments* *demselvs*, *hwiq* *okyqpl* *but* *a* *veri* *smel* *porŝon* *ov* *de* *paper*, *qr* *ov* *general* *interest* (*beig* *moestli* *anvments* *ov* *nq* *literari* *produkjons*), *and* *wil* *be* *red* *wid* *sest*.

AGRICULTURE.

HOEING IN DRY WEATHER.

Experience has fully established the fact, that corn, and other crops, are essentially benefited by hoeing in dry weather, but the reason why, or the manner how it is done, is not so generally understood. That moisture is formed by stirring the dry particles of earth and changing their relative positions, is generally admitted.

Water is composed of oxygen and nitrogen. These substances are also contained in different particles of earthy matter upon each other, when brought into contact, as done by hoeing. Water acts as a solvent of other substances, and holds them in solution so that they can be taken up by the roots, and made to nourish the growing plant. This is the reason why it is best to sow or plant your seeds as soon as possible after the land has been plowed or harrowed. The different particles of matter coming together, form new relations and chemical action, during which heat is evolved, and oxygen and hydrogen are generated and caused to unite, and form water; which with other substances act upon the seed and

produce germination, and gives to a new-born plant a vigorous start into existence. After the soil has remained quiet for some time, these substances having exhausted their energy, by neutralizing the powers of each other, the plant having absorbed all the elements of nutrition within reach of its roots, its growth becomes retarded, and can then only be restored by renewing the chemical action. This can be done by applying some compost manure by hoeing or stirring the earth, so as to bring different particles into contact with each other and forming new combinations, and consequently, thus producing a further supply of nutritious matter. Corn that is hoed every two or three weeks will come to maturity sooner, produce more, and be better filled on the cob, than it will when treated in the usual way. We would recommend to our farmers, to select two or three rows in the field, and hoe them regularly once in two weeks, and in the fall inform us of the results of their experiment.—*Maine Farmer.*

A NEW PLAN FOR FENCING.

MR. EDITOR:—The cost of making and maintaining fences throughout the world and especially in this country is immense, amounting in the United States to many millions of hard dollars. In New England there are more than fifty different kinds, all of which cost more or less, generally more than the farmer can afford to lose. The cost of a stone wall made as it ought to be, cannot be less than \$4.00 per rod. This, to farmers of moderate fortunes, is a great tax, and generally their stone walls are like angels' visits, "few and far between." Hedges take much land, time and labor; the same may be said of walls and stake fence. Now, is there not some mode among all the world renowned Yankee inventions, that will alleviate this burden of the farmer, cancer-like gnawing his very heart strings? I believe there is, and what is still better, I believe a fence, if well managed, can be made to pay for itself in 10 years. I propose the following mode: Procure such kinds of apple trees, as naturally grow to a large size, selecting good kinds, the limbs pruned up five feet from the ground. After having divided the farm off into 5 or 10 acre lots to suit convenience, set the trees out in borders 12 or 14 feet apart, where the fence is needed. A stake should be driven beside every tree to keep it upright. After the trees have grown to the size of a man's leg, or 5 inches in diameter, (the larger the better,) procure cedar slitwork, 1 inch thick and 4 inches wide, cutting them 5 feet in length. To this narrow strip of board, tack on as far apart as you would have the rails, (say 8 inches,) a 2 inch cedar block 4 inches square. These blocks are to hold up the rails, and the boards confine the rails to the tree. For a four rail fence four blocks are needed, for five rails five blocks are wanted. After nailing one cleat to the tree with a large nail through the board and block, slip in the rails, and so continue on doing a length of fence at a time, small rails are needed, and each end must be pared down. The fence when done is made almost precisely like the old fashioned post and rail fence. If the gentleman who wrote the article—"How to build a good fence," in the Farmer of May 24th, would set beside his new fence, Baldwin apple trees, when the new is decayed he could then make a fence that would last long after those now living are in their graves. The only objection that I know of to this mode of fencing is, the time it takes for the trees to grow,—this is a great fault with the hedge fence. The English willow is a very rapid grower, but the profits from this tree would be very small compared with the apple. For pasture fences I would recommend the sugar maple as being somewhat profitable, and making solid posts.

Now for another mode. Choose from the nursery straight apple or pear trees, (pear on the pear stock,) pruned up 5 feet from the ground, divide the farm off into 5 or 10 acre lots to suit convenience, setting the trees in borders 12 or 14 feet apart where the fence is needed. After they have grown to the size of 3 inches in diameter, procure $\frac{3}{8}$ of an inch wire, and having bored 4 small holes in each tree, insert the wire connecting the ends

together letting it run the whole length of the fence. The trees must not be confined, else in a high wind the wire will break. The wire should be left slack, if tight when an animal comes suddenly against it, it would snap asunder; when slack, the gradual give of the wire and the slack would stop them without breakage. That little thread of iron says to them in a very decided manner,—“thus far shall thou come and no farther, and here shalt thy hungry maw be stayed.” The cost of this fence is small, the profits large. The cost of wire, 11 cts. per pound, (2 lbs. to a space,) 22 cts; trees \$90.00 by the hundred, or 90 cts. each; total, 42 cts. every space or length. The profits the first 10 years would be 4 bushels of apples at 75 cts. per bushel, \$3.00 to each tree—more than three times the whole cost. In Massachusetts they sink cedar posts into the ground, using wire; why not posts that will pay for the fence? If the wire is galvanized over it will last a great while; would not this mode of fencing be preferable out West, where wood is scarce?

I am afraid I am riding this hobby (the fence) a little too long this time, and so I must close, I hope, however, some one of the numerous readers of the *Farmer* will reply to this, and “prove the whole matter, whether it be so or no.” And you Mr. Editor, please give us your candid opinion of this mode of making fence.

Yours, &c.,

W. HOWARD.

East Orrington, May, 1855.

NOTE. There are lots and situations of every farm, where friend Howard's plan might be made useful and profitable. It would require care and attention for some years, to protect and rear the trees up to the size required.—*Maine Farmer*.

A FEW WORDS ABOUT THE TOMATO.

There is no vegetable that requires less care than the tomato, where a general crop only is wanted; but to have it fresh all the year round, which is no difficult matter, there will have to be succession stocks of young plants, and the convenience of a hot-house, or glazed pit for winter fruiting.

Almost any kind of soil will answer for the tomato; but it prospers best, and produces fruit of a finer quality, in a well-drained, tolerably fertile, but not over rich loose mould. So soon as all danger of frost is past, begin to plant out, loosen up the soil well, dig holes four feet apart, six inches deep, and as many across; lift each plant with a ball of earth, do not keep the roots exposed longer than is necessary, and in fixing the plants in holes, let them be placed about the same depth as they were previously; cover up and press the soil somewhat around the neck, and lift a little up to it, which will encourage fresh roots and strengthen the plant. If the weather be dry, give a good soaking of water; and so far all is finished.

A few words may be said about training. The most common mode is to spread out the branches, and let them trail along the ground, in which case, if cleanliness be cared for, there ought to be a covering of marsh hay or straw placed over the surface. Sometimes brushwood is laid flat, and the branches are allowed to lay over the top of it, which elevates the fruit above the soil, and prevents it from rotting, if the season should happen to be wet; but there is no other advantage in the method and it is inconvenient when gathering.

The neatest and cleanest plan, and one which may be adopted in all private establishments, is to sink poles in an upright position along each row, leaving the top five feet above the ground, if placed four yards apart, it will be close enough, and fasten wires horizontally to them which will form a cheap trellis to trail upon. As the branches elongate, they may be tied loosely to these wires, and a kind of hedge row is formed with very little labor, the fruit is free to the action of air and light, and is unquestionably of much better flavor.—*Maine Farmer*.

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PHONETIC PUBLICATIONS.

American Phonetic Journal. THE SECOND VOLUME of this Journal commences with July, 1855. Its pages will as heretofore be stored with interesting HISTORICAL and MISCELLANEOUS matter, and will furnish a Repository of ART, SCIENCE, and AGRICULTURE; together with a copious fund of information for the general reader.

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E K O Z.

Hark! the natyars vast katedral,
Blended ekos over rjs,
Swells in a mjti antem
Ta its ever-qreig skjs. '

Everi bçrd dat sips in sumer,
Everi huni-ladn be,
Everi skwyrel in ds forest,
Everi kriket on ds tre;

Everi mqsik dropig fytan,
Everi softli marmurig ril,
Everi dqrk and fomyg torent,
Everi woter gjled mill;

Everi ran-drop on ds hys-top,
Everi betls nœl dran,
Everi fustel on ds pavement,
Waks an eke ov its œn.

Sobs ov wa and sops ov gladnes,
Eq responsiv ekos find,
Wurds ov luv and wurds ov agger,
Lœv dœr ekos fœr behynd.

Everi grœt and nobl akjon
Is re-ekod œr and œr;
Lœf itself is but an eke—
Ov ds lœv dat wœr befœr.

SKOL GUVERNMENT. — A PRIZE ESSAY.

De Tegerz Asosiasjon ov Plimut Ksnti, Mas., havin oferd tre prizez for de best esas on "De Metodz bi hwiq a Teger ma sekur bot de Luv and Obediens ov hiz pupilz." De fersit priz woz awerded tu de rjter ov de foloig, at a meefig ov de Asosiasjon held in de Gurg ov de Pilgrimz, at Plimut, Jun 8th and 9th 1855.

ESSAY BY REV. W. KOLGROV.

It iz evident, from de maner in hwiq dis subjezt iz propozd, dat, in de opinjon ov de Komite, eder luv er obediens, alon, iz not suffisient, and dat de tegez et if posibl tu sekur bot.

Dis opinjon iz sertenli korekt, az everi gud tegez wil admit, and duz not rekwijs diskusjon at preznt. We ma, den, dismis at wuns from er konsiderasjon el doz metodz bi hwiq eder ov deas objekts ma be sekurd at de ekspens ov de uder. It wil be redili admitted dat dat obediens hwiq iz not inkompatibl wid luv must be fnded in respekt for de tegez. (Unles, inded it sud be sed dat obediens iz de nesesari rezult and stgrot ov luv, hwiq sertenli iz not tro ov eni uder kjnd ov luv dan dat hwiq iz itself fnded upon, er, at leat, mingld wid a lqrj jar ov respekt.) Hens it iz propozd tu konsider in de fersit plas, hs a tegez ma sekur de respekt ov hiz pupilz; fer, dis objekt beig atand, it iz belevd dat luv and obediens ma be sekurd wid komparativli litl difikulti.

¶ Hwot, den qr de menz bi hwiq a tegez kan mak himself respekted.

We ma notis, in de fersit plas, a karful atensjon tu hiz personal aperans. — It haz bin frekwentli obzervd dat fersit impresjonz qr ofn de strongest and moet endurip; and it iz undenjabl dat de fersit impresjonz hwiq de tegez produsez upon hiz pupilz, az wel az meni subsekwent wunz, qr tu a veri konsiderabl ekstent, de rezult ov hiz personal aperans; and dis in its turn, iz gratli dependent upon de kar and gud tast wid hwiq he maks hfs tolet. Hsever mug we ma disent from de sarkastik apothem ov Bo Brummel, dat "stqrq maks de man;" and hsever mug we ma onor de sentiment ov Burns, dat "a mon'z a mon for e' dat," it must yet be admitted dat meni ov de esensial karakteristikks ov de individyual qr displad in hiz dres, de dispozisjon ov hiz har, eta, and dat moet personz, and esepesali gildren, ferm dar impresjonz ov uderz from dar personal aperans. It materz not tu inkwijs hweder dis et tu be so, — hweder it iz rezonabl er just. De fakt iz evident tu everi obzerver dat sum personz gan and uderz low respekt in dis grund. Hens it bekumz de tegez tu atend tu it. It iz onli nesesari tu ad, on dis pent, dat respekt ma be forfeited, not onli bi neglijens, but also bi ekstrem fastidiusnes in regrd tu aperans, and a ridikyulus serviliti tu de dik-tats ov fason.

Anuder pønt, kløslí konekted wíð ðe presedíng, and ov ekwál ímpørtans, íz ðe persónal manerz ov ðe teger. He súd not be ígnorant ov ðe órdínarí fórtí and konvensónalítíz ov sósjetí, and súd óbzerv ðem; — súd ov kórs avøð everí tíng hjk kórsnes, vulgarítí, or bórífnes ín híz manerz, and súd not be dístíngwíft bj ení ódíti or eksentrístítí. Ít íz trø ðat sum dístíngwíft and hjlí onord mien hav bí noted fèr ðar eksentrístítíz; but ít íz elsø trø ðat ðar pekýlíartíz ov maner hav verí muç detrákted fróm ðe respekt wíð hwíç ða wèr regðrded bj ðøz hø kám ín ímedíat kóntákt wíð ðem. And so ít wíl ínevítáblí be wíð ðe teger hø alsz hímself tú be kónsíderd eksentrík.

Ó þerð esenfal rekwrít fèr sekýríng ðe respekt ov pupílz íz á túro and krítíkal ákwántans wíð ðe severál brángerz tèt ín ðe skól.

Pupílz qr ofn verí kwík tú persev ení hezítafón or perpleksítí on ðe pqrít ov ðe teger ín reláfón tú ðe prínslplz ínvólvd ín ðar studíz; and just áz sèrténlí áz pupílz mák ení suç dískuverí, just sø sèrténlí ðø ða løz ðar kónfídens ín ðe teger, and verí muç ov ðar respekt fèr hí. But ðís íz not el ðat íz ðezírabl. ðe teger súd hav mád eksténsív ákwírménts ín úðer ðepqríménts besíðz ðøz partíkyýlar brángerz hwíç he íz tú tæg áz regýýlar studíz. ðe severál brángerz ov sjens qr sø konekted ðat eq wun eksplánz and ílústráts ðe úðerz,—and híens ðís pønt mýt be ínsísted upón áz kóndýsív tú ðat túro ákwántans wíð ðe regýýlar studíz hwíç ház bí elredí urjd; but anúder kónsíderáfón semz ný tú be mör dírektlí ín pønt. Úðer tíngz beíng ekwál, ít wíl jenerálí be fúnd ðat ðe respekt ov pupílz fèr ðar teger wíl be dírektlí prapórsonal tú ðe amónt ov noleý hwíç ða supøz hí tú pózes,—and on ðís pønt ða ofn fèrm á verí kórekt estímat. At lèst ðar qr kóntákt ópórtúnítíz fèr ðe teger hø íz reallí pózest ov eksténsív and varíð ínfórmafón, tú mák ít súfíséntlí máfífest tú híz pupílz, and ðat tø wíðst ení ván and egótístíkal dísplá ov híz ákwírménts, and ðe rezult kan hqrðlí fal tú be benéfíjal.

But ágen ðe teger súd pózes á strop and vígorus íntelekt. ðar íz sumtíng ín ðe verí prézens and atmásfer ov á pserfúal and áktív mýnd hwíç ðemándz, and órdínarílí dúz not fal tú sekýr ðeferens and respekt. ðís íz esepesálí trø ov ðe teger and híz pupílz, and ít bekúmrz everí teger tú kónsíder ðat vígor and strengð ov íntelekt qr ðependent verí muç upón kúltýr and hábit. Hens wè persev anúder rezón hwí ðe teger súd not restríkt hímself tú ðe náro røten ov studíz hwíç beløp tú ðe skól rømn. ðe ðévelopmént ov ðís mental pser rekwrírz á wíðer ránj, and ðe hábit ov óríjínal and índependent ínvéstígafón.

Wuns mör, ðe teger súd be dístíngwíft fèr enerjí and ðesígón ov káráktér. ðís íz perhåps ínklyúded or at lèst pqrtilí antísípatéd ín ðe presedíng remárks, and yet ít semz wúrðí ov á separát mènshón. ðe teger súd be emfatíkálí á man ov ðe prézént, up wíð ðe tímrz, ákwánted wíð everí spefítez ov móðern prógres and ímprovémént. He súd be perféktlí kógnízánt ov el ðat taks plás ín híz prézens, and not ádíkted tú hábits ov ábstrákshón and reverí. Ít íz séð ov á sèrtén dístíngwíft prófesór ðat ín híz fíts ov ábstrákshón he wúð sumtímrz spénd ðe hól sr ásjnd fèr híz léktyúr ín remøvíng ðe háts ov ðe stýðents fróm híz tabí, hwíç ða áz kóntántlí replást ðar. ðe ánekðøt fòz, not mérlí ðe prófesørz ábsent-míndednes, but elsø ðe wónt ov respekt rezúltíng fróm ít on ðe pqrít ov ðe pupílz.

Annder esenjal pönt in ðis konekjon iz ðat ðe teqer fjad mantan perfekt self-kontrol. Hwotever ma okur haviþ a tendensi ta rufl hiz temper er tri hiz þafous, he fjad met it wið entjr kompøþur and digniti. Uðerwjs he ferfits not ønli ðe respekt ov hiz pupilz, but hiz øn. A þafonat man iz never respekted, eðer bj himself er eni wun ela.

But, fjnali, ðe teqer hæ wud sekur ðe respekt ov hiz pupilz must mantan a hj standard ov moral rektitjð, and elwas manifest a suprem regqrð fer ðe rjt. ðe human mjnd iz so konstituted az tu yeld instiptiv deferens ta moral up-rjtnes, and just az instiptivli tu despjz eni tempørjsig derelekjon in respekt tu moral obligasjonz.

Fer ðe teqer hæ ma pozes ðez several kwolifikationz tu sekur ðe luv ov hiz pupilz, he haz ønli tu fjo himself amiabl, tu eksersjz luv toard ðem. ðe werm raz ov afekjon, bemjþ from hiz hqrðt ov hqrts, wil afjredli melt ðe hqrts ov hiz pupilz intja luv, just az ðe jentl raz ov ðe vernal sun melt ðe js and snø ov winter. Hø sum ma prøv refraktori, yet a konsentrasjon ov ðe sunz raz wil melt ðe most refraktori metalz.

ðez tø man þonta, luv and respekt, haviþ bin gand, it iz submitted ðat øbediens wil folø az a nesessari and natyural konsekwens.

ðE MANYUFAKTUR OV GUNÞDER.

A korespondent ov ðe Nj Yerk Tribjyn, in a leter from Wilmington, Delawar, givz ðe foløjg interestjg skeq ov ðe maner in hwiq gunþder iz mæd at ðe selebrated milz ov Dq Pop, in ðat siti :

ðe proses ov manyufaktjriþ gunþder iz nø sekret, overi buk on kemistri tretjþ ov it tu sum ekstent. Everi wun nøz ðat it iz kompozð ov seltpeter, brimston, and qqrkøl, but fju hav eni jdea ov ðe labor and trubl takn tu hav materialz ov a proper kwoliti.

ðe seltpeter az resevd at ðe yqrðz, haz ðe aperans ov ðerti kors selt, fild wið a ført fjbrus mater; bj a proses ov refjuiþ it asjnz sumhwot ðe aperans ov fjn tabl selt, in hwiq stat it iz fit fer ðe þder mil. Grat qar iz elso takn tu hav ðe sulfur þur. But ðe mæst labor and førtet semz tu be nesessari in þrøkurjþ ðe qqrkøl, hwiq iz mæd ov ðe wilø and poplar, ðe ferner bejþ yuzd fer ðe best kjndz ov þder. Tu þrøkur supljz ov ðez wuðz, ðe þrøþjertorz set st, yerli, in everi nuk and kerner, wilø and poplar trez, hwiq qr hyn ðøn everi ðre yerz, and ðe þrangez konvørted intja qqrkøl. ðis meþod ov þrøkurjþ wud givz a singulur aperans tu ðe kuntri; fer in meni plæsez aloþsjð ðe roðz, er bj ðe streamz, mæ be sen øld-trz trupks, standjþ but littl hjær ðan a manz hed, and topt ønli wið a þunq ov smøl þrangez. If se sum øld trupks ov trez ðat aþerð tu be ferti er fifti yerz øld, wiðst a lim biger ðan mj rist.

He mil bildigs in hwiġ de materials q'r gränd er mikst, q'r skaterd alog de bagks ov de strem, eq wun kontanig a mil. Ha q'r bilt ov hevi ston on tre sids, wid hevi welz streptend wid perz; de uder sid, fasig de strem, iz ov wud, and de rof elso slops toard de strem. His plan ov konstrukfjon iz dezjnd tu lesen de damaj from eksplozjonz; fer, fud an eksplozon tak plas de fers wud be diverged toard de strem.

He milz konsist ov to hevi iron rolers on hwelz mævig in a tref. F se wun par, eq ov hwiġ wad 15,000 pşndz — abst sevn tunz. He materials beig wel miket up and pulverjzd in dez milz, de mikstjur iz sljtti mæsd and prest inta kaskz til it bekumz elmoest az hqd az Plaster ov Paris. Dez kaks q'r den brokn up inta smel peses, and takn tu a granyqlafon mil. (His operafjon, on akstf ov its danjerus natjur, i woz not permitted tu se.

After granyqlafon, de pşder iz takn tu de glazig mil. Her it iz put inta kaskz, holdig 600 er 700 pşndz eq, hwiġ revolv moderatli fer twenti-for sz. Dar wer siks er at ov dez kaskz, and kloz bi eq, wer 700 pşndz mör, redt fer anuder qqrj.

From de glazig mil de pşder iz takn tu de drjig hsa. Her, at de tjm ov mj wizit, wer nerli for tunz ov pşder, spred st on traz, hwjl kloz bi wer to furnas-es rorij awa at de rat ov a tun ov kol eq, in twenti-for sz. Danjer dar woz not, yet i kud not but tjk ov Sebastopol and de stori ov its mjnz.

From de drjig hsa de pşder iz takn tu de pakig hsa, hwar it iz put in barelz er kanisterz, and dens tu a magazen, ov hwiġ dar q'r several, bilt wid de sam ragrd tu non-damaj in kas ov eksplozon az de grjndig mil.

Grat kar iz eksersjzd tröwt de entjr wurks; de yqrdz and de varius bildigs beig under de direkt and konstant supervigon ov sum ov de ferm, and tu sug an ekstent iz dis supervigon karid, dat wun ov dem vizits de yqrdz everi njt at wun oklok tu se dat nutig goz amis. He disiplin her emplöed iz mör effjent dan in de q'rmi er navi.

RÖTS AND REFLEKXONZ ON SPRIG AND FÖL.

DE REV. JON SLONEKER.

Hwen de hwærl ov tjm haz sped awa de winter ov de yer, and userd in de karakteristik renasens ov sprig, a mq'rkt wjasiti, and a gretig renwal ov de fas ov natjur q'r everihwar manifest. He frost-bënd er bekumz melö; de likwid streamz log bënd in jsi feters q'r ns relest: vejstablz imbjb de mjld ras ov de sun—dar fjfri röts sip substans from de jenial mold, and transmit sap tu stemz. He tild feldz and de vakant prariz ara demselvz in livig gren; de forests and de grovz asum dar verdant röbz; flwers dek de kultjurd gardenz, and blossomz blö upon de tres. Bland breezes fan; worm fwers refref; molient ras ov ljt and

het gerif; de veri ert basks in a flud ov invigoratig sunbemz; and de hol fas ov natyur smilz in vjvasus antisipasjon ov de kqrnival ov sumer.

De fedderd trijz ov ert return from distant kljnz, atqa dar werblig trots anq, and render vokal el de ajlent grovz. Reptilz dat la dormant in dar selz, resusitated, ifu inta aktiv lif, and partisipat in de jeneral glz. Wild bests and tam, in nu and glosi gqrbz, wid renqd vigor, skip upon de hilz and gambol thro de lenz.

Everi man felz de influens ov an el-pervadig vernal vjvasiti. A mor gleful mod pervadz de human swerm, az buzig nʒ az bez, and fletig az de efemeralz dat flit unnotist el arənd. Sprig iz darfor wel konsiderd de sezon ov jeneral vjvasiti, in hwig el natyur partisipats in yoful vigor and blom.

But gle iz not jə; and luksyrrians ov mərɔ iz not frəisən ov felisiti. Mor dep-seted deljt—mor solid jə—mor edifiig inspirasjon ov bet, qr derjvabl from sensibl tipz in dat sezon ov de yer distigwift fer de revərs ov el dat evanesent flurif ov de gaeti ov de vejstabl, and dat leviti ov de animal kingdom ov natyur pekulyar tu Sprig.

Ətum — reverend Ətum: de grav aspekt ov dat sezon haz asofiated grav jdeaz wid its veri nām. Hwen de egzyuberans ov de sprjlines ov Sprig haz wasted itself in de efluens ov sumer—hwen de luksyrriatig propensiti ov lif haz sated itself, el tipz relaps inta plasid ebrjeti, and asum an qr ov solemniti, ominous ov iner gad tu man. Fer natyur herəelf den turnz tæqer, enforsip her lesonz bi apolz tu ʒr sensez, tegiq man hiz impendiq ganj bi de vizibl ganjəz ʒə produsez in her anyual kərs.

Ətum, aptli tərmd Fəl, iz grav in its turn az Sprig iz gə, in everi aspekt egzibited. Man antisipats aprəciig drerines: meni ov de inferior animalz hʒz demselvz up; and nun ov dem ʒə dar wunted sprjlines. De sun resedz, and witholdz hiz estival benignans. Cilines pervadz de qr, and kəld dampz gek de blandnəz ov de brezez. Kəld ranz kum inklement, frost serz de levz, and de hwialig windz waft dem awə. De hol vejstabl wurld iz arested: and el its foliaj fadz and felz, an apt emblem ov de animal! Se de lyrid hilz thro de murki atmosfer, de diskulord foliaj ov de forest, ər naked stəks ov de feldz, de serd bladz ov de medz, de faded remanz ov de gardenz, de dropig frəts ov de trez, and de dapld surfas ov de broks driftig de yelə, frivld, fəlen levz ov gə and gləiq sumer, dən tu de mqrip gulf ov oblivion. Obzərv de ruf ov tjm and de rolip yer, and red de lektyur natyur rjts. O man! Meditat de pariti ov natyur kərs, and not de emblem ov dj end!

Hʒ soleu natyurz anyual lesons on de instabiliti ov de wurld, de rapid hwərɔ ov tjm, de tranfentnes ov ertli gad, de insidius fletnes ov human lif: — de sprig-tjm ov manz yəb, de sumer sezon ov hiz ljtjm, de ətum ov hiz əld aj — de fəl ov el flef, de winter ov de grav!

Her we qr tot dat bref az iz de vjvasiti ov Sprig, iz de swiftnes ov yəb, — tranfent az iz de gaeti ov Sumer, iz de prjm ov lif, — verjig az iz de Ətum on deka, iz əld aj on de grav, — az fadig az de butiz ov de yer, so falig qr de ps-erz ov man; — and dat, az el dat grəz gren from de grənd must fad, deka, and miks wid its nativ mold; so el flef upon ert must dj, dizolv, and mingl wid its dez primitiv prinsiplz!!

RELJON.

DE WILYAM LEGET.

Ljk sno dat fels hwar weters gild,
 Erte plegurs fad awa,
 Ha melt in tjms destroy tjd,
 And kald qr hwjl da sta!
 But jex dat from reljon flo,
 Ljk stqrz dat gild de njt,
 Amld dz dqrkest glom ov wo,
 Smjl fort wid swetest ljt.

Reljons ra no kreds obsqr,
 But or dz Kristians sol
 It jedz a 'radians kqm and pqr,
 Ho tempests rund him rol;
 His hqrt ma brak 'ned soros strok;
 But tu its instest trll,
 Ljk diamonds fin hwen da'r brok,
 Reljon ljt it stil.

HE SOW OV TOL.

DE OGUSTIN BUCAN.

Let him ha wil, rehers dz soy
 Ov jentl luv and brjt romans;
 Let him ha wil, wid tripiy tug,
 Led glemig bets tu fansis dans;
 But let me sturk stj fron hqrp,
 As Norðern hqpps wex struk or old—
 And let its numbers, hlar and fopp,
 Aruz dz fre and bold!

Mj hands dat fron hqrp sei swep,
 Til fron sq strok nq strans rekol;

And fast de sundig ekas lep
 Tu jon de arsing sog ov töl;
 Til men ov mjnd dör tots utpek,
 And tots awak in kindred mjnd,
 And störiq wuds jai nøy de wek,
 And feters ses tu bjnd!

And, kruslig sön ör sol and sön,
 Hat gloriös hqrp, has jon strigs
 fir labors mjti instruments,
 Zal' jak de tross ov mortal kigs;
 And rip ov aks—and anvil not—
 And ruf ov pils fro yeldig sei,
 And laborig enjins vokal töt
 Zal swei de sog ov töl!

HUMAN LÆF.

BY BERNARD BARTON.

† wekt de felds at mornigs prjm,
 He gras wos rip for moig;
 He skjörk sug his matin qjm,
 And ei wos bejlli glöig.

"And dñs," i krid, "de qrdent bñ,"
 His puls wid raptqr betig,
 Dema lñs inheritans his jñ—
 He fytqr predli gretig."

† wonderd forð at nñn:— alas!
 On qñs maternal bqsom
 He stjñ had left de widerig gras,
 And strengt de fadig bqsom.

And dñs i tet wid meni a stj,
 He hops we fondli qñisf,
 Lñk flwers hwiq bqsom but tu dñ,
 Sem anli born tu perisf.

Wuns mer at ev abred i strand,
 Hñs leall ha-felds mñgñs;

Hwj everi bres dat rund me plad,
 Rig fragrans wos difusig.

He perfumd ar, de huf ov ev,
 Tu pqrer hops spelig,
 Or tots perqans to præn tu grev,
 Skaterd de bqm ov helig.

For dus de akjons ov de just,
 Hwen Memari hat enstjnd dem,
 En from de dqrk and silent dust
 Har odor lev behjnd dem.

TRIP LÄTLI OVER TRUBL.

Trip ljtli over trubl,
 Trip ljtli over rog;
 We enli mak gref dubl
 Bj dwelig on it log.
 {Hwj klasp wos hand so tjli,
 {Hwj sj or blooms ded,
 {Hwj klig tu forms unsjtli,
 {Hwj not tu je insted.

Trip ljtli over soro,
 He dis da ma be dqrk,
 He sun ma stjn tumora,
 And gall sig de lqrk;
 Far hop has not departed,
 He roses ma hav fied;
 Hen never be dvn-hqrted,
 But luk for je insted.

Trip ljtli over sadnes,
 Let hop dispel de glom;
 We-v menl wrz ov gladnes
 Tu spend dis stjnd de tom;
 Hwj stqrs qr ever stjng
 En de kluds qr overspred,
 Sakuraj not repjng,
 But luk for je insted.

LUV OE UDER

Children, luv es ader,
 Let no bitter word
 Spoken tu yur brother
 From yur Epe be heard.
 Tye yur arms about him,
 Hold him tu yur heart,
 Never, never det him,
 Ye mu hav tu part.

Sisters, luv es ader,
 Yers er feting fast,
 Ers spent tuggeder
 Will not always last.
 Let no angry feeling
 In yur bosoms rip,
 Luv from fond hearts string,
 Is beyond of price.

Well do I remember
 His a loving hand
 We wex of tuggeder,
 Plain hand in hand
 In er hapi gildhud,
 In er erli daz,
 Fes as byrds in wildrud,
 Jous as dar laz.

But er band is broken,
 Farwels hav bin sed,
 Last wuds hav bin spoke,
 Sum er wif ds ded;
 We hao sta er parted,
 Skaterd fqr and wid,
 Hwar er gildhud speered
 Fq or us abjd,—

Let es wan luv ds uffers,
 Yur hearts in frendship blend,
 Mankind er sisters, brothers,
 And Luv is lfs gvat end.

Children ov wun Fader
 (Dat wun de God abuv,)
 Had never hat, but rader
 Lijk him, be fild wid luv.

SON OV DE FARMER.

Giv tu de lord ov palus grand,
 And holz ov splendid pryl,
 O fig fer ol hiz dignitiz,
 And ol hiz pomp bejd!
 Giv me de Farmers peesful hom,
 Benz de usaplz hi,
 Hwar natyurs werblers wak de song,
 And waters ripl ni.

De sitizen ma luv de twn,
 And Fajons godi ju;
 De brilyant pajantri ov Art
 Ma plez de j, i no;
 But Natyurs qornz deljt de hqrt,
 Ol simpl do du be;
 De akers brod, de stream vels,
 De lwig hends fex me!

Hwot do de bronx iz on sr cek,
 Tel-kelust iz sr hand,
 Wid onest pryl we stand srekt,
 De noblz ov sr land;
 For "patriet Trot," dat spirit brjt,
 In dis wjd wurld so rar,
 Pents presdli tu de farmers hom,
 And kriz mj on qr dar!

Hen hers tu him bo tils de sei,
 He tru, de strog, de brav!
 Widst hjes Art wud fj de land,
 And Komers lev de wav;
 And yet no frun ov hotqr kold
 Dindanz his manli bre;—
 Hal tu de Farmer! Sejs ol hal!
 Lord ov de wjti ple!

MODERN LUKSYURIUSNES.

Fer munts and yers de kri ov hqrd tijnz haz sended and rezended from de individyual, from de korporeison, from de rig and de por; and de er feldz, gurdenz, and ergardz hav bin krend wid plenti, prijses qr stit hi, and mug diskon-tent egzists amug el klasez at de kost ov livig. He markeet furnifoz everitig necesari fer de tabl, but at a gud rend pris; and de sum ov wun er to dolarz iz exili spent everi uder mernig in filig an ordinari basket wid necesari, er ruder hwot qr demd necesari supliz. Tus go de dolarz: winter kumz, and ta hundredz ov familiz brigz slak wurk and an emti lqrdler—a kumfortles stat ov tipz inded, ta a man ov lqrij famili and litl menz.

¶ Iz dar no hwp ov eskapij de wont dat must kum if hsekeperz persist in ne spendig de grater part ov de emigz ov dar huzbandz. Let us se.

Widst det, az a jeneral tip we qr samfali ekstravagant, evn in er everi da, hom lif. Go inta de por manz hse and yo wil fjnd fod and furnitqr; hwiq, tre hundred yers ago, wud onli hav bin fend in noblz manjonz. He wurd progreesz. Yet de progrefon so mug vqnted, iz, after el, kwestyonabl, if it haz so 'elevated de mases' az ta mak dem tipk luksyurius fod in grat varjeti absolvtli necesari fer dar dali sustenans. It iz tru, az we hav sed, dat de por man ov de prezent da, livz in absolvt luksyuri. Hiz tabl iz not onli suplijd wid bred and met, and te and kofe, but dar qr el de konkomitants ov vejietablz, seesz, rijz, kak, and not unfrekwentli frnts ov de most kostli kjnd. Hiz gud wif regqudz her ofis ov kuk az unnecesari if se iz not suplijd wid a ful hand ov hwot iz in de markeet: her nabor, Ms. Zukz haz el, darfor se must hav de sam; and de rezult iz dat er por(?) frend iz livig luksyuriusli everi da ov hiz lif.

Ns, hwot iz de konsekwens ov dis stat ov afarz. It iz not denjl dat de gud mekanik gets gud wajez—sa wun dolar, wun dolar and a haf, and to dolarz per da fer hiz sersives. His wil be from tre hundred ta siks hundred dolarz per yer. But de tijnz rekwjr dat at lest wun hqf ov eq daz wajez sud be spent upon de tabl, and de balans konsumd upon hse and furnitqr. Tus hwen siknes kumz, er a tijn ov slak wurk, dar iz litl er nufig ta fel bak upon, and destitujon bekumz de order ov de da.

Hat a radikal reform iz neded in er hshholdz iz veri aparent. A person kan liv upon wun hundred dolarz per yer,—kan gro az strong, enjz lif az wel er beter upon fjv hundred dan wun thousand dolarz. And it iz el in simplifijig de tasta. It iz not necesari ta kumfort er ta gud held dat de apettj sud be pamperd wid varjeti, ner dat it sud be sated wid rig fod. Radz iz it de order ov natyqr dat we sud not liv luksyuriusli. Folwq natyqr, not onli les fod wil be rekwjrd, but les ov dat veri kjnd hwiq absorbz de most muni, and givz de hse-keper de most trubl in its preparajon.

His iz not a mer asumjon az everi observant person wil se. Tak a hshhold

komposd ov tre personz. Prøvjd wun barel ov flisr, wun ov mel and wun ov potatøz, and sug uder prøvigonz az wud be oskt bj a simpl tast. Her wud be fød fer at lest tre munte, and de kost wud be veri moderat fer eg person. But de fakt iz, dez stapl qrtiklz qr, az a jeneral tip, de lest ekspensiv supljz dat fjnd dar wa inta de lqrdor. Dar qr mets and drigks, difez and sesez el-most (ad infinitum,) and de yer duz not pas, evn tu de mæst ordinari liver, dat wun er mör hundred dolarz qr not absolütli wasted in de purgas ov dis eks-transus fød.

U sæten remedi iz widin ezi ræg. Simplifj yör taste—ekonomiz in yör kig-en—in yör lqrdor—in yör sjdbord; lörn dat luksyriz qr deleterius in renderig de bodi dizezd and de ras efeminat. Lörn bj eksperiens dat kors, hølsum fød iz produktiv ov helt, strengt and enerji, and de kyr iz efekted.

We kan ezili understand hwj a Jërman jentlmar spendz no mör dan to hundred and fifti dolarz pör yer in livig respektabli; and if Amerikan jentl-men wud met hqrd tjnz and stil akumulat properti de must plas dar eks-pensesz fqr widin dar inkumz, evn dö dez fjad be but fjv hundred dolarz a yer.

DE OHJO FONETIK ASOSIASJON.

De Fört Anyual Metig ov de Ohjo Fonetik Asosiasjon wil be held at Kolumbus, on Frjda, Desember 28t, 1855.

De metig wil be adrest bj Lorin Androz, A. M., Prezident ov de Asosiasjon and J. D. Koks, Eskwjr.

Reports wil elso be red on several interestig topiks, amup hwig qr de fol-
oig:—

De savig ov muni dat mjt be efekted in de Publik Skolz ov Ohjo, bj de adopjon ov de Fonetik sistem. L. A. Hjn, Wm. Denton, and Wm. Henri Smit:— Komite.

De ekspediensi ov yuzig distigkt simbolz tu reprezent de tonz ov de skal, in muzikal notasjon. A. D. Filmor, Wm. B. Wit, and Edwin Regal:— Komite.

U furdur Report from de Komite dat drafted de "Memorial tu de Amerikan Bjbl Sæjeti, and Amerikan Bjbl Yqnyon," (in referens tu de presentasjon ov sed memorial, and its sukses.)

Uder materz ov interest and impertans wil be bret beför de Asosiasjon at dat tjn and plas.

CARLZ S. RÖS,

Çarman ov de Egzekyutiv Komite.

EDITORIAL NOTS AND GLENISZ.

TO LITERAL BE HAF.

Sen:— U gop gop fop not a hundred mija from London, and a kustomer watig tua pa his bil.

Water.—“Paser.” “Yasser.” “Wotavyzader.”

Kustomer, (a mater-ov-fakt old jentlman hie has bin redig de ‘Kwarterli’ on ‘Fod and its Adulterafons.)—“Had, hwj let me se: fv had sum hors tal sop, spist wid red led and and fop swepigs; a plat ov roet ks, and kabaj bold in verdigris; a krust ov plaster ov Paris, bakt wid alum and bon dust; huf a pjnt ov porter, brad from kwofia and strikuja; and a sja ov—”

Eksit water fer a strat jaket and a stamak pump.

OREGON.

De Oregon Standard is diskusig de kwestyon hweter de pepl ov dat teritori, hwen da be-kum numerus enuf fer a Stat, et tua sek admifon intia de Konfederasi, or set up for dem-selvs as an independent government.

BLOMERZ.

De Kansas Tribyqn inferas us dat mast ev de ladis ov de siti ov Larens war de Blomer kostqm. It atraks no atenfion, and is konsiderd fqr mor konvenient and bekumiq dan de ‘stret swepers.’

De Indianapolis Republikan sez dat fort dreses begin tua preval in dat siti. No dst de la-dis fel mor fre. De pants wil san be brot in rekwisifon amug de ton, or da wil hav tua let dvn.

SEVN YERZ MIL.

De Mobil Tribyqn sez dat in November, 1843, a jentlman in Baldwin mald a leter tua a gaseri hss in dat siti. It wox never resevd until last wek, hwen it kam egraktli tua its destinafion after an absens ov nerli sevn yers!

It wuld be pleziq tua her dat leter giv an akzent ov its travels duriq so log a period ov yers.

ARTS, STENSEZ, SLE.

SETIW TYP BE MAXENERI.

In Trux printig establisment, Nq York siti, fiv ov Miçels tip setig mafens qr in operafon. De mafen is ov a trijagqlar sap, sumhwot rezembliq a grand piano fort, onli not as laqj. It has a ks-bord korespondig tua de leters as de ks ov de piano tua de vnrius nots ov de skal ov musik; and de wurk is dun bj plaig upon a finger bord prezaji as de tqns qr plad on de piano fort. De leters qr supld bj log galis, sq fild wid a singl leter. Everi tuq upon de ks senda de deajrd leter intia its proper plas in a log lja ov tip bencd de mafen,

hwig is takn bj a kompositor, brokn into lins tu sqt dz widt ov his paj er kolum and justified.

SEMENT FOR CENG.

Disolv hqf an sns ov gum Akasia in a wjn glas ov betig water, ad Plaster ov Paris sufficient tu mak a sik past, and aplj it wid a brusj tu de parts tu be semented tugeder.

NATYURAL BAROMETERZ.

Eikwed is an ekselent barometer. Hwen dz fiser ekspands fulli, we qr not tu ekspekt ran for several yrs; suad it kontinq in dat stat, no ran wil disturb dz sumers da. Hwen it hqf konsels its miniatyr fiser, dz da iz jenerali fseri; but if it jats up, or vals dz hwjt fiser wid its gren mantl, let dz traveler put on his grat kot.

Dz different spesjiz ov Trefol etwas kontrakt dar levs at dz aprag ov a storm; so septenli dus dis tak plas, dat dz plant has from dz serkumstans akwjrd de nam ov dz husbandmans barometer.

Dz Tqlip, and several ov dz kompend yelo fisers, ol klas befor ran.

Dar is a spesjiz ov wud sorel hwig dubs its levs befor storms.

Dz Bohinia, or mwaten ebant, kapia and sensitiv plants qr in lyk maner afekted bj apragig fserz.

New Books

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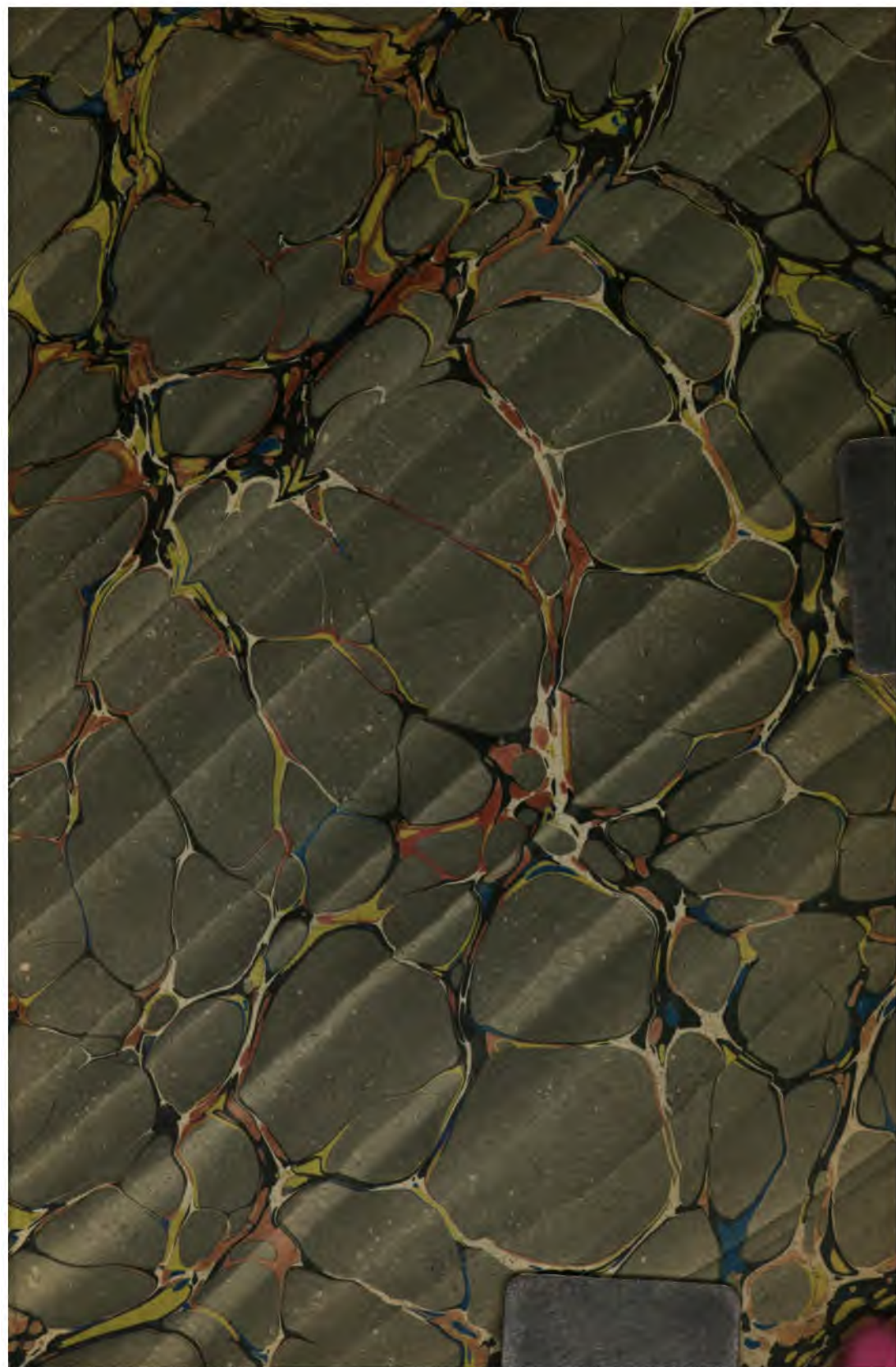
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